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## ADVERTISEMENT.

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IN presenting to the Public the First Volume of the SCOTTISH CHRISTIAN HERALD, the Conductors cannot refrain from stating the high satisfaction which they feel in contemplating the success with which their labours have, thus far, been crowned. The Periodical was originally projected with the avowed design of "Illustrating and enforcing the doctrines of the Bible,—the great essential principles of Evangelical Grace and Truth;" and how far this design has been fulfilled may be readily seen by a reference to its pages. The most strenuous efforts have been exerted to combine solid Scriptural instruction with interesting and varied information, and it must certainly afford sincere pleasure to every well constituted mind, that a periodical exclusively devoted to topics connected with the spiritual and eternal concerns of mankind, should be so widely diffused, in the course of a few months, as to cover the length and breadth of the land, and be welcomed weekly, with ever increasing interest, by all classes of the community. Such a result is in the highest degree encouraging, and calls for the liveliest gratitude to Almighty God, the promotion of whose cause,—the wisest, the noblest, and the best,—the SCOTTISH CHRISTIAN HERALD is humbly destined to subserve.

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EDINBURGH, }  
31st December, 1836. }

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**RELIGION—A MATTER OF SUPREME  
IMPORTANCE.**

BY THE REV. R. S. CANDLISH, A. M.,  
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THE importance of Religion, as a primary and principal element to be taken into account, in fixing the conditions or reckoning the chances of individual or social well-being, is held universally, but on different grounds by different men, according to the variety of their own personal views on the subject of Religion itself.

1. Thus, there are not a few who look upon Religion, very much as the inhabitants of a country reclaimed from the sea may be supposed to look upon the wide waste of waters around them; or as emigrants in a newly cleared tract of land may look upon the wild tenants of the adjoining forest. The ocean displaced from his old domain, the savage beast dispossessed of his former home, is regarded by the new intruders with suspicion and alarm, as a mischievous and dangerous neighbour, to whose neighbourhood, however, they must needs submit, as a necessary condition of the very settlement they have got, and whose power, since they cannot rid themselves of it altogether, they must just regulate or restrain as best they may. In the same spirit, many view the religious sentiment, the instinctive feeling of veneration, which they acknowledge to be an original principle in the mind. Men, they say, are endowed with it by nature for wise ends. It is involved in that rational and moral constitution which is the distinctive characteristic of the human race, as superior to the race of brutes; and without that susceptibility of reverential emotions on which Religion depends, there could be no society, no civilization. But though it be an unavoidable result of that mental organization which fits men for society—since, to be capable of social, man must be made capable of something like religious, feelings—still this sentiment of religion finds no great favour in their eyes. However indispensable to the formation of society, they hold it to be not very essential to its advancement. Indeed, considering the mighty energy of religious zeal when it possesses the soul, and the fearful ravages which un-

der its blind impulse have been wrought on earth, they are inclined to give it just so much countenance as may serve to retain within safe limits, or guide in a safe channel, the current which they cannot wholly check. Hence their policy is to *manage* the religious spirit in individuals and communities, so as to render it harmless. They would flatter it by a decent profession of civility—or give it vent, as by a safety valve, in gay and gorgeous pageants, in solemn and stately forms—or amuse it and lay it asleep by vague, unmeaning, but fair-sounding generalities. And just as they might coax out of an infant's hands a dangerous toy, they contrive, by smooth words of respectful acknowledgment, to avoid a direct quarrel with religion and to keep men in good humour on the subject, while their aim is to remove as far as possible away from their ordinary habits of thought and action, a class of motives which seem to them not only practically useless for the purposes of life, but even likely, unless very cautiously watched, to be positively dangerous and detrimental. We need scarcely remark that such views, however they may affect to coalesce with a religion of idle ceremony, or a religion of loose indiscriminating sentiment, are substantially infidel and ungodly.

2. Again, there is a numerous set of men, not quite so suspicious or so much afraid of this potent spirit, who take in hand not only to prevent its mischievous explosions, but even to make it a safe and quiet instrument of some little service to the individual and to the commonwealth. These persons, not content with erecting a barrier against the threatening tide, carefully open a few narrow sluices, and admit a measured portion of the water into well adjusted reservoirs and canals, where it may securely be made to minister to the commerce or convenience of the town. But still it is with so much anxious fear that they venture on such a step, and with so many precautions and such constant warnings against the risk of even an hair-breadth's excess or overflow, that it is well seen they are dealing with an unfriendly element,—tampering with a power which they dare not freely trust. Religion, according to them, or the sentiment of devout reverence and conscientiousness, may, if duly

regulated and controlled, be turned to a good and useful account. The morality of the Bible is their favourite theme of praise. The precepts of holiness and peace which it contains—its maxims of spotless purity and righteousness—the spirit of benign gentleness and love which it breathes—and the beautiful representation which it gives of all the highest excellencies and the fairest graces of human character, in the person of the blessed Saviour, all these amiable features of the Gospel are felt to be conducive to the virtue and the happiness of mankind. And the doctrine of a wise Creator, a bountiful and merciful Guardian and Protector, is acknowledged to be a fit auxiliary to those sanctions of law and conscience by which men are governed and society is kept together. But as the settlers amid the forest who might desire to make use of its wild tenants and to turn their services to advantage, would scarcely dare to do so until they had been first of all tamed and subdued; so it is a Religion well tamed and subdued, and made very subservient and compliant to their own worldly principles, that these admirers of the gain of godliness prudently patronize. They encourage just so much of the religious spirit as may be useful or convenient for checking the grosser kinds of vice, and adding something of the credit of the Christian name to the superficial plausibilities of advancing civilization. But then the Christianity they recommend must be trimmed into correspondence with *their* views of man's nature and condition and highest good. It must be cut and fashioned so as to fit into their merely secular plans for his improvement—it must be kept in a second and subordinate place—it must observe prescribed limits—it must follow a prescribed track. Not for the world would they, if they could help it, trust it loose among men, free to take its own way and wield its own influence. They dread its vagaries and excesses unrestrained. They are sensitively alive to the hazard of enthusiasm and fanaticism. They have a sacred horror of peculiar and exclusive dogmas. Thus, if they do use Religion for the purposes of life, they use it as they would use a sharp-edged tool or doubly-loaded fire-arms, with extreme caution and reserve; and while their whole plans and proceedings, arranged for the most part on earthly principles alone, prove it to be their real opinion, that the world could go on well enough without Religion at all,—the hesitation with which they let in a very scanty and doubtful influence of principles higher and more heavenly, shows how much they fear, that *with* Religion having its free course, the world would be turned upside down. Surely this also is but thinly-disguised infidelity and ungodliness.

3. Now, the fatal error of both these views lies in their regarding Religion merely in its bearings on the interests of men, and not as in itself of primary moment; in their preferring the question of its utility to the question of its truth. For certainly, the use that may be made of Religion is but a secondary consideration. The first is its own reality. Is there a God above us, such in character

as conscience within us attests Him to be? Has He been forgotten and forsaken, disowned and disregarded by men, his reasonable creatures, as all experience declares? Is He in Christ reconciling the world unto Himself, as the Gospel proclaims? Is *this* Religion? and is it a reality? Then, if so, it is a reality to be dealt with as itself alone on its own account vitally important, and not merely on account of certain advantages or disadvantages that we may think likely to flow from it. It is not our servant, to do our bidding—our instrument, to serve our purposes—our property, on which we may cut and carve, and which we may form and fashion to our own liking. It is our master—it must command us—it must have us, and all that is ours, placed at its disposal—we, and all that is ours, belong to it, or rather to the God whom it reveals as reconciled. And it is when in this spirit we give to God his due supremacy, and make Religion itself, and for its own sake, our *chief* concern, to which all other interests must be postponed—it is then only that we can know its true and actual influence on these very interests of ours; for then only do we give it a fair trial. For, to judge fairly of the effects or tendency of any plan, we must suppose its essential conditions fulfilled. Now, the very essence of the Religion of the Gospel, is the willing subjection of ourselves, and all that is ours, to God. We may fancy a Religion which does not involve such subjection, but which rather makes the fear of God subject to the consideration of our own present interests. This, however, is not Christianity—nor, in truth, is it Deism either—for, if there be a God, He must be in all things and over all things Supreme. The very notion, therefore, which we in that case form of Religion, prevents us from rightly estimating its power either for good or for evil—for it is a notion radically wrong and self-contradictory. But now assume the reality of such a Religion as alone can properly be so called at all, and let its rightful pre-eminence be assigned to it; and then estimate its blessings and its obligations. This reference of all things to God—to God sovereign and gracious, this acknowledgment of God in all things—of God as a personal friend in Jesus,—does it not sweeten all, ennoble all, hallow all? Does it not give zest to every joy, soothe every sorrow, lighten every care, elevate every rational pursuit, and make all labour honourable? It is as if long troubled and wearied with the attempt to manage an entangled and involved estate, in which we found perpetual vexation and annoyance, we at last gave it all over to ones kilful and faithful, who, relieving us of all anxiety, provides for us in all respects far better than we were ever provided for before. It is as if the toil of dreary solitude were cheered and gladdened by the countenance and sympathy of an approving and rewarding master. So blessed a thing is it to have peace with that God who will be present in the multitude of our thoughts, and will establish every work of our hands. In the formation of character, such Religion as this alone can be influential. Other sorts

of religion lie on the surface; their forms and feelings may be merely superadded to a state of mind which continues very much as it was before. This alone goes to the very foundation. It changes wholly a man's relation to God, and therefore also to all other things. It changes his views of God, and therefore also of all things else. It makes God the centre to which his affections tend, and from which they go forth to other objects, so that all his human regards now partake of the intensity and purity and stability of a regard that is eternal and divine. Finally, in the conduct of affairs, this Religion exerts a salutary power. Religion, as men often conceive of it, is to be kept close prisoner to the church and to the closet, because its forms and its feelings cannot find fitting time or space amid the busy dealings of merchants in the streets, or the commonplace intercourse of neighbours in their houses. But Christianity is a Religion not of form or feeling merely, but chiefly of Principle; and therefore it can find admittance where ceremony would be out of place and high wrought sensibility out of taste, for right principle is never unseasonable or inapplicable. It speaks to the conscience for God, and it has a word to say, in the making of every bargain—in the discharge of every trust—in the issuing of every command—in the rendering of every service—in the conducting of every conversation—in the eating of every meal—in every meeting of friends—in every interview of foes—in every common act of kindness done—in every injury received—in every transaction in every relation of life—it has a word to say, and the word is this: "Do justice, love mercy, walk humbly with your God:"—and "whatsoever ye do in word or deed, do all in the name of the Lord Jesus:"—"whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

#### BIOGRAPHICAL SKETCH OF FELIX NEFF.

FELIX NEFF was born in the year 1798, and brought up in a small village, near Geneva, under the care of his widowed mother. His early education appears to have been such as reflected great credit upon the wisdom and piety of his kind parental instructor. No pains were spared to impart to his youthful mind a taste for knowledge, and, above all, to impress him with a sense of Divine things. And it happens rarely, very rarely, indeed, that the feelings awakened, and the principles imbibed, in the house of a pious parent, are ever entirely lost. On the mind of Neff, these early impressions appear to have been of the most salutary and lasting description. From childhood, his employments, and even his very amusements, were of a rational kind. With an ardent love of natural scenery, and a taste for the sublime and beautiful, which the surrounding country tended so strongly to gratify, he delighted to wander among the mountains, or along the banks of the peaceful lake.

The aspiring dispositions of young Neff led him at an early age to look forward to a life of military enterprise; and accordingly, although for a time he was employed in the nursery-grounds of a florist, he exchanged his

peaceful profession for that of arms, and entered the military service of Geneva in the year 1815. As a soldier, he conducted himself to the entire satisfaction of his superior officers, so that in the course of two years he was promoted to the rank of serjeant of artillery. By the rough discipline of the camp, Providence was preparing Felix Neff for the toils and privations which he was destined to undergo in the service of the Redeemer. And this fact is in beautiful accordance with the mode in which the people of God are usually fitted for the duties which the Almighty appoints them to discharge. Both in the peaceful occupation of a florist, and in the more active employment of a soldier, Neff was gathering up precisely that kind of information, and those peculiar habits which he afterwards required.

Neff soon distinguished himself, in the corps to which he belonged, both by his undaunted courage, and his devoted piety. This latter quality appears to have been by no means agreeable to his superior officers, who are represented by his biographer as having wished him out of the service, so much did they feel offended at the scrupulous strictness of his conduct. At length, so decided did his mind become in its preference of Divine things, that he was advised to quit the regiment, and dedicate himself to the work of the ministry. Before taking a step so important, however, he spent a considerable part of his time in meditation and prayer, that he might experience the direction of a wisdom far higher than his own. And the result was, that he left the army in 1819, and commenced a course of study, with a view to the sacred office. He read the Bible with deep and prayerful attention, and so anxious does he appear to have been to render Scripture familiar to his mind, that he made a concordance of his own, and filled the margins of several copies of the Old and New Testament with remarks and memoranda. "Some of these," says Dr Gilly, "are still in the possession of his friends, and are held in most affectionate estimation, and are consulted as the voice of one who being dead, yet speaketh."

As a still further preparation for the practical duties of the sacred office, Neff was employed for two years as a catechist, or lay-helper, in the Swiss cantons of Neuchâtel, Berne, and the Pays de Vaud. This office, which has been long existent in the Protestant churches on the Continent, forms an excellent probationary exercise for candidates for the holy ministry. And we are glad to hail its introduction to a certain extent in our own country; and we trust that, by the blessing of God, it will be the means of raising up in the midst of us a number of active, and energetic, and devoted pastors. Accustomed, before receiving ordination, to visiting families, and catechising the young, and comforting the sick, and, in short, all the other duties of a parish, with the exception of those which peculiarly belong to an ordained ministry—young men are the better prepared to enter upon the work of parochial clergymen with efficiency and success.

In 1821, Neff removed from Switzerland, having been invited to officiate as catechist to a pastor at Grenoble, in France. After labouring faithfully there for six months, his services were requested at Mens, in the Department of the Isère, to supply, as far as possible, the place of an absent pastor. Here, however, from various circumstances, and, among the rest, from the want of

sympathy in religious feeling between him and the people among whom he was labouring, he felt his situation by no means comfortable, so that in one of his letters, written at this time, exhibiting the state of his mind, we find him thus expressing himself:—"I often retire to my chamber, ill at rest, and greatly dissatisfied with myself. I reproach myself, on the one hand, for having betrayed my sacred trust, and, on the other, for being a time-server, and afraid of pressing my opportunities." Yet, notwithstanding the complaining style in which this letter is couched, the labours of Neff at this time were unremitting, not confined to Mens, but extending to the whole department, which contained no fewer than 8000 Protestants, scattered over a surface of 60 miles square, with only three regular pastors, one of whom was absent. In these circumstances, Neff was employed chiefly in the work of a missionary.

After having faithfully discharged the duties of a catechist for four years, and more especially as his labours at Mens were brought to a close by the return of the pastor for whom he officiated, Neff was desirous of obtaining ordination to the office of the holy ministry. In this, however, there was some difficulty. He was unwilling to apply for ordination to the Established Church of Geneva, in consequence of the unscriptural doctrines held by most of its ministers; and being a foreigner, he had no claim upon the Protestant Church of France. In this dilemma he thought of visiting England, where he had become known chiefly through the medium of the Continental Society. Though quite unable to speak the English language, he proceeded to London in the beginning of May 1823, and was ordained, on the 19th of that month, in Mr Clayton's chapel in the Poultry.

During his stay in London, Neff felt himself very uncomfortable and solitary from his ignorance of the language, and accordingly he lost no time in returning to France, and to the scene of his former labours at Mens. His reception was exceedingly gratifying. The people "left their shops and their husbandry work to meet him. They crowded round him, some half-stifed him in their embraces, others kissed his hand, others wept with joy, and all signified the sincerity of their affection and respect." Though urged to remain among them, and to accept the office of pastor in the commune of St. Sebastian, he judged it prudent to decline the request.

His affections were set upon the section of the High Alps. He thought he would rather be stationed there, than in those places which are situated under the beautiful sky of Languedoc. At length his wishes were gratified. The elders of the Protestant Churches of Val Queyras and Val Fressiniere applied to the Consistory in his behalf, and the consent of that body having been obtained, he entered in January 1824 upon his pastoral duties. The charge assigned to this devoted man of God was such as most men would have shrunk from. It consisted of seventeen or eighteen villages, scattered over an extent of nearly 80 miles in the high passes of the Alps,—a region of barrenness and desolation, impassable during a great part of the year from the depth of the snow. Such was the scene of labour which Neff preferred to the cultivated plains and fertile valleys where his lot, had he so wished, might have been cast.

It was in the midst of a most inclement season that

Felix Neff travelled to that inhospitable region which was to be the scene of his future labours. His first employment, on reaching the place, was to become acquainted with every village and hamlet within his extensive parish. Though in the depth of winter, and exposed to the utmost severities of wind and weather, he went forth in the cause of his Master, preaching the glad tidings of salvation from one end of the district to the other. An affecting incident which occurred in one of his excursions, may give some idea of the simple character of the people among whom Neff laboured.

"Neff had been performing three services in the church of Dormilleuse, to a congregation which filled the little sanctuary, and he was, afterwards proceeding towards Romas, the upper part of this mountain village, followed by many of the inhabitants of that quarter, who had been among his hearers. Suddenly they were alarmed by some loud cries behind them. These were occasioned by the sudden illness of a young woman of the party, who was stretched upon the ground without any signs of life. In fact, the vital spark had fled, and thus a young person of twenty-six years of age, of a robust frame, who had been present at the three services in the course of the day, and who had been joining in the psalmody with great animation but a few minutes before, was now carried home a breathless corpse. The consternation of her parents was extreme, for she had been the only strong and healthy member of the family, and the principal support of it; but they bore their loss without a murmur, and what they most lamented, was the suddenness of her death, without having had time to commend her soul to God. The poor mother, in particular, testified the utmost submission to the blow, although she had three children nearly blind, and her husband was feeble and in bad health. During the two nights that the corpse remained unburied, the house was filled with people, who came to offer their condolence, and especially with young women. Neff embraced the opportunity of reading appropriate passages of Scripture, and of pouring in such consolations and admonitions as were most applicable, and exhorted them to watch and pray, and to keep themselves in readiness against the coming of the Lord. When the time came for placing the corpse on the bier, the unhappy mother repeated aloud a prayer, in French, for the dying, and then all of a sudden she burst out in patois—'Alas! my poor child had not time to utter these words. Death has seized her, as the eagle snatches up the lamb, as the rock falls and crushes the timid kid of the chamois; oh! my dear Mary, the Lord has taken thee at the very gate of his temple. Thy last thoughts were therefore, we hope, directed towards Him. Oh! may He have made thy peace before the throne of God, and received thee in paradise!' All the inhabitants of Dormilleuse attended the melancholy procession to the grave, and their pastor read the Ninetieth Psalm, as the earth closed upon the coffin, and then delivered an address, which the mourners are not likely to forget."

The indefatigable exertions of Neff for the spiritual welfare, and even the temporal comfort of his people, were truly exemplary. No opportunities were lost, no labour spared, to minister to their souls the bread and the water of life. A lively description of his varied endeavours to benefit their souls, is thus given by his worthy biographer, Dr Gilly:—

"It was not on Sunday only, that he went the round of his churches, but he was ever visiting now one quarter, and then another: and happy did they esteem themselves at whose table he sat down, and under whose roof he lodged for the night. When his arrival was ex-

pected in certain hamlets, whose rotation to be visited was supposed to be coming round, it was beautiful to see the cottages send forth their inhabitants, to watch the coming of the beloved minister. . . 'Come, take your dinner with us.'—'Let me prepare your supper.'—'Permit me to give up my bed to you,'—were re-echoed from many a voice, and though there was nothing in the repast which denoted a feast-day, yet never was festival observed with greater rejoicing than by those, whose rye-bread and pottage were shared by the pastor Neff. Sometimes, when the old people of one cabin were standing at their doors, and straining their eyes to catch the first view of their 'guide to heaven,' the youngsters of another were perched on the summit of a rock, and stealing a prospect which would afford them an earlier sight of him, and give them the opportunity of offering the first invitation. It was on these occasions, that he obtained a perfect knowledge of the people, questioning them about such of their domestic concerns as he might be supposed to take an interest in, as well as about their spiritual condition, and finding where he could be useful both as a secular adviser and a religious counsellor. 'Could all their children read? Did they understand what they read? Did they offer up morning and evening prayers? Had they any wants that he could relieve? Any doubts that he could remove? Any afflictions wherein he could be a comforter?'

"It was thus that he was the father of his flock, and master of their affections and their opinions; and when the seniors asked for his blessing, and the children took hold of his hands or his knees, he felt all the fatigue of his long journeys pass away, and became recruited with new strength. But for the high and holy feelings which sustained him, it is impossible that he could have borne up against his numerous toils and exposures, even for the few months in which he thus put his constitution to the trial. Neither rugged paths, nor the inclement weather of these Alps, which would change suddenly from sunshine to rain, and from rain to sleet, and from sleet to snow; nor snow deep under foot, and obscuring the view when dangers lay thick on his road; nothing of this sort deterred him from setting out, with his staff in his hand, and his wallet on his back, when he imagined that his duty summoned him. I have been assured by those who have received him into their houses at such times, that he has come in chilly, wet, and fatigued; or exhausted by heat, and sudden transitions from excessive heat to piercing cold, and that after sitting down a few minutes, his elastic spirits would seem to renovate his sinking frame, and he would enter into discourse with all the mental vigour of one who was neither weary nor languid."

In all respects Neff showed himself the father and the friend of his people. He taught them to improve their houses, to cultivate their lands, and extend their temporal comforts as far as their peculiar circumstances would admit. And the earnestness of his anxiety on their behalf was met with a rich return of gratitude and confidence and affection. In one district of his parish, more especially, which had been in a more destitute condition than the rest, he felt a lively interest. "From the first moment of my arrival," says he, "I took them as it were to my heart, and I ardently desired to be unto them even as another Oberlin." And so he actually proved. Though he found it impossible to devote more than a week in each month to this half-barbarous district, a change for the better was very soon apparent. Indeed, so extraordinary was the improvement of the peasantry of the Val Fressiniere in social manners and family comfort, no less than in agriculture, to attract the attention of strangers; and so sensible

were the people themselves of the advantage arising from their improved condition, that they looked upon their pastor with the most confiding affection and regard. They had received a counsellor from heaven, and these simple-hearted people appreciated the blessing.

In the course of his labours, Neff found great difficulty from the imperfect education which the young received at school. He, therefore, resolved to endeavour, as much as possible, to introduce an improved system of education. This, however, might appear impracticable, there being no schoolmasters capable of undertaking the task. Every obstacle only tended the more to rouse the energies of Neff. He resolved to take upon himself the office of schoolmaster,—a circumstance which is thus noticed by his biographer:—

"Behold the preacher surrounded by his classes in a miserable stable, correcting the tone of one, the pronunciation of another, and the articulation of a third; patiently dinning sounds and sense into their ears, and making them spell the words, and divide by syllables, and repeat by sentences again and again, until he had put them into something like a fair training. Behold him also, to keep his pupils in good humour, and to mingle something pleasing with the dull routine of reading and spelling, putting aside his books and giving lessons in music. This was a most successful as well as agreeable expedient; it was soon found that the best singers were also the best readers, and application to the more attractive lesson was usually accompanied by proficiency in the duller acquirement."

Encouraged by the success of his exertions in the cause of education, Neff resolved to erect a schoolhouse. The situation chosen for the building was the village of Dormilleuse, and his mode of proceeding is thus graphically described.

"He persuaded each family in Dormilleuse to furnish a man who should consent to work under his directions; and having first marked out the spot with line and plummet, and levelled the ground, he marched at the head of his company to the torrent, and selected stones fit for the building. The pastor placed one of the heaviest upon his own shoulders,—the others did the same, and away they went with their burthens, toiling up the steep acclivity, till they reached the site of the proposed building. This labour was continued until the materials were all ready at hand; the walls then began to rise, and in one week from the first commencement, the exterior masonry work was completed, and the roof was put upon the room. The windows, chimney, door, tables, and seats, were not long before they also were finished. A convenient stove added its accommodation to the apartment, and Dormilleuse, for the first time probably in its history, saw a public school-room erected, and the process of instruction conducted with all possible regularity and comfort."

Having completed the school-room, the indefatigable pastor commenced his work as a teacher, dedicating his time chiefly to the Normal department of his plan, or the training of schoolmasters, who might afterwards conduct the education of the children on an improved system. The winter of 1826-7 was accordingly spent at Dormilleuse; and such was the anxiety of Neff to improve the pupils who had put themselves under his care, that fourteen or fifteen hours out of the twenty-four were spent in study. The spot which had been selected for this experiment, was the most secluded and dreary of the whole Alpine districts, and the season was remarkably severe and stormy. But nothing could chill the efforts

of Felix Neff. He persevered in his good work, until the close of winter called for the return of the little party of students to their different communes. The inhabitants of Dormilleuse regretted the breaking up of a society, which, though small, spread a cheerfulness throughout the secluded village. The account of the parting scene is thus beautifully given by Dr Gilly.—

“On the evening before they took their leave, the young men of the village prepared a supper for their new friends, and invited them to the parting banquet. It was a simple and a frugal repast, consisting of the productions of the chase. The bold hunter contributed his salted chamois, the less enterprising sportsman of the mountain laid a dried marmot upon the table, and one or two of the most successful rangers of the forest produced a bear's ham, as a farewell offering, in honour of the last evening on which the conversation of this interesting group was to be enjoyed. It was at the same time a pleasing, and a melancholy festival, but I do not find, in the pastor's Journal, that either the achievements of their ancestors, who had garrisoned this rocky citadel, and had repulsed numberless attempts to storm it, or the exploits of the chasseurs, who had furnished the festive board, formed the conversation of the evening. It seems to have savoured rather of the object which originally brought them together, and when one of the party remarked,—‘What a delightful sight, to behold so many young friends met together—but it is not likely that we shall ever meet all together again!’ the pastor took the words up like a text, and enlarged upon the consolatory thought, that though they might see each other's faces no more in this life, they would most assuredly meet again in a joyful state of existence in the world to come, if they would persevere in their Christian course. He then gave them a parting benediction, and, after a long and mournful silence, which each seemed unwilling to interrupt, either by uttering the dreaded good-bye, or moving from his seat, the valedictory words and embraces passed from one to another, and they separated. The next morning at an early hour, they were seen winding down the mountain path to their several homes; they of Dormilleuse gazed after them till their figures were lost in the distance, and the village on the rock appeared more dreary and desolate than ever.”

Next year they again assembled, but, through the kindness of friends, in circumstances of greater comfort than before. Neff, however, found that his health was gradually declining. The severe labours and privations to which he had been subjected, began to prey upon a constitution never remarkably robust. In the winter of 1827, he performed his various duties with great difficulty. A total derangement of the digestive organs had taken place, and the internal pains to which he was in consequence subject, were greatly aggravated by a severe accident which he had sustained in the knee. When his pupils had returned at the end of the second session, if we may so term it, of the Normal institution, Neff felt that his disorder had greatly increased, his stomach had entirely lost its tone, and refused to receive any thing but liquida.

It now became evident that an immediate removal from the severe climate of the Alpine region was absolutely necessary. For a time he felt very reluctant to separate himself from a people among whom his labours had been so signally blessed. At length, however, after travelling over the greater number of the villages to bid an affectionate farewell to his flock, he set out for Geneva, with the view of deriving benefit, if possi-

ble, from his native air. The relief from his sufferings, which he rather hoped for than expected, was partially granted. Taking advantage of intervals of apparent restoration to health, he uniformly exerted himself in some pious work, which most frequently led to a relapse.

As a last resource, he was advised to try the effect of mineral waters, and accordingly he resided for some time at Plombières. While there, he preached regularly to the Protestants of the place. Having experienced a considerable revival of his strength, he returned to Geneva. On his arrival there, however, he began gradually to droop. His spirits failed him, his body became emaciated, and it was but too evident to his friends that his stay on earth would be short.

“It was most heart-rending,” said a spectator of his sufferings, “to behold him, thus pale and emaciated, his large eyes beaming with an expression of fortitude and pain; covered, from head to foot, with four or five woollen garments, which he was obliged to change frequently; submitting, in silence, and with the greatest calmness, to the application of the moxas,\* a painful operation, which was constantly repeated; suffering the pangs of hunger; counting the hours, and at last venturing to take something, then waiting with anxiety till the food, such as it was, should digest, and thus passing all his days and nights during a long succession of relapses, and of physical prostration, which we sometimes looked upon as a relief.”

Even in the utmost extremities of his distress, his Alpine flock dwelt much upon his mind. He was now quite aware that his labours among them were for ever come to a close. Still, even on his death-bed, he pressed upon them, by letter, the precious truths which he had been privileged to urge upon them from the pulpit. And when unable to write, he employed his mother as amanuensis, to whom he dictated two letters, addressed to his beloved flock. Though unable, for want of room, to insert either of these beautiful and impressive letters, we cannot refrain from presenting our readers with an extract of the touching reply of the simple peasants of the Alpine valleys, to a letter which had been sent to prepare them for the mournful tidings which his friends would too soon be called to communicate.

“It is we, it is we, who are the cause of your long illness. Had we been more ready to listen to you, you would not have had occasion to fatigue yourself in the deep snow, nor to exhaust your lungs, and all the powers of your body. Oh, how much pain has it cost you to teach us: like our good Saviour, you forgot yourself for our sakes. Dear pastor, sensible of the affection you have always manifested towards us, we desire, with all our hearts, to be useful to you. We can say, with truth, that if our lives could be of service to you, we would give them, and then we should not be doing more for you than you have done for us. May the Lord bless you, and grant you patience in this long trial. May He shower upon you a thousand benedictions from on high, and recompense you for all the pains you have taken of us! Your reward is in heaven: an immortal crown awaits you. We will conclude by entreating your prayers in our behalf; unworthy as we are, we do not forget you in ours. Every family, without exception, from the heights of Romas to the foot of the Indus, salutes you, and you will see the names of some of them in this letter. We are your unworthy, but entirely devoted brothers.”

\* An Indian or Chinese mox, used in the cure of some disorders, by burning it on the part affected.

The closing scene was now fast approaching—it was in complete harmony with the whole course of his life. "Tell me not how the man died," was once the saying of a pious minister, "but tell me how he lived." We have seen "how holily, and justly, and unblameably," Felix Neff spent his laborious and useful life. Let us attend him in his dying moments, and listen with devout eagerness to the latest aspirations of this man of God.

"We had the satisfaction," said a narrator of the dying scene, "of being much with him towards the close of his painful career, and we never heard a murmur escape from his lips. He was grateful for the affection shewn towards him, and returned it abundantly. Often, after our poor services, he threw his arms round our necks, embraced us, thanked us, and exhorted us with all his soul to devote ourselves to God. 'Believe my experience,' said he, 'He only is your sure trust, He only is truly to be loved. If you should one day be employed in the preaching of the Gospel, take heed not to work to be seen of men. Oh, with how many things of this kind do I reproach myself! My life, which appears to some to have been well employed, has not been a quarter so much so as it might have been! How much precious time have I lost!' He accused himself of unfaithfulness in the employment of his time, and of having been vain-glorious: he, whose labours were scarcely known to a few friends! who had refused to marry, that his heart might be entirely devoted to his Master, and whose ardent charity for his fellow-creatures had brought him, at the age of thirty-one, to his bed of death! Knowing his love for sacred music, we frequently assembled in a room near his own, and sung, in an under-tone, verses of his favourite hymns, and a paraphrase on the thirty-first chapter of Jeremiah, which he had himself composed. This singing filled his soul with a thousand feelings and recollections, and affected him so much, that we were obliged to discontinue it, though he did not see us, and he heard us but faintly.

"About a fortnight before his death, he looked on a mirror, and discovering unequivocal signs of dissolution in his countenance, he gave utterance to his joy: 'Oh, yes! soon, soon I shall be going to my God!' From that time he took no more care of himself: his door was open to all, and the last hours of the missionary became a powerful mission. His chamber was never empty, he had a word for every one, until he was exhausted by it. In the full enjoyment of all his mental faculties, every thing was present to his memory: the most trivial circumstances, even conversations which he had held many years previously, and he made use of them with extraordinary energy in his exhortations. On his mother's account only did he show the least inquietude: old, feeble, and devoted to him, she could not restrain her tears. Before her, he assumed a firmness which amounted even to reproach; then, when she left him, no longer able to refrain from weeping himself, his eyes followed her with tenderness, and he would exclaim 'my poor mother!'

"He made presents to his friends, and set apart some religious books for many persons to whom he still hoped to be useful; after having underlined several passages, he thus wrote the address:—'Felix Neff, dying, to \_\_\_\_\_'

"We shall have an indelible recollection of the last letter that he wrote; it was a few days before his death. He was supported by two persons, and, hardly able to see, he traced at intervals, and in large and irregular characters which filled a page, the lines which follow, addressed to some of his beloved friends in the Alps. What must have been the feelings of those who received them, with the persuasion that he, who had traced them, was no more!

"'Adieu, dear friend, André Blanc, Antoine Blanc,

all my friends the Pellissiers, whom I love tenderly; Francis Dumont and his wife; Isaac and his wife; beloved Deslois, Emilie Bonet, &c. &c.; Alexandrine and her mother; all all the brethren and sisters of Mens, adieu, adieu. I ascend to our Father in entire peace! Victory! victory! victory! through Jesus Christ.

FELIX NEFF.

"The last night of his life, we and some other persons remained to sit up with him. Never shall we forget those hours of anguish, so well called the 'valley of the shadow of death.' It was necessary to attend to him constantly, and to hold him in his convulsive struggles; to support his fainting head in our arms, to wipe the cold drops from his forehead, to bend or to straighten his stiffened limbs; the centre of his body only retained any warmth. For a short time he seemed to be choking, and we dared not give him any thing: A few words of Scripture were read to him, but he did not appear to hear; once only, when some one was lamenting to see him suffer so much, and said, 'poor Neff,' he raised his head for an instant, fixed his large eyes full of affection upon his friend, and again closed them. During the long night of agony we could only pray and support him. In the morning, the fresh air having a little revived him, he made a sign that he should be carried to a higher bed; they placed him on this bed in a sitting posture, and the struggles of death began. For four hours we saw his eyes raised to heaven; each breath, that escaped from his panting bosom, seemed accompanied with a prayer; and at that awful period, when the heaviness of death was upon him, in the ardent expression of his supplication he appeared more animated than any of us. We stood around him weeping, and almost murmuring at the duration of his sufferings, but the power of his faith was so visible in his countenance, that our faith too was restored by it; it seemed as though we could see his soul hovering on his lips, impatient for eternity. At last we so well understood what his vehement desire was, that with one impulse we all exclaimed: 'Come Lord Jesus, come quickly.'

"Two days afterwards, (his death took place 12th of April, 1829,) we accompanied his remains to the tomb. Over his resting place were read some beautiful verses of that Word which shall never pass away. We then prayed, and in compliance with his wish, his numerous friends, who were assembled at the grave, sang together those lines of M. Vinet, of which the stanzas conclude thus:—

'They are not lost, but gone before.'"

#### FIRST DISPENSATION OF THE LORD'S SUPPER IN SCOTLAND AT THE TIME OF THE REFORMATION.

(Extracted chiefly from Buchanan's History.)

On the morning on which Wishart was to be executed, the priests sent two Franciscan monks to acquaint him that the time of his death drew near, and to ask if he wished to confess his sins to them, as was customary; he replied that he had no need for friars, nor any wish to converse with them, but if they would gratify him so far, he would be happy to be visited by the learned man who had preached the day before." On this being reported, the sub-prior, after he had obtained the permission of the bishop, came to the prison in the Castle, where Wishart was confined, and held a long conversation with him, intermingled with many tears. At length, after he had ceased weeping, from which he could not refrain, he kindly asked, whether he would not wish to partake of the sacrament of the Supper? "Most willingly," answered the martyr, "if

\* John Winsam, Sub-Prior of St. Andrews, who was at that time a friend to the Reformation, but not openly, for fear of the priests.

according to Christ's appointment it be shewn forth in both kinds, namely, in bread and wine." Winram immediately returned to the bishops, and, with a view of conciliating them, informed them that the prisoner solemnly affirmed his innocence of the crimes with which he was charged, and that he did not say so to avert his impending death, but only to leave a testimony to man of that innocence which was known to God. The effect, however, was quite opposite: the Cardinal (Beaton) inflamed with rage, exclaimed, "As for you, Mr Sub-Prior, we know very well already what you are." Winram then asked whether the prisoner would be allowed the communion of the holy body and blood of the Saviour? when the other priests, after having consulted a little together, gave it as their opinion, "that it did not appear proper that an obstinate heretic, condemned by the Church, should have any church privileges." This determination was reported to Wishart; and it does not appear that he saw Mr Winram again. At nine o'clock the friends and domestics of the governor having assembled to breakfast, he was asked whether he would partake with them; to which he frankly replied, "with more pleasure than I have done for some time past, for I perceive you are devout men, and fellow-members of the same body of Christ with me, and also because I know this will be the last food I shall partake of on earth." Then addressing the governor, "I invite you, in the name of God, and by that love which you bear to our Lord and Saviour Jesus Christ, to sit down at this table a little, and attend to me while I address an exhortation to you, and pray over the bread which we are about to eat, as brethren of Christ; and then I shall bid you farewell." In the meantime the table being covered, as is the custom, with a linen cloth, and bread placed upon it, Wishart began a short and clear discourse upon the Last Supper, and the sufferings and death of Christ, and spoke about half an hour; he especially exhorted them to lay aside wrath, envy, and malice, that their minds might be filled with love one to another, and so become perfect members of Christ, who daily intercedes that we through him, our sacrifice, may obtain eternal life. Having spoken to this effect, he gave God thanks, and broke the bread, and gave a little to each, and in like manner he gave the wine, after he himself had tasted, entreating them to remember, in this sacrament, along with him, the last memorial of Christ's death; but for himself, a more bitter cup was prepared, for no other reason than preaching the gospel. After this he again retired to his chamber, and finished his own private devotions.

Probably since the first institution of the Supper, it has seldom been celebrated under circumstances more solemn and affecting. Wishart was a man of the most mild and amiable temper, of a sweet and venerable appearance, and his manners are said to have been particularly engaging. He had been a kind of inmate in the governor's family for nearly two months, and during that time seems to have conciliated the affections of his keeper and attendants, the most of whom were, probably through his means, become "partakers of like precious faith," as he addressed them, upon this occasion, as persons whom he knew to be fellow-members of the same body of Christ. In less than three hours he was to stand in the presence of that God and Saviour whose dying love they were commemorating, and to be honoured, to glorify his name, by passing through the flames to heaven. With what energy would he address them,—with what reverential attention would they listen! Scarcely can a scene of deeper interest be imagined, excepting, perhaps, some which followed, when,

"Leaning on his spear,  
The martyr vet'ran heard the word of God."

## DISCOURSE.

BY THE REV. ROBERT GORDON, D. D.,

*One of the Ministers of the High Church, Edinburgh.*

"Follow peace with all men, and holiness, without which no man shall see the Lord."—HEB. xii. 14.

THE duties prescribed in this verse are at all times necessary, and therefore it is at all times seasonable to inculcate them. There was, however, a peculiar propriety in urging them upon the Hebrews, especially in the circumstances in which they were then placed. It appears from various notices in the New Testament, that the Jews, notwithstanding the reverses which, as a nation, they had sustained, and the degradation to which they had been reduced, still cherished an overweening idea of their own superiority, regarding themselves as the special objects of the Divine favour, and conceiving that they were entitled to look on other men with contempt. Of those among them who did not believe the gospel, we find the apostle thus speaking in his Epistle to the Thessalonians:—"They both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved." Of this spirit a very notable example is recorded in Paul's own history: for on a certain occasion, when he addressed his countrymen in Jerusalem, detailing to them the circumstances of his conversion to the faith of the gospel, and giving an account of the apostolic commission which he received from the Lord Jesus, who said to him, "depart: for I will send thee far hence unto the Gentiles;" we are told that "they gave him audience unto this word, and then lifted up their voices and said, away with such a fellow from the earth: for it is not fit that he should live." And even with regard to those who did believe the gospel, they were so zealous of the law, that they seemed to think none should be admitted to the privileges of the gospel without being required at the same time to observe the institutions of Moses. In so far, then, as the Hebrews might be under the influence of such prejudices and prepossessions, they would be in danger of giving way to a contentious spirit; and if they did so, surrounded as they were by enemies who waited for their halting, they would not only give increased bitterness to the hatred and opposition of gainsayers, but bring discredit on the faith which they professed, by giving the adversaries occasion to speak reproachfully. And in like manner, they might stand in need of being especially reminded of the necessity of personal holiness. It is well-known, that their unbelieving countrymen looked upon themselves as a holy people, in virtue of their descent from Abraham, and their separation from the rest of the world by their being in possession of a Divine revelation, and a divinely instituted form of worship; and that, resting in their distinctive privileges, they were disposed to substitute this, what they considered hereditary holiness, for that purity of heart and life which it was



the great end of all their privileges to produce. If, then, the Hebrew Christians, previously to their conversion to the faith of the gospel, had been accustomed to cherish the same delusion, they might still require to be warned against it; and there was therefore a peculiar force and propriety in the apostle's admonition as addressed to his countrymen, "Follow peace with all men, and hoiness, without which no man shall see the Lord."

But the precept, as we have already remarked, is at all times a most important one, and can never therefore be unseasonably urged. In Old Testament prophecy, Christ was foretold as the "Prince of Peace," in "whose days the righteous should flourish, and abundance of peace so long as the moon endureth;" and when the fulness of time was come, his birth was announced as "peace on earth, and good will towards men." In fact, peace is frequently used in Scripture to express every thing that is comprehended in Christ's salvation. When, by his death, he bore the penalty of our offences, made reconciliation for iniquity, and opened up a new and living way of access to God; it is said that he made peace for us by the blood of his cross. When, through faith in this atonement, our reconciliation to God becomes a matter of experience; the blessed fruits of our justification or acceptance with him, are represented as consisting of "peace and joy in believing,"—even "the peace of God that passeth all understanding." And the ultimate design of all this is declared to be, that by the indwelling of the spirit in our hearts, we may be united to Christ and to one another in the bonds of love and affection, as members of the same spiritual body, children of the same family, and heirs of the same heavenly inheritance; and that being thus made perfect in one, we may, by our example and our influence, diffuse among men that peace which Christ came to procure and to publish. And if it be the great design of the gospel thus to give us peace with God, with ourselves, and with one another, then the gospel is practically known and felt, only in so far as it has produced this effect: and professing Christians cannot more palpably belie their principles, than by cherishing an angry, contentious, or vindictive spirit. Did they regard one another as children of the same Heavenly Father, and did they really hope to spend together an eternity of holy fellowship with God; it were impossible that they could give way to such a spirit without feeling, on serious reflection, that they had betrayed and brought discredit on the cause which ought to be dearer to them than life: for however little ungodly men may know, or be able to conceive of the comforting, elevating, and purifying influence of the Gospel, they are quick-sighted enough to perceive the revolting inconsistency of men who profess to be pilgrims on the earth, and fellow-travellers towards a better, even a heavenly country, "falling out by the way," or, in the emphatic language of the apostle, "biting and devouring one another." And even though Christians may be able, in justification of an angry and irritable

spirit, to plead that they have sustained injury, and it may be at the hands of men who make no profession of Christianity; still if they did but reflect on the forbearance and long-suffering patience with which God endured their innumerable provocations; they could not fail to be humbled by the melancholy contrast between the mercy which had forgiven them ten thousand talents, and their unwillingness to remit to an offending fellow-creature his hundred pence.

But the precept in the text goes much farther than merely to inculcate a sort of passive avoidance of giving offence—a meek and patient endurance even of unprovoked injuries, rather than being the cause of dissension or discord. We are required to "follow peace with all men," or, as it is elsewhere expressed in Scripture, "to seek peace and ensue it"—to follow it as a thing which is not easily attained, and which we are ever in danger of losing. And did men really act in the spirit of this precept—were they so deeply and so habitually affected with a sense of their own obligations to God's forgiving mercy, as to feel that it is the true honour and dignity of their nature to imitate his forbearance and compassion—and had they such a lively anticipation of the holy and blessed society to which they hope hereafter to be united, as to awaken and keep alive in their minds, an ardent desire to see something of the same love and harmony characterising mankind on earth: What a different aspect would professedly christian communities exhibit, from what, I fear, they but too frequently present! How often would they suppress those angry feelings with which they are so prone to resent a real or supposed injury! How easily would they be brought to an amicable adjustment of differences, which too often terminate in irreconcilable quarrels? How cheerfully would they at times sacrifice something of their worldly interest, rather than give occasion to a dispute, the consequences of which, it may be impossible to foresee! And in how many instances might they not succeed, even in disarming the opposition of gainsayers, and constraining them to acknowledge that the tendency of the gospel is as happy as it is holy! All this, it is true, implies a degree of humility, self-denial, and regard for the interests of others, which, it is to be feared, is not frequently exemplified; and would lead to a line of conduct, which, in many cases, might be esteemed too humbling to be reasonably required or expected. The objection, however, is the dictate of pride; for whatever may be the maxims and opinions of the world on the subject, the most honourable and becoming course is that which the apostle has prescribed:—"Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, 'Vengeance is mine: I will repay, saith the Lord.' Therefore if thine enemy hunger feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

Is the apostle's precept then to be understood

in an absolute and unqualified sense? Does it require us at any expense to follow peace with all men? In reply to this question, I would refer to the same precept as it is elsewhere stated in Scripture, when the apostle says to the Romans, "If it be possible, as much as lieth in you, live peaceably with all men." The injunction as thus expressed, obviously assumes, that there may be cases in which it is not possible for Christians to live in peace with all men; and every one who knows any thing of the world or of the Christian warfare, must know that such cases do frequently occur—cases in which peace can be attained, only in a way in which it must not be followed. The Christian, for example, may be brought into connexion with men who will not permit him peaceably to maintain his religious profession—men who will take offence at many things in his character and conduct, which they feel to be a silent reproof of their own—and who will not be backward, therefore, to manifest their dislikes in such a way as may be sufficiently annoying to put his steadfastness to a severe trial. There is reason to believe, that in all ranks of society, the young especially are frequently exposed to such a temptation; and that no efforts on their part will be successful in disarming the opposition of such gainsayers, unless they consent to abate somewhat of their rigorous adherence to Christian principle, or, it may be, run into a participation with them in their unholy practices. It is plain, however, that peace is not to be purchased at such a price; and our text plainly intimates that it is not; for while the apostle admonishes Christians "earnestly to follow peace with all men," he adds, "and holiness, without which no man shall see the Lord." It is evident, indeed, in the case of the Hebrews, that without this qualification, the command to follow peace with all men must have led to an open renunciation of their christian profession; inasmuch as nothing short of this could have disarmed the opposition of unbelieving and ungodly men, at whose hands they had already suffered bitter persecution, and endured a great fight of afflictions. But in fact, the peace here inculcated, is itself a branch of that holiness, "without which no man shall see the Lord;" for inasmuch as it implies on the part of those who follow it, forbearance, compassion, and affectionate concern for the well-being of others, it is that in which they do most clearly reflect the image of their Divine Master—of Him, "who patiently endured such contradiction of sinners against himself"—"who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." But this very holiness, so far from securing for Christians peace and goodwill with all men, may sometimes be the very means of rendering them objects of suspicion and secret dislike, if not of open hatred: for though our Lord's birth was announced as peace on earth and good will to men—and though the tendency of every thing in his life and doctrine was to reconcile them to God and to one another, yet in

point of fact the guilty passions of men have often converted the Gospel of Peace into an occasion of animosity and strife. And all this was foretold by our Lord himself; for we find him, on a certain occasion, saying to his disciples, "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three." Christians, then, are neither required nor permitted to follow peace with all men, at the expense of compromising any Christian principle, or relinquishing any Christian duty: for whatever quietness they might thereby secure, they would only be contributing to the temporary and deceitful stillness of spiritual death—leaving men undisturbed in the fatal indulgence of sin. Holiness, in the Scripture acceptance of the term, will always be offensive to ungodly men—for besides comprehending in it the practice of all those virtues, and the faithful discharge of all those duties, which are essential to the temporal well-being of society, and which most men, therefore, are able in some measure to appreciate, and disposed to approve,—it implies also such a devout sense of the Divine presence—such a reverential regard for the Divine law—and such a spiritual tone of mind and character, as cannot fail to lead those who witness it to think more frequently and more solemnly of God and of eternal things than they feel it agreeable or easy to do. But, however offensive it may be, no part of Christian holiness must be left uncultivated. Till we are brought into a state of entire conformity to the Divine image, we cannot be in a state of preparedness for the full enjoyment of the Divine presence: and if we are not now in the way of being transformed into this likeness—if we are not conscious of a growing capacity for spiritual enjoyment, even delighting ourselves in God—but if, on the contrary, we feel aversion to that spirituality of character, which the Scriptures do everywhere ascribe to the saints, then what is the blessedness to which we professedly look forward in another world? If here we can see nothing to admire in the Divine character, as revealed to us in Scripture, or in the Divine image, as it is partially reflected in our fellow-men—and if now we can find no gratification or delight in holding fellowship with God; it is obvious that a more vivid manifestation of his perfections, and a nearer approach to his presence, such as the Scriptures represent heaven to be, would only prove infinitely more distasteful to us: and it follows, therefore, from the very nature of things, what is here announced as the unalterable ordination of God, that "without holiness no man shall see the Lord."

#### MISSIONS.

BY THE REV. ROBERT M'CHEYNE.

THE advantages which the Christian mind derives from a constant intercourse with Missionary subjects, are very many and very great.

I. *A spirit of intercession in behalf of the heathen is encouraged.*

It was "when Jesus saw the multitudes that he was moved with compassion, and made his disciples pray the

Lord of the harvest to send forth labourers into his harvest." (Matt. ix. 36.) This shows how completely the Son of God was also the son of man, for with us it is always the sight of the object that calls forth the emotion. We come—we see—we are conquered. It was "when Paul *saw* the city wholly given to idolatry that his spirit was stirred in him." (Acts, xvii. 16.) The eye affected the heart. Just so will it be with every Christian mind. Set him down, like Buchanan, among the myriads that shout around the car of Juggernaut; or, like Gutzlaff, among the more civilized idolaters of China,—the man who is the follower of Paul, as he was of Christ, will be "stirred in spirit," and "moved with compassion," and one vent of the full heart will be in prayer to the Lord of the harvest. But we who sit at home cannot see the spirit-stirring sight, we are cut off from this blessed influence to drive us to our knees. Nor can any written information wholly make up this deficiency. The hearing of the ear will never produce so powerful an effect as the seeing with the eye. Yet, in the absence of the greater influence, how dare we neglect to use the less? When we cannot see, how dare we refuse to hear? If we live in ignorance of the state of the heathen world, how can we pray intelligently on its behalf? If we content ourselves with general notions of its idolatries, and barbarities, and struggles against the Light, shall not our petitions be general, unfervent, and ineffectual? On the prayers of the children of God depends the coming of the kingdom and the conversion of the heathen, as it is said in the 2d Psalm, "Ask of me." Should not every child of God then bring himself under those influences which shall bind him to intelligent, fervent, effectual prayer on this behalf. Come, then, true child of God, who art bound to the service of Christ in thy native soil, come and let us gather from the records of faithful men who have jeopardized their lives in the high places of heathenism, food for meditation, and incitement to prayer. Let us give ear to these spies of the land of darkness, that when they tell us of some spot where grace is beginning to drop from above "like the first of a thunder shower," our prayers, mingled with thanksgivings, may arise with interest and intelligence on this special behalf: or, when they tell us of some stronghold of Satan, fortified on every side by the triple brass of superstition, self-righteousness, and lust, our united cry may ascend into the ears of the Lord God of Sabaoth,—“Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty.”

#### II. *Intercourse with Missionary subjects helps forward personal holiness.*

We find in 1 Thess. ii. 16, that "forbidding the preaching of the word to the Gentiles," was looked upon by God as the filling up the cup of sins,—the crowning transgression of the Jewish people; and conversely, the *bidding* and enabling faithful men to preach the word to the Gentiles, is one of the essential virtues of the child of God. And if it be a good and gracious thing to send grace, it is but the continuation of this grace to look after them,—to sympathise with their difficulties and encouragements,—to weep with them when they weep over obstinate sinners,—to rejoice with them and the angels, when they rejoice over one sinner that repenteth. But love increases and abounds,

the more it is conversant with its object; increase on appetite seems to grow by what it feeds on; and the sure effect of increasing and abounding love toward all men, is a surer establishment in personal holiness. (1 Thess. iii. 12, 13.) The very effort of sending a man to convert others, makes us ask the question, "Am I myself converted?" The very sight of so many millions left in ignorance of "the only name whereby we may be saved," whilst we have heard it from our infancy, overpowers the believing mind with an abiding sense of the sovereignty of God, and the freeness of his electing love. Privileges are used more ardently,—thanksgivings are offered more feelingly,—“What have I that I did not receive,” is graven more durably upon the heart. And if God does bless the efforts of our Missionaries, how is every grace of the new nature stirred into a burning flame! When the Greenlander, the Hindoo, or the Chinese becomes a believer in Jesus,—when the same gracious feelings which sparkled in our bosoms "when first we saw the Lord,"—have evidently got possession of these barbarian souls,—when we can trace a kindredness of sentiment and affection,—a oneness of spirit with these last of men,—then we remember that it is written, "we being many, are one body in Christ, and every one members one of another." Our lagging faith is by sympathy quickened into active exercise. The flame of our "first love" is rekindled, and we hasten to "do the first works."

#### III. *Intercourse with Missionary subjects makes us watch more anxiously the coming of the kingdom.*

"When the world shall say peace and safety, then sudden destruction cometh upon them." To them "the day of the Lord cometh as a thief in the night." But the children of God "are not in darkness that that day should overtake them as a thief." Does not this Bible truth imply that the saints are watchful and intelligent as to the signs of the times? And is not the state of the Jewish and heathen world the very page to which we must chiefly look for signs of the latter day glory? "When the branch of the fig-tree is yet tender and putteth forth leaves, we know that summer is nigh." So likewise shall there be infallible signs of the coming of the season when the Beloved shall speak and say unto his bride, "Rise up my love, my fair one, and come away. For lo the winter is past, the rain is over and gone." These buddings and premonitions of the coming summer of our world, "none of the wicked shall understand, but the wise shall understand." And why? Just because "the wise," the taught of God, are not fools nor slow of heart to believe all that is written concerning the coming of the kingdom of Jesus; and they are on the watch for the first vibrations of that shaking of the earth and the heavens that shall usher in the kingdom "that cannot be moved." Where is the intelligent child of God who is not even now looking with most intense interest upon the movements now making in Hindostan, and upon the strange spirit of enquiry that within these few years has caused such a shaking in the Jewish community, like the shaking of the dry bones in the open valley? As upon the first streaks of the eastern sky before the breaking of the day,—the day when "the fulness of the Gentiles being come in, all Israel shall be saved,"—the day when the whole temple being completed, of which Christ is the foundation-stone, corner-stone, and top-stone,—the Lord shall

"be glorified in his saints, and admired in all them that believe."

Child of God, sleep not thou as do others, but having thine own heart established with grace, be ever moving the anxious question, "Watchman, what of the night? watchman, what of the night?" And then shall the answer be returned to thee,—“The morning cometh!”

### ISHMAEL IN THE DESERT.\*

BY THE REV. ROBERT JAMIESON,

*Minister of Westruther.*

THE story of the young and adventurous Ishmael forms an episode in patriarchal history full of interest, on account of the disastrous circumstances with which it opens, and of its exhibiting in the character and habits of that wayward youth, the germ of a mode of life, whose wild and irregular feelings are still indelibly impressed on one of the most singular people that have existed in the world. Of the various misfortunes, however, that clouded his early days, it does not fall within our province to speak; and, accordingly, we hasten to consider him in the situation of an outcast from his father's tent, and wandering in the neighbouring wilderness of Beersheba. For whatever reason he had repented to that desolate region—whether he chose it as the nearest route to Egypt for his mother, who was going to seek in her own country, and among her kindred, for the asylum which the jealousy of her mistress denied her,—or whether his proud spirit had resolved to bury its cares and disappointments in the depths of that boundless solitude, he had scarcely planted his footsteps within its border, when he was overtaken by one of those disasters so common to those who attempt to explore the secrets of the Desert. It is impossible to read the simple and graphic narrative of the sacred historian without emotions of the liveliest sympathy in behalf both of the youthful sufferer, whom a burning thirst was threatening with a premature and excruciating death, and of the distracted mother, who, wrapped up in the fate of her son, appeared totally insensible to the misery of her own situation, alone and without hope in an inhospitable wild. But, perhaps, of those who give the tribute of their generous pity to the affecting tale of Ishmael's distress, few are aware of the real extent of a calamity altogether unknown in a temperate climate, or can picture to themselves how severe must have been the privation that prostrated the spirit and energies of a youth of seventeen, whose hardy frame and intrepid character soon after made him the first among the stirring spirits of the place. We are so accustomed to the influence of a humid atmosphere, and a sky tempered by the friendly interposition of clouds,—to perpetual verdure smiling on the mountains and valleys, and rivers diffusing their watery treasures by a thousand channels, and forming essential elements of every landscape, that we find it difficult to entertain the idea of a scene so fearfully wild as to be destitute of every one of these natural features, or to conceive the dreadful state to which the want of them—especially the want of the common article of water—often reduces the unfortunate people who chance to be placed in a situation so unpropitious. This, however, was precisely the character of the dreary solitude whose want of resources had so nearly proved fatal to Ishmael. The wilderness of Beersheba, or Shur, lying at the north-eastern extremity of the Red Sea, and forming the northern part of the great Arabian Desert, is, according to the testimony of those who have crossed it, a vast expanse of uninhabited country, which, by the straightest route from

north to south, cannot be traversed in less than about forty days; and it is so wild and desolate a region, that it seems to have been doomed by the Creator to the curse of perpetual sterility. Throughout the whole extent of it not a blade of verdure is to be seen, nor the voice of living thing to be heard, and but for a few hardy plants—the tamarind and acacia, which here and there strike their roots into the clefts of the rocks, and nourished by the dews of night, “waste their sweetness on the desert air”—there would be nothing to dispel the feeling which this dismal scene strongly produces, that here was a region where nature was wholly dead. Vain is the hope of the traveller, that, the first dreary spots being passed, his eye may yet rest on some oasis, his panting frame be refreshed under some grateful shade, and he may arrive at some stage where the peopled city or village will remunerate his toils with the pleasures of society. From day to day, from morn to night, he prosecutes his irksome journey, while nothing is seen but the same tedious monotony,—nothing but the frightful precipices and the bright sand,—which the fierce rays of a vertical sun are scorching.

— “There no spring in murmurs breaks away,  
Or moss-grown fountains mitigate the day;  
In vain he hopes the green delights to know,  
Which plains more blessed or verdant vales bestow;  
There rocks alone, or tasteless sands are found,  
And faint and sickly winds for ever howl around.”

COLLINS.

The springs are but few and scanty all over the desert, in that part especially where Ishmael wandered, a traveller who crossed it having found only four in the space of a hundred and fifteen miles, situated at the distance of four, six, and even eight days' journey from each other; and, besides the danger of missing them, always liable to happen in a trackless solitude, but particularly so in the wilderness of Paran, which in many places is full of rugged and precipitous cliffs, around the base of which the traveller has to seek his way; it may happen, that after the greatest exertions have been made to reach these springs, they are found entirely choked with the moving sand, or that they prove, to the mortification of the luckless traveller, so impregnated with brackish qualities, from the beds of sulphur or salt over which they roll, as to increase, instead of allaying, his already insufferable intensity of thirst. And then follows a scene of the most dreadful and protracted sufferings which a human being can experience. The burning thirst, rendered more violent by the fierce heat of the glowing firmament and the fiery sand, produces an intense agony in every part of the frame, and the dry and contracted feeling of the skin, the eyes appearing like balls of coagulated blood, the unnatural swelling and hardness of the tongue and lips, increasing difficulty of seeing and hearing, the total loss of speech, together with the most painful sensations in the throat; all these, which are invariable consequences of unalleviated thirst, indicate a universal derangement of the bodily system, produce langour and insensibility, and at last bring the unhappy sufferer, after many a struggle, to drop on the ground, happy if, like Ishmael, he can purchase a brief respite from his misery, by sheltering his scorched head under one of the dwarfish acacias that are strewed around.\* In such circumstances, it is said that five hundred dollars have been given for a draught of water. But, in general, where one is placed in such extremities, all who are with him are, more or less, in a similar state of distress; and then no bribe, however great, no en-

\* Thevenot found a person in precisely the same circumstances as Ishmael, having, in his agony, thrust his panting head under a small bush, to smell any damp that might be there. These small bushes were probably the very cause of Ishmael and his mother not being able to see the well which was so near him. Mr Campbell was once in this predicament. Having travelled the whole day without water, and halted about sunset in great distress from thirst, he found in the morning that he had been spending the night within a few yards of an abundant supply of the precious fluid.

\* This beautiful illustration of Sacred Scripture is extracted from an interesting work recently published, under the name of “Eastern Manners; illustrative of Old Testament History.” Edinburgh: Oliphant and Son, 1836.

treaties, however importunate, can procure a single drop; for of what use would all the wealth of the Indies be in a place where death would be the inevitable consequence of parting with the precious beverage? The master of a whole caravan is then not better privileged than the meanest of his slaves; and, as the desire of self-preservation triumphs over every consideration, when one drops the victim of thirst, his companions, however they may commiserate the sufferer, are obliged to pass on without delay, and abandon him to his fate. And how terrible such a situation, to be exposed in a savage interminable desert! In vain does he exert his expiring energies, in a last effort to cry out for help, or to hoist the signal of distress. Not a soul is near to whisper the accent of sympathy, or to pour a drop of water on his burning lips, not even an echo responds to his cries, and he lies there, dreaming of the murmur of limpid streams, and of wandering along the verdant banks, and stooping to swallow the delicious draught, till the effort to obey the impulse of imagination dissipates the enchantment, and awakens him to all the horrible realities of his situation,—a helpless and forsaken wanderer, perishing for thirst in a vast howling wilderness!

No general description, however, of the misery of such a situation can convey so vivid a picture of Ishmael's distress as the unvarnished and circumstantial narratives of those who have had the courage to brave, and the good fortune to survive, the perils of the same, or a similar scene. And, to the reader of the Bible, who meets, both in the story of the son of Hagar, and the travels of the Israelites in the wilderness, with several notices of this kind of distress, which the rapid narrative of Moses introduces only by incidental allusion, an important and grateful service may be rendered by subjoining the most interesting particulars of the accounts of some individuals who have felt all the horrors consequent on a failure of water in the Arabian desert. The following story is given on the testimony of the celebrated Burckhardt, who travelled over that dreary region; it relates to a small caravan of five merchants, with about thirty slaves, and a proportionate number of camels, who were passing, for the purposes of trade, from Berber to Egypt, and having received intelligence that they were to be way-laid by a band of robbers at a well which lay on their road, they determined on choosing a more easterly route, by another well of no less repute with travellers. They had placed themselves under the conduct of a trusty and experienced guide, but as the way they had chosen was not much frequented, they soon wandered out of the proper track, and for five days could not discover where they were. Meanwhile their stock of water failed, and as their necessities were increasing every hour, they determined to direct their course by the setting sun, in hopes of reaching the Nile. After having sustained the pangs of thirst for two days, fifteen of the slaves and two of the merchants died. Another, who was owner of the camels, conceiving that the beasts might, by sagacity or instinct, be more successful than their masters in discovering the situation of water, requested his companions to tie him fast to the saddle of his stoutest remaining camel, to prevent his falling through weakness, and then allowed the animal to carry him in whatever direction it chose; but neither the merchant nor his camels were afterwards heard of. Meanwhile the caravan, now diminished to a little party, came in sight of the mountains of Shigrè, which they recognised, and where they knew they were certain of finding water; but they were so greatly enfeebled, through fatigue and privation, that neither men nor beasts were able to proceed any further. Throwing themselves down at the foot of a projecting rock, whose shade promised them a little respite from their misery, they despatched two servants, with two of the strongest remaining camels,

in quest of water. The messengers, however, had not proceeded far ere one of them dropped on the ground, through perfect feebleness, and, unable to speak, merely waved his hand to his companion to leave him, and to return with water as quickly as possible. The survivor accordingly continued his solitary and now almost hopeless task,—for so great was his own debility, and the excessive thirst that preyed on him, that his eyes became dim, and he lost the road, though he was well acquainted with the situation of the spring. Having wandered about a long time he alighted under the shade of a tree, and fastened the camel to one of the branches, but the impatient beast having scented the water, broke its halter, and, wearied as it was, galloped off at a furious rate in the direction of the well, which, it afterwards appeared, was about half an hour's distance. The servant well understood the movements of the camel, and hastened to follow it, but after advancing a few hundred yards he fell exhausted on the ground, and had lain a considerable time, expecting nothing but death, when a kind Providence directed a Bedouin of the neighbourhood to that place, who threw a little water on the face of the expiring man, and in a short time succeeded in restoring him. They proceeded together to the spring, and after filling as many skins as they could carry, returned to the stragglers of the caravan, whom they had the satisfaction of finding still alive.

A French traveller relates an occurrence similar to this, but which awakens a more melancholy interest, both from the greater number of persons who were overtaken with the calamity, and the disastrous consequences with which it was attended. The caravan belonged to a Turk who speculated in the slave trade, and who having with great care, and at a great expense, reared and educated some female slaves he possessed, was on his way to dispose of them at the market of Bagdad. They had taken with them a copious supply of water, and had calculated on being able to renew it at a well which they had to pass; but, to their great disappointment, they found it completely dried, and they were reduced, in consequence, to the greatest distress. The first object that struck the eye of the Frenchman as he approached, was the owner of the caravan running about in a state of distraction, and bewailing, in most doleful terms, his situation, and the ruin of his fortunes; on a nearer view a spectacle was disclosed that would have wrung pity out of the hardest heart. In the midst of twelve eunuchs and about a hundred camels, was a band of two hundred girls of most exquisite beauty, of from twelve to fifteen years of age, lying on the ground in a state approaching to insensibility, produced by excessive fatigue and thirst. Some had already sunk under their distress, and were thrown into a pit dug for the purpose; the greater part, however, showed, by their panting bosoms and imploring looks, that they were still alive, but so faint and feeble that had water been within their reach, they could not have made the necessary exertion to carry it to their lips. The air was rent with the piercing cries of the dying girls, and many a wistful eye was cast on the traveller and his companions for a drop of the precious fluid. Deeply affected by such a scene, he was proceeding to open his leathern bottle, and to distribute its contents among as many as possible of the pitiable objects, when his guide rushing forward with the peremptory exclamation: "Madman, wouldst thou have us also perish of thirst," dashed off the unfortunate slaves, seized hold of the water skin, and threatened with instant death the first who ventured to touch it. The traveller, knowing that the ruthless Arab was in the right, and was acting as his own friend, was obliged to yield to the cruel necessity; and, as their departure from the scene of horror took away the last ray of hope from the perishing girls, a shriek of despair was raised, every one crying out with frantic vehemence for death to come and

relieve them from their sufferings.—It was a most distressing scene; even the Arab, not unused to such spectacles, could no longer resist; he took one that lay nearest him, poured a drop of water on her burning lips, and placed her behind him on his camel, with the view of presenting her as a present to his wife. The poor slave fainted several times as she parted from the spot, —but being borne across the desert at a rapid pace by her deliverers, was spared the agony of witnessing the death that inevitably awaited her less fortunate companions.

#### ON THE ARRANGEMENT OBSERVED IN THE ASSEMBLY'S SHORTER CATECHISM.

BY THE REV. DUNCAN MACPARRAN,

*Minister of Renfrew.*

FREQUENT notice has been taken of the extraordinary simplicity of arrangement and depth of thought observable in the Assembly's Shorter Catechism. Of the former, I have just had a remarkable proof, in reading over Dr Chalmers' Preface to the first volume of the new edition of his works. With his usual clearness and analytical acumen, he proposes two methods of studying Theology. According to the one, the first object of contemplation is the Divine Being; and then the history of his doings in this world; detailed in natural, if not chronological order. The other fixes at once on some awakened sinner, and accompanying him as he advances in knowledge and holiness, describes progressively the discoveries which he makes, or which are made to him, in the word and works of God. The former considers God abstractly, and follows out the other branches as so many of his works. And divinity taught upon this principle, recommends itself to reason, as regularly deductive and capable of systematic arrangement. And accordingly, this is the principle on which catechisms and systems of divinity are usually constructed. The other, instead of the matter observed, takes up the observer; and simply recording what he is supposed to see and feel, as he advances towards perfection, the same subjects pass in review; but they are seen from different points, and under different lights. They are seen, not as abstract truths, but as practical directions. And this, therefore, is the view of divine truth best fitted for the guidance of the heart and conduct. The principles thus referred to, are, if we mistake not, the same with the categories of Aristotle and the first principles of Bacon; the one assuming, as the basis of his arrangement, *being*, or the things about which men think; and the other, the powers of mind by which these are known and enjoyed. Now, it is perhaps new to some of our readers to be told, that the profound distinctions of an Aristotle and a Bacon, are employed in the construction of that humble Primer called the Shorter Catechism; and that the prolific mind of a Chalmers could not have selected a finer example of its own original speculations, than is to be found in this directory for catechising *such as are of a weaker capacity*.

The number of Questions in this little manual, is, in all, one hundred and seven. The first three are introductory—God's chief or principal end in creating man, the rule by which men may attain to that end, and the principal branches into which that rule may be divided, are the topics thus introduced.

From the beginning of the fourth Question, to the end of the thirty-eighth, we have a system of divinity,

regularly constructed according to the first of the two principles explained. Every thing stated under these questions, is laid down speculatively; that is, as a matter of study and contemplation, not of command and direction. Each answer tells us *what is*, and not *what should be*. The arrangement of topics, also, is such as to shew their consecutive dependence on each other, so that, like so many links of a chain, they are all suspended from the primary Question,—“What is God?” This will be observed in a mere rehearsal of the subjects, of which the Questions are composed;—the being and attributes of God,—the persons in the Godhead —the divine purposes or decrees,—the execution of these in creation,—their fulfilment in providence,—the special providence of God towards man, in an unfallen state,—in the fall and its consequences,—in redemption from these,—in the character and offices of the Redeemer,—in what he did on earth to redeem man, and in what he is raised to in heaven, for the farther purposes of redemption,—in applying to sinners the blessings of redemption by the Holy Spirit,—his operations in effectual calling, justification, adoption, and sanctification,—and the fruits of these in life, at death, at the resurrection, and throughout eternity.

From the beginning of the thirty-ninth Question, to the end of the book, the topics are strictly practical, and they are so arranged as to furnish an appropriate directory for every stage of Christian advancement. The subjects introduced, are not presented speculatively, but as pointing to the conscience and the heart, and as leading forth the mind, and guiding the conduct, into the ways of God. And accordingly, the arrangement, instead of assuming some principle in the *matter* of contemplation, assumes a principle in the *man*, and proceeds to address and direct him in all his advances onward to perfection. It is in this way that the thirty-ninth Question commences with what “God requireth of man?” It is thus the first arrow driven from this quiver, is so pointed as to aim at the conscience, *God's witness in man*. And the commandments which follow, are as a bundle of these. They are variously pointed, yet all have a point; and this very diversity only fits them the more for the diversified circumstances in which man is found. One, for example, is aimed at the conscience of such as worship strange gods,—another at those who worship even the true God, through the medium of images,—a third at the blasphemer,—a fourth at the Sabbath-breaker,—a fifth at children who are disobedient to parents,—a sixth at murderers,—a seventh at adulterers,—an eighth at thieves,—a ninth at liars,—and a tenth at the covetous. And to render each of these sharp as a “two-edged sword,” there is under each, first, what concerns the “want of conformity to;” and then, what belongs to the “transgression of;” in other words, a “required,” and a “forbidden,” with occasional reasons also annexed. Nor does each commandment point only to as many individual sins or duties, but under these, to as many classes of both. It is therefore scarcely possible to conceive of any arrangement better fitted to bring home guilt to every conscience. And it is accordingly followed by other questions, respecting man's inability to keep the commands, the sins of which he thus becomes guilty, and the eternal judgments to which he is exposed. By these, he is left helpless and hopeless, under a sentence of condemna-

tion, and is thus driven to enquire, what he must do to be saved. Here the very next question takes him up, tells him how he may escape the wrath and curse of God due by sin, and explains this, under the heads of faith in Jesus Christ, repentance unto life, and the ordinary means of grace. Even in this subordinate arrangement, the condition of the enquirer is kept steadily in view. The only direct answer which can be given to the question, "What must I do to be saved?" is "repent and believe;" and agreeably to this, the only points immediately explained in the Catechism, are faith in Jesus Christ, and repentance unto life. Repentance is the turning of the heart from every thing else to God, as reconciled in Christ; and faith is the looking at Christ *believingly*, as the gift of God, and receiving him as the salvation of the soul. But this very "looking at Christ," and "turning of the heart" to God, as reconciled in Christ, imply some knowledge of his will, and create a desire for the enjoyment of other ordinances. And these next follow, under the teaching of the word, the observance of the sacraments, and the exercise of prayer. An awakened and repenting sinner seeks early and earnestly to know the will of God. The Catechism meets him, offering instruction respecting the profitable reading of the word, and waiting on the ordinance of preaching. But supposing him to be in some measure instructed, he yet desires to receive seals of the covenant, and may never before have partaken of any of its signs. The nature, use, and proper observance of the sacraments are therefore now unfolded. And last of all comes prayer, not as if the individual were up till this time considered prayerless, but because it is now that he especially requires to be taught how to pray for such things as he ought; and this, because it is now that he declares himself to be an heir of those promises on which prayer rests, and through which it obtains blessings. The prayer of the soul, like breath in the natural body, is essential to life, and, like it, begins properly as soon as we are born anew. But though this be its beginning, its end is unseen. The renewed soul becoming more and more conformed to the will of God, enters more and more into the spirit of prayer, and finds, in the simple but comprehensive example with which the Catechism concludes, materials more and more fitted for guiding its intercourse with the Father of spirits.

1. By using the Catechism in the right observance of these distinctions and principles, we shall be better able to understand each question in its true and proper meaning; and the reason why such questions as Effectual Calling and Justification are so far separated from Faith in Jesus Christ and Repentance unto Life; and how, in general, the doctrines of the gospel, as contained in both parts of the Catechism, should not be together. These things happen, simply because we have, in the first, a *speculative system*, and, in the latter, a *practical directory*. The doctrines of the Gospel are necessary to both, but require to be presented in *different forms*, so as the more perfectly to secure the *different ends* contemplated.

2. Each division may thus be turned to its own proper use. Suppose, for example, that I were asked in what book a clear outline of the Christian faith might be found and studied, I would at once say, "In the first thirty-eight Questions of the Assembly's Shorter

Catechism." But if I were asked for a practical guide, to lead men to Christ, and to train them to holiness, I would say, "Begin at the thirty-ninth Question, and be guided by those which follow, onward to the end."

3. Given children might, on these principles, be taught to greater advantage than they usually are. Instead of beginning to instruct a child, respecting the abstract character of God, the distinctions of personality in the Godhead, the doctrine of decrees, and other matters of difficult comprehension, I would begin my attempts to instruct him, with the meaning and application of each succeeding commandment, and onwards to the end; by which time, he would have materials out of which to conceive of God, of his purposes and works; and his mind would be also, in some measure, prepared for more abstract processes of thinking.

4. Much of the apparent abstruseness of this little work would in this way disappear, and on the same principle on which science becomes comparatively easy, when perceived in a proper course and by proper means. Depart from the arrangements of a Linnæus and Jussieu, and the beautiful order observable in botany will appear confused and perplexing; or invert the order in any process of mathematical enquiry, and the evenness of the way along which we find an easy path, will be rugged to the master, and impassable to the pupil. And strange were it, indeed, if an arrangement so exact and so well adapted to its own *special ends* as that of the Catechism, should nevertheless leave each Question to be taken up, like some cube cast on a gammon board, in any order and with equal intelligence.

5. If these principles and distinctions were more observed, more justice would be done to the merits of the work, and it would be rendered more generally useful.

*Burying alive of Widows in India.*—The burying alive of widows manifests, if that were possible, a still more abominable state of feeling toward women than the burning them alive. The *weaners* (*caste* or tribe of weaners) *bury* their dead. When, therefore, a widow of this tribe is deluded into the determination not to survive her husband, she is buried alive with the dead body. In this kind of immolation, the children and relations dig the grave. After certain ceremonies have been attended to, the poor widow arrives, and is let down into the pit. She sits in the centre, taking the dead body on her lap, and encircling it with her arms. These relations now begin to throw in the soil; and after a short space, two of them descend into the grave, and tread the earth firmly round the body of the widow. She sits a calm and unremonstrating spectator of the horrid process. She sees the earth rising higher and higher around her, without upbraiding her murderers, or making the least effort to arise and make her escape. At length the earth reaches her lips—covers her head. The rest of the earth is then hastily thrown in, and these children and relations mount the grave, and tread down the earth upon the head of the suffocating widow—the mother!—Why, my dear friend, the life of the vilest beast that walks upon the earth is never taken away by a process so slow, so deliberate, so diabolical as this. And this is the state of your sex in British India!—In how many situations, where we expected it not, are we reminded of the testimony of the divine word; in every part of the heathen world, in the miserable state of woman, what a confirmation of the denunciation,—“To the woman, He said, I will greatly multiply thy sorrow.”—Genesis, iii. 16.

*Ward's Letter to Miss Hopa of Liverpool.*

## SACRED POETRY.

TO A FRIEND ENTERING THE MINISTRY.

High thoughts at first, and visions high  
 Are ours of easy victory;  
 The Word we hear seems so divine,  
 So framed for Adam's guilty line,  
 That none, unto ourselves we say,  
 Of all his sinning suffering race,  
 Will hear that Word so full of grace,  
 And coldly turn away.  
 But soon a sadder mood comes round—  
 High hopes have fallen to the ground,  
 And the ambassadors of peace  
 Go weeping, that men will not cease  
 To strive with Heaven,—they weep and mourn,  
 That suffering men will not be blest—  
 That weary men refuse to rest,  
 And wanderers to return.  
 Well is it, if has not ensued  
 Another and a worse mood,  
 When all unfaithful thoughts have way,  
 When we hang down our hands, and say  
 Alas! it is a weary pain,  
 To seek with toil and fruitless strife—  
 To chafe the numbed limbs into life,  
 That will not live again.  
 Then if spring odours on the wind  
 Float by, they bring into our mind  
 That it were wiser done, to give  
 Our hearts to nature, and to live  
 For her—or in the student's bower  
 To search into her hidden things,  
 And seek in books the wondrous springs  
 Of knowledge and of power.  
 Or if we dare not thus draw back,  
 Yet, oh! to shun the crowded track  
 And the rude throng of men! to dwell  
 In hermitage or lonely cell,  
 Feeding all longings that aspire  
 Like incense heavenward, and with care,  
 And lonely vigil nursing there  
 Faith's solitary pyre.  
 Oh! let not us this thought allow—  
 The heat, the dust upon our brow,  
 Signs of the contest we may wear:  
 Yet thus we shall appear more fair  
 In our Almighty Master's eye,  
 Than if in fear to lose the bloom,  
 Or ruffle the soul's lightest plume,  
 We from the strife should fly.  
 And for the rest in weariness,  
 In disappointment, or distress,  
 When strength decays, or hope grows dim,  
 We ever may recur to Him,  
 Who has the golden oil divine,  
 Wherewith to feed our fading urns,  
 Who watches every lamp that burns  
 Before his Sacred shrine.

REV. C. TRENCH.

THE FOOLISH LOVE OF THE WORLD.

Judge in thyself, O Christian! is it meet  
 To set thine heart on what beasts set their feet?  
 'Tis no hyperbole, if you be told,  
 You delve for dross with mattocks made of gold.  
 Affections are too costly to bestow  
 Upon the fair faced nothings here below:  
 The eagle scorns to fall down from on high,  
 The proverb saith, to pounce a silly fly;  
 And can a Christian leave the face of God  
 To embrace the earth, and doat upon a clod!

JOHN FLAVEL, 1680.

"AS THY DAY, SO SHALL THY STRENGTH BE."

When adverse winds and waves arise,  
 And in my heart despondence sighs,—  
 When life her throng of care reveals,  
 And weakness o'er my spirit steals,—  
 Grateful I hear the kind decree,  
 That "as my day my strength shall be."

When, with sad footstep, memory roves  
 'Mid smitten joys, and buried loves,—  
 When sleep my tearful pillow flies,  
 And dewy morning drinks my sighs,—  
 Still to thy promise, Lord, I flee,  
 That "as my day my strength shall be."

One trial more must yet be past;  
 One pang,—the keenest and the last;  
 And when, with brow convulsed and pale,  
 My feeble quivering heart-strings fail,  
 Redeemer, grant my soul to see  
 That "as her day her strength shall be."

LYDIA H. SIGOURNEY.

It is to the children of God you are obliged for the support of the world; they, as it were, bear up the pillars of it; and that moment God has called in his last elect, the world will be burnt up. When Lot lingered, the angel took hold of his hand, and the hand of his wife, and the hand of his two daughters, and brought them out of the city, for the angel said, "I cannot do any thing till thou be come to Zoar," and when he had got safe to Zoar, God rained fire upon Sodom.—*M. Wilks.*

*Interesting Facts.*—Gibbon, who in his celebrated History of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who out of his rents expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavoured to undermine, not having had courage openly to assail it. Voltaire boasted, that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve apostles to build up. At this day, the press which he employed at Fery to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the self-same engine, which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths. It may also be added as a remarkable circumstance, that the first provisional meeting for the re-formation of an Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.

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THE DIVISION OF MANKIND INTO  
FAMILIES.

BY THE REV. JAMES BUCHANAN,  
*Minister of North Leith.*

THE Family Arrangement is a divine institution. It is not a creation of human policy, nor a result of human contrivance, but the wise and well-ordered product of divine wisdom and benevolence; and, indeed, it is one of the most admirable of God's arrangements. His wisdom is not more displayed in the construction of an individual man, than in the construction of the social system in which every such individual is placed. God has chosen that the whole race should be divided into so many little communities; each of which is under the superintendence and government of its natural head, and all its members bound together by the ties of natural sympathy and affection. For this end, he has so arranged the economy of his providence, that men are brought into the world in a state of absolute helplessness—the helplessness of infancy; and that from their earliest years, they are placed in a state of entire dependence on their parents, and of absolute subjection to their authority. They are not created in a condition of solitary independence, but born in certain social relations, which make their very birth a bond of mutual interest and endearment, and provide for them a company of friends and protectors on their first entrance into the world.

The parent is invested with absolute authority;—but that this authority might be tempered in its exercise with mercy and compassion, and that power so despotic might not degenerate into tyranny, God has implanted in every parent's heart a love for his offspring, insomuch that, although previously he may have neither felt nor shewn any peculiar liking for children, yet no sooner is *his* child born, than the instinct comes into play, and his heart yearns over the little one with a new and hitherto unknown tenderness. This parental affection is perfectly disinterested, being irrespective of all personal profit or advantage, and contemplating only the comfort and welfare of its objects; and it is not only so disinterested, but so strong and self-denied, that it prompts the parent to subject himself to many hardships and privations in the upbringing of his children, which nothing else

except a strong natural affection would prompt him to undergo. But for this natural instinct, the Family Arrangement could not serve the beneficent purposes for which it was designed.

These purposes are, to draw forth into exercise, and, by exercising, to develope and strengthen, the moral and social affections of infant humanity—to bring children from their earliest infancy under a course of training—to form in them habits of subjection to authority—of submission to a superior will—of order, and regularity, and self-denial in their daily conduct, and thus to prepare them, as it were in a private nursery, for the intercourse, and business, and duties of manhood;—these, in reference to the present and visible world,—but far more in reference to the world invisible and eternal,—to secure for them, from their earliest infancy, the benefit of a father's counsel and a father's care: to teach them betimes the lessons of piety, commended with persuasive power by the lips of a parent, whom God would have to be at once a master and a priest in his own house,—and to give them, by the type of an earthly father, some idea of the character in which He himself best loves to be known, even as their Father in Heaven!

The institution of families seems to be one of God's chief ordinances for the *education of the world*. Even did the children of a family receive no set lessons—they are so placed by a wise Providence, that they cannot fail to derive from their connections a large amount of useful information; they pick it up, day by day, from the conversation and example of those who are older and more experienced than themselves; and all the advantages which they derive from the intimate and familiar intercourse of domestic life, must be ascribed to that wise arrangement by which one generation of human beings is linked to another—so linked, that the current experience and knowledge of the world, are transmitted imperceptibly, and almost without an effort, from sire to son continually.

Here, then, is the whole human race divided, as it were, into myriads of little communities, each with its own natural head and protector, to whom, by a powerful instinct, every child looks up with reverence, and from whom he hears without quarrel, and believes without hesitation, the instruc-

tions that are given, at a period when he is neither qualified to discover the truth for himself, nor to appreciate the grounds of evidence on which it rests.

Were we asked to survey the social system, and to name that part of it which most strikingly illustrates the wisdom and benevolence of God,—which is the most widely beneficial in its results, the most essential to the comfort and happiness of society, the best guarantee of social order and advancement; we should (notwithstanding the difficulty of making a selection, where *all* is so wise and perfect) point to the FAMILY ARRANGEMENT,—that admirable device of Omniscient Wisdom, whereby the wants of infant humanity are provided for—a practical education in part secured—the exercise and consequent expansion of the affections promoted—that arrangement whereby each of us was taught a fellow-feeling with our kind, and united with society and formed to a fitness for it, ere yet we had learned to speak or walk—that arrangement which leaves no man a solitary recluse, but binds up all nations and kindreds in little domestic monarchies, cemented by strong natural affections, and governed by paternal authority alone—that arrangement which, by conferring power on the parent, and teaching the children subjection from their earliest years, makes every house a school of early training for public life—that family arrangement, we regard as one of the masterpieces of Divine Wisdom. Destroy it, or break down the barriers by which its integrity is as yet preserved, and you will do more to demoralize, and ultimately to disturb society, than could be effected by any other supposable means. No anarchy would be so dreadful—no devastation so universally ruinous, as that which must spring from the disruption or decay of these domestic societies: and valuable as many of our social institutions are—our schools, our colleges, our senates, our municipal and civil institutions, none of them all can bear comparison, in point of practical utility, with the simple and unostentatious arrangement of Providence, by which we are united together in families.

Hence God takes one of his chosen titles: "He is the God of families."—"of all the families of the earth." As such he should be acknowledged, not by individuals merely, but by families in their collective capacity. Every head of a family should be God's priest in his own house, as well as the instructor and pattern of his children: and kneeling down with his children around him, should offer up daily thanks for family mercies, and spread out all the family wants at God's footstool. Oh! if that family be peaceful which is knit together by strong natural affection, how much is its peace hallowed and confirmed, when natural affection is strengthened and purified by the benign influence of Religion! And how consoling to a parent's mind must the reflection be, that, although he may and must be soon removed from among his children on earth, he has committed them as a Family into the hands of his and their Father in Heaven!

The family institute being a chief means of the

world's education, the question arises, Ought Religion to be made an exception to that general rule which prescribes the duty of a parent to instruct his children? If so many civil and secular advantages flow from the family arrangement, in consequence of the means thereby afforded for the diffusion of common knowledge amongst mankind, shall we suppose that God had no respect, in this remarkable arrangement, to the diffusion of religious and moral instruction? On the supposition that there is a God, and that man is capable of religion, this exception cannot, on any ground, whether of reason or of expediency, be for one instant admitted; for this were virtually to affirm, that God has less regard for the diffusion of knowledge, in proportion as the subject to which it relates is important to mankind. In the Bible, God declares that the very end for which the Family Arrangement was devised and established, was, that by means of it, religion might be maintained in the world, and transmitted from father to son for ever "Did not God make one? Yet had He the residue of the spirit, and wherefore one? that He might seek a GODLY SEED." (Malachi, ii. 15.) It was, then, with a view to raise up a Godly seed, that the Family Arrangement was formed; and as this can only be secured by the religious instruction of youth, it follows that the teaching of religious truth is the first duty of parents—a duty so fundamental, that it rests on the very end for which marriage was ordained.

#### BIOGRAPHICAL SKETCH OF BERNARD GILPIN.

AMONG the many illustrious names which adorned the annals of the Church in Britain during the sixteenth century, that of Bernard Gilpin stands pre-eminent—a man, whose zeal in the cause of pure and undefiled religion was so fervent—and whose public labours for the spread of the Gospel were so incessant, extensive, and successful, as to have procured him the distinguished appellation of the *Apostle of the North*, while his character exhibited such a bright display of every quality we are accustomed to esteem in man, and venerate in the Christian—his life was such a beautiful portrait of the minister inculcating faith, and the Christian bringing forth the fruits of it in the world, that it deserves to be made familiar to the mind of every reader, as an epistle to be known and read of all men. This venerable person was born in Westmoreland, of a family of rank, established for centuries in that county, and distinguished for their services both in peace and war—in the year 1517, so remarkable for the birth of the Reformation in Germany. After receiving the elementary principles of education at a provincial school, he was, on his parents discovering his strong predilection for retirement and study, removed to the University of Oxford, in order to prepare himself for entering the Church. At that distinguished seminary, he devoted himself principally to the study of Theology, and with such indefatigable zeal and industry did he endeavour to master the original languages of the Scriptures, and accomplish himself in all the subsidiary branches that were thought essential to the character of an able and learned divine, that he was acknowledged, by universal consent, to be the first man of his day: his society was courted by all who were eminent for rank and literature—and after being loaded with the highest honours which his own University had to confer, he was trans-

and to the New College, which had been founded by Cardinal Wolsey, and which was supplied, through his influence, with the most illustrious men in the kingdom. The peaceful course of academic life on which he then entered, was interrupted by the keen discussions to which the spread of the Reformed principles gave rise; and as he had been bred up in the Romish faith, and had hitherto enjoyed no opportunity of judging of the new opinions, but from the representations of those who were opposed to them—it is not to be wondered at, that he regarded them with an unfavourable eye, and exerted his great influence to give the death-blow, to what he sincerely, though ignorantly, considered a pestilential heresy.

At an earlier period, he had signalized himself as the champion of the established religion, in a public disputation with the celebrated Hooper, afterwards Bishop of Worcester; and when, during the tolerant reign of Edward VI., the influx of the persecuted Protestants of the Continent into England became greater, and the most encouragement was given to the professors of the Reformed faith, inasmuch, that many of them were preferred to the highest places—and Peter Martyr was established as Divinity Lecturer at Oxford—all eyes were turned to Gilpin, as the best qualified to controvert the doctrines that were so zealously and powerfully taught by this continental divine and his associates. The advocates of Popery saw, with the utmost anxiety, that the whole University were carried away by the eloquent discourses of the new teacher of theology—and that unless some immediate and decisive steps were taken, it would be lost to their cause for ever—and, accordingly, they went, from day to day, with the most urgent solicitations, to Gilpin, to come forward in the defence of the common faith, and vindicate it from the attacks that threatened the stability and existence of the established form of worship. But Gilpin's mind, though not convinced, had been greatly staggered, by his former discussions with Hooper, as to many of the tenets and practices of the Church; and when he at length yielded to the pressing demands of his friends, to engage in a public controversy with Martyr, it was less in the character of a partisan, than of one who was desirous of discovering on which side the truth lay. No sooner was his determination known, than the curiosity of the public was wound up to the highest pitch—the friends of both parties made the most assiduous and extensive preparations, and long before the hour of meeting, the great hall of the College was crowded by an immense throng of people, divided in sentiment, and each confident of the success of his cause, from the powers of the respective champions. It was a deeply interesting and solemn meeting. Martyr began the proceedings of the day, by stating at length the opinions of the Reformers on the various points of Christian doctrine and duty—and by showing that the prevailing notions on these subjects were destitute alike of support from Scripture and the writings of the Fathers. Gilpin listened with the most profound attention to his long and learned discourse; and when at length it came to his own turn to take part in the debate, he rose with the utmost solemnity, and in the midst of an assembly, who waited in breathless expectation, to hear him enter on an indignant and overwhelming refutation of his adversary, he declared himself so struck with the force of Martyr's reasoning, and with a comparison of the weakness of his own arguments with those of the Reformer, that he had nothing to reply, and abruptly gave up the contest, by declaring his resolution never again to engage in the controversy, till he had obtained all the information of which he was desirous, and well sifted the arguments on both sides of the question. Such an honourable acknowledgment betokened a mind that was a sincere lover of truth—and Peter Martyr, contrasting it with the conduct of the rest of his opponents, remarked, "That they were such hot-headed zealots, he had no

great concern about them; but Mr Gilpin was so upright, and discovered such sincerity in his words and actions, that it grieved him to the heart to see him continue in the darkness of prejudice and error; and he fervently prayed to God, that he would open the mind of that honest priest to the knowledge of the truth." The prayer was not ineffectual. Gilpin was so impressed with the result of this controversy, that he determined not to lose a day till he had entered on a rigid and impartial enquiry into the authorities and proofs by which the two systems of opinion were supported. By daily searching the Scriptures, and fervent solicitations for direction from the Father of Lights, he soon gained such an insight of the truth, that he threw himself into the ranks of the Reformers—and from that moment his life, with all his powers of body and soul, became a constant living sacrifice to the cause and the glory of God.

Passing over several years, in the course of which he was appointed preacher to the Court—spoke with the most intrepid spirit against the reigning vices of the higher orders—secured the favour of the famous Cecil, afterwards Lord Burleigh, and travelled on the Continent for a while, to enlarge his acquaintance with the Reformed opinions, we hasten to the most splendid part of his career—his appointment to the rectory of Houghton-le-Spring. In order to understand the nature of his situation, it is necessary to observe, that he returned to England, after the accession of Mary to the throne—that he was perfectly aware of the persecuting measures which had been adopted by the Court against all who embraced the reformed opinions, and that he had come to his native country, not knowing the things that were to befall him there, but determined to suffer all things in defence of what he had embraced, and believed to be the cause of truth. The charge of Houghton-le-Spring, too, was just the situation for a man possessed of the spirit and energies of Gilpin. Lying in the most northern part of England, its remoteness had exempted it from the influence of the Act of Uniformity, passed in the days of Edward, establishing the new religion. The ancient superstition continued there in all its force, and acquired fresh vigour, from the known attachment of Mary to that faith; and when it is added that the character of the population was debased by the grossest ignorance,—that the institutions of law were little if at all respected,—that as to personal security, every one was the avenger of his own quarrel, and as to property,

"The good old rule  
Sufficeth them: the simple plan,  
That they should take who have the power,  
And they should keep who can;"

some idea may be formed of the Herculean labours of the man who undertook to reclaim such a lawless people to order, religion, and virtue. A mind less fervent and resolute than Gilpin's would have shrunk from the task, but it was exactly such a post as was requisite for the development of resources and zeal like his. He had not been long, however, in the discharge of his important duties in this place, when the success of his labours, and the severe invectives he threw out against the supine and ignorant priests around, gave rise to a formidable conspiracy against him; and as his enemies conceived, that if he were accused before Tonstall, the Bishop of Durham, who was his relative, and through whom he had obtained his appointment, that prudent and mild ecclesiastic would find means of screening him from their vengeance, they resolved to appeal to Bonner, the Bishop of London, whose fiery zeal in the Popish cause promised him a useful instrument for the accomplishment of their designs; and that prelate, entering into their views, warmly applauding their zeal for the Church, and promising to bring the offender to the stake in a fortnight, summoned Gilpin to repair to London without delay, to answer to an impeachment, consisting of thirteen articles, the chief of which was, that he preached repentance and salvation by Christ, instead of

insisting on the important topics of transubstantiation, purgatory, holy water, images, and prayers to the Saints. This intelligence did not surprise him, as he had long been preparing to honour the Truth, whether by his life or his death; and, accordingly, having called an old and faithful servant, he told that kind domestic of the stratagem of his enemies; that he had been accused before the Bishop of London, from whose sanguinary and relentless temper he had nothing to hope; bade him prepare without delay a long garment, in which he might decently appear at the stake, and then with the utmost composure, awaited the arrival of the messengers who were sent to apprehend and convey him to the capital, where neither he nor his enemies anticipated any thing but a premature and violent death.

The cause of truth and righteousness, however, was yet to derive much important service from the labours of Gilpin,—and it is singular by what unexpected means Providence often accomplishes his purposes, and preserves the lives of useful and holy men. It was a favourite saying of the subject of this Memoir, that “nothing ever happens but what is for our good.” During his journey to London he met with an accident which fractured his leg,—and to those who tauntingly asked him, whether he imagined this misfortune was for his good, he firmly replied “that he believed it would prove so.” The event answered his expectations, for before he was able to resume his journey, Queen Mary having died, her sister, Elizabeth, ascended the throne,—a stop was put to the reign of terror and persecution,—the cause of the Reformation triumphed, and Gilpin, among others, was left to the full exercise of his judgment, and to the prosecution of all his contemplated plans of usefulness among the benighted, degraded, and turbulent people over whom he had received the oversight. With a mind fully alive to the magnitude and difficulties of his undertaking, but supported by an unwavering faith in the promise of divine assistance, he set himself to the task of converting that moral desert into a fruitful field, and he brought to it a zeal that would achieve every thing that was not impossible, and which, ardent though it was, was uniformly kept under the direction of the most enlightened Christian principle. Wisely concluding that he never would make any impression upon a rude, grovelling, and immoral race, until he had convinced them that he had their good at heart, his first object was to conciliate their affections, and this he soon accomplished by the affability and condescension of his manners. Retaining the native dignity of his character, and never forgetful of the gravity that became his profession, he mingled in every society, and became a partner in all the innocent pastimes and recreations of the age. He was the promoter of every improvement in the domestic and social condition of his people—was the patron of the arts—the encourager of industry—the physician and lawyer, as well as the spiritual guide of the people. In short, he was continually among them—seemed to live only for their good—and though his great reputation procured him many offers of the highest preferment, he modestly, but steadily, declined them—the sole object of his ambition being to bring under the power of Christianity, and consequently of civilisation, the wild and neglected district where Providence had placed him. To effect these objects, he was not only instant in season and out of season in expounding and enforcing the truth as it is in Jesus, but his patrimonial estate, together with the income derived from his rectory, were almost wholly expended on useful and charitable objects. His generosity, indeed, was the admiration of the whole country. Forty bushels of corn, twenty of malt, and a whole ox, with a proportionable quantity of other provisions, were the usual consumpt of his family in a fortnight; and while the poor and the way-faring man never appealed

to his hospitable door in vain, he was in the habit of making every Sabbath, after divine service, a day of public entertainment, especially from Michaelmas till Easter, during which season he expected all his parishioners and their families in succession, and took care always to guide the conversation into agreeable and edifying discourse. Such public-spirited conduct, together with the extensive scale on which his hospitality was displayed, extended his fame far and wide, inasmuch, that Houghton-le-Spring became the resort of all classes, each to see and to hear the Apostle of the North.

Among others who waited on Gilpin at his residence, was the famous Lord Burleigh, Secretary to Queen Elizabeth, who being on his return from Scotland, whither he had gone on matters of state, could not resist the opportunity of paying his respects to the pious pastor of Houghton-le-Spring. The call was so sudden, that Gilpin had no notice of the intended honour, till the arrival of the statesman was announced; but the economy of such an establishment was not disturbed, even by the presence of so illustrious a personage, as the Prime Minister of England—the daily routine of the household was observed, without the least alteration—and the noble guest was so struck with the polite and hospitable reception he met—with the vast crowds that composed the household of Gilpin—with the perfect order, simplicity of manners, and virtuous habits, that characterised the various orders of the people; and, above all, with the dignified, enlightened, and truly Christian character of the owner, that he could not help lingering on an eminence that commanded the last parting view of Houghton-le-Spring, and comparing the turmoil and agitation of his own political career, with the peace and happiness of that envied spot, exclaimed, “There is the enjoyment of life, indeed! Who can blame such a man for refusing a bishopric? What can he want to make him happier, or more useful to mankind?”

But the sphere of his ministrations was not limited to the bounds of his parish—the whole of the northern parts of England were then inhabited by a people sunk in the most deplorable ignorance, and totally without the means of religious instruction. Over these wild and neglected districts, Gilpin made it a rule to travel once every year; and in every town and village, when he could collect an audience, did he labour to inculcate the grand doctrines of the gospel, to expose the danger and misery of vice, and impress on their minds the idea of a future judgment. The fatigue incident to these travels, was the least of the difficulties that lay in the way of his apostolic labours. For, in every part of those extensive regions, but particularly in the *Debateable Land*—which, lying on the Borders, was alternately possessed by the Scotch and English, and was the common theatre on which strife was constantly maintained by the two nations—it was dangerous for any person to go alone, and without escort. Plunder and bloodshed were the order of the day—the utmost vigilance was often ineffectual to secure one's person and property from the attacks of the assassin and the thief; and to displease, or quarrel with a single individual, was sufficient to rouse hundreds to arms, as the avengers of his cause. Into a country, so dreadfully disorganized, few or none had ever entered with the embassy of Peace. But Gilpin had long directed his benevolent views towards its stern and ferocious possessors, and at a fit time he entered and traversed it, preaching the glad tidings of salvation, with a success that surpassed his most sanguine expectations. Every year was this indefatigable servant of Christ seen climbing the steeps, and penetrating the glens of this wilderness, for the lonely cottages of the inhabitants; and although, for so toilsome and dangerous an expedition, the mildest season of the year might seem desirable, yet, as he knew that the people there were most

at home and unemployed at Christmas, he left the comforts of his own mansion at that inclement season, and travelled over the mountainous regions of Westmoreland, Liddesdale, and Northumberland, stopping in every hamlet, and almost in every hut, to tell the people of the way by which they must be saved. Many and severe were the privations to which he was subjected during these excursions. Sometimes being in total want of provisions,—more frequently, owing to the want of roads and the distance of places, being overtaken by night, without the shelter of a roof. On those occasions, his duty was to cause the single attendant that accompanied him to ride about with the horses, while he himself, tracing a small circle, walked about on foot, and kept the vital warmth, till the dawn directed his benevolent footsteps on some fresh errand of mercy. Nor was he altogether free from difficulties, even after he had reached an inhabited place, and got a multitude assembled to hear the Gospel from his lips. That wild people, who almost constantly breathed the atmosphere of discord, and were some of them thirsting for the blood of their neighbours, would sometimes burst into feuds in his very presence, and it required the exercise of all his judgment and Christian fortitude to keep the peace between the contending parties. One remarkable instance of this occurred during a prolonged stay at Rothbury a village, situated at the rise of the river Coquet. Among those who repaired to the ministrations of Gilpin, were two persons, between whom there existed a deadly feud. For some time they viewed each other in sullen silence; but happening one day to be seated close to each other, they became mutually so enraged, that in the middle of the service, the preacher was suddenly stopped by the din of arms; and rushing between the combatants, at the imminent hazard of his own life, re-conciliated with them in such strong terms, on their outrageous, criminal, antichristian behaviour, that he succeeded in restoring them to peace and harmony so long as he remained among them. On another occasion, he perceived, as he entered the place of public worship, a sword suspended on the wall, which was the customary mode in those days of giving a challenge. He stepped forward, tore it down in presence of the congregation, and made it the burden of his discourse, to show his audience how much at variance all such practices were with the mild and forgiving spirit of the Gospel.

It would occupy a volume to particularize all the memorable instances of Gilpin's zeal, or to enumerate all his places of usefulness within his parish and without, during a long and most laborious life. Nor was its close less characteristic than his better days had been, of a mind wholly bent on doing good. When he felt his infirmities accumulating, and that he was near his end, he ordered himself to be carried to a suitable apartment, and all the various classes of his parishioners to be brought to him to receive his parting blessing and advice. The rich and the poor, the young and the old, came in procession into the presence of their dying pastor, who uttered a short prayer suitable to the circumstances of each; and after he had thus seen the faces of almost all his well-known flock, recollecting the names of some who had not profited by his ministry, he sent for them also, and cried them, with all the solemnity of a dying man, and with all the influence which his venerable character could command, to abandon the paths of folly and sin, and attend to the things that belonged to their peace. Thus lived and died Bernard Gilpin, whose zeal for the glory of his Master, and the salvation of men, was inferior to that of none since the days of the apostles, and the fruits of whose indefatigable missionary labours were visible long after in the districts which were the scene of them, in the high tone of morals, the social happiness and the establishment of order, propriety, and virtue among a people, who, before he went among them introducing the Gospel, were "without God in the

world, living in malice and envy, hateful, and hating one another."

## REMARKS ON PSALM CXVIII.

BY THE REV. R. S. CANDLISH, A.M.,

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THIS Psalm is a song of triumph, a lyrical poem or sacred ode, celebrating some great deliverance or victory achieved; and it bears the form of a dramatic scene or dialogue, different personages being introduced as taking part in its sacred strains of praise and thanksgiving. Of these the chief and most important naturally is the illustrious conqueror himself, who, as the hero of the scene, takes the lead in the high pomp of worship. He is represented as going up in solemn and majestic state to the temple, there to acknowledge the recent and signal interposition of the Lord on behalf of himself and his people. A crowd of grateful followers swell his train, exulting in his triumph and their own. At the gates of the temple, he is received and welcomed by the officiating Levites and the Priests, and within the temple is heard the voice of prayer and benediction. According to this arrangement, the Psalm when sung in the public service of the Jewish Church, would probably be distributed among the different bands or companies of their full choir, some sustaining the character of the prince and his attendants, others personating the ministering functionaries of the temple.

## PART FIRST.

The procession advances slowly up the hill towards the Temple.

The conqueror speaks alone, reciting the details of his victory, his attendants occasionally joining in to express their glad assent.

Ver. 1. The general company in the conqueror's train;

"O give thanks unto the Lord; for he is good: because his mercy endureth for ever."

Ver. 2. The common people in his train;

"Let Israel now say, that his mercy endureth for ever."

Ver. 3. The priests in his train;

"Let the house of Aaron now say, that his mercy endureth for ever."

Ver. 4. The whole company again united;

"Let them now that fear the Lord say, that his mercy endureth for ever."

Ver. 5—8. The conqueror alone;

"I called upon the Lord in distress: the Lord answered me, and set me in a large place.

"The Lord is on my side; I will not fear: what can man do unto me?

"The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

"It is better to trust in the Lord than to put confidence in man."

Ver. 9. The followers assenting;

"Yes, it is better to trust in the Lord than to put confidence in princes."

Ver. 10—15. The conqueror alone;

"All nations compassed me about: but in the name of the Lord will I destroy them.

"They compassed me about; yes, they compassed me about: but in the name of the Lord I will destroy them.

"They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord will I destroy them.

"Thou hast thrust sore at me, that I might fall: but the Lord helped me.

"The Lord is my strength and song, and is become my salvation.

"The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly."

Ver. 16. His followers re-echo the sentiment;

"The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly."

Ver. 17—18. The conqueror alone;

"I shall not die, but live, and declare the works of the Lord.

"The Lord hath chastened me sore: but he hath not given me over unto death."

#### PART SECOND.

The procession is now arrived at the gates of the Temple.

Ver. 19. The conqueror alone, demanding admission;

"Open to me the gates of righteousness: I will go in to them, and I will praise the Lord."

Ver. 20. The Ministers of the Temple, within (throwing open the gates:)

"This gate of the Lord, into which the Righteous One shall enter."

Ver. 21. The conqueror alone within the Temple;

"I will praise thee; for thou hast heard me, and art become my salvation.

Ver. 22—24. The ministers of the Temple (welcoming Him in triumph);

"The stone which the builders refused, is become the head stone of the corner."

"This is the Lord's doing; it is marvellous in our eyes.

"This is the day which the Lord hath made; we will rejoice and be glad in it."

Ver. 25. The conqueror alone (in intercessory prayer);

"Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity."

Ver. 26. The ministers of the Temple (pronouncing a twofold benediction, first, on him as the Saviour, and secondly, on the people whom he has saved);

"Blessed is he that cometh in the name of the Lord: we have blessed you out of the house of the Lord."

Ver. 27. The victorious Host (presenting a sacrifice of thanksgiving);

"God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar."

Ver. 28. The conqueror alone (returning thanks, as well satisfied with the whole result);

"Thou art my God, and I will praise thee; thou art my God, I will exalt thee."

Ver. 29. The whole assembly join again in loud chorus;

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

Such seems the plan of this splendid song of victory. Even now, in simply reading it, we cannot fail to admire its stately and solemn grandeur; but how imposing, how overpowering, must the effect have been, when executed in the perfect style of David's minstrel-

sy, and with all the accompanying majesty, all the po and circumstances of the Jewish ritual; now the sweetness of a single tone, faintly yet clearly heard, and again the mingled melody of a thousand voices, echoing through all the compass of the Temple's vast and gorgeous magnificence. Now, though it may not be very easy to ascertain on what particular occasion this Psalm was originally composed, what national deliverance, what prince's illustrious triumph it was designed, in the first instance, to celebrate; yet, judging even from the ordinary spirit of this sort of religious composition, it might be sure, that ultimately it has reference to the Messiah and to his salvation. That the Jews so understood it, is proved by the use made of verse 26, Matt. xxi. 9. And our Lord's quotation of the same verse, in Matt. xxiii. 39, as well as the frequent application of verse 22 in different passages of the New Testament (as in Matt. xxi. 42, Acts, iv. 11, Ephesians ii. 20, 1 Peter, ii. 7.) puts the matter beyond doubt. The Psalm, therefore, celebrates the return of the Messiah from his mortal conflict with the enemies of God and man, delivered from the power of death, triumphing over sin and hell, and bringing with him the mighty multitude of those whom he has saved. The Conqueror with his train going up in procession to the Temple, the Messiah with his followers, the redeemed of every age, entering into that Heaven, of which the Temple was a type; and the ministers of the Temple throwing open the gates to give the Conqueror and his people welcome, may represent the angelic inhabitants of Heaven, who cease not day and night to praise the Lord that was slain, and among whom there is joy in Heaven over every sinner that repenteth, and every saint, as they conduct him into the realms of bliss. In this view, the complete and comprehensive is the Psalm in both its parts.

Part I. Messiah recites the depth of his humiliation (ver. 5—7.) These are fitting words in the mouth of Him, "who, in the days of his flesh, when he had offered up supplications and prayers, with strong crying and tears, was heard in that he feared—who, though he was a Son, yet learned obedience by the things which he suffered," (Heb. v. 7, 8.)—"Who, being made all things like unto his brethren," experienced and experimentally *learned*—in his life of sorrows—his agonies in the garden—his death on the cross—the trials of obedience and the efficacy of that faith, in which having overcome, he exclaims, "It is better to trust in the Lord, than to put confidence in man." Ver. 10—] describe Messiah's severest trials. 1. The consent and combination of all nations and all men against him (10—12.) "He was despised and rejected of men" (Compare also Psalm ii, as explained in Acts, iv. 25.) He bore the opposition, above all, he bore the sins of a men, men of all kindreds, and peoples, and tongue 2. The rage of a single foe (ver. 13;) the head of the confederacy—the serpent who was to bruise the heel of the woman's seed (Gen. iii. 15)—the great adversary, Satan, the tempter in the wilderness, the prince of this world, who, in the hour and the power of darkness came to assail Messiah, and found nothing in him (John, xiv. 30.) (See also Heb. ii. 14.) 3. A trial yet more terrible, the hiding of his Father's countenance (ver. 18)—Yes, it pleased the Lord to bruise him. He was mistaken of God (Isaiah, liii. 4—10.) When H

has our sin, He bore the Lord's righteous wrath: witness the cry on the cross, "My God, my God, why hast thou forsaken me?" But he was not given over. "Thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy One to see corruption." (Psalm vi. 10.) I shall not die, but live—"I am he that liveth and was dead, and behold I am alive for evermore." (Rev. i. 18.)

Part II. Messiah ascends up on high, claims and receives admission into the true sanctuary, into Heaven above, and is welcomed, his work being finished, as the Righteous One, (ver. 20.) His righteousness entitling himself and his people to enter into the Holiest of all. And appearing there as the Captain of our salvation, his first care still is to glorify the Father (ver. 21) according to his own prayer and his practice while yet on earth, "Father, glorify thy Son, that thy Son also may glorify thee—I have glorified thee on the earth, I have finished the work which thou gavest me to do." (John, xv. 1-4.) And all his exaltation, as well as all his humiliation, is primarily intended to be "to the glory of God the Father." (Phil. ii. 11.) The angels and attendant spirits, "who desire to look into these things," and "to whom, through the Church, is made known the manifold wisdom of God" (Eph. iii. 10), admiring the finished work of redemption (ver. 22-24), join with the redeemed in giving God the praise. Then we have (ver. 25) Messiah as intercessor, pleading for his people; and (ver. 26) the blessing merited by him dispensed to them by his ministers, whether the angelic hosts above, or his ordained servants below. And now Messiah's people (ver. 27) "having boldness to enter into the Holiest by his blood.....draw near with a true heart in full assurance of faith" (Heb. x. 19-22;) "risen with him," and admitted with him immediately into the Divine presence and favour—they offer "the sacrifice of praise to God, i. e. the fruit of their lips, giving thanks to his name: to do good and to communications not forgetting, since with such sacrifices God is well pleased." Laying hold of the sacrifice of propitiation provided, as their own, they, as reconciled, "permeated by the mercies of God, present their bodies a living sacrifice (of thanksgiving) holy and acceptable unto God." (Rom. xii. 1.) Finally, (ver. 28,) Messiah "seeing of the travail of his soul, and being satisfied," (Isa. liii. 11,) rests in the fulfilment of the eternal covenant, "having done the will of the Father," (Ps. xl. 8,) and obtained it for the people given to him. (Jehi, xvii. 2.) And as at the opening, so now at the close (ver. 29) of this record of salvation—the call to praise being justified by the magnificent detail, and all voices and all hearts were carried along in one tide of sympathetic song,—the glad and grateful strain again rings through all the universe, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever."

#### LEGH RICHMOND'S MOTHER;

OR,

#### THE INFLUENCE OF A PIOUS PARENT.

In the interesting Memoirs of the Rev. Legh Richmond, the following passage occurs, strikingly descriptive of the beneficial effect produced upon his mind by the instructions and admonitions of a beloved parent. "I well remember, in the early dawn of my expanding reason, what care she laboured to instil into my mind a

sense of the being of God, and of the reverence which is due to him; of the character of a Saviour, and his infinite merits; of the duty of prayer, and the manner in which it ought to be offered up at the throne of grace. Her way of enforcing these subjects was like one who felt their importance, and wished her child to do so likewise. First instructed by her to read, I have not forgotten, in my Bible lessons, with what simplicity and propriety she used to explain and comment on the word of God, its precepts and examples. These infantine catechetical exercises still vibrate in my recollections, and confirm to my own mind the great advantage attendant upon the earliest possible endeavours to win the attention, and store the memory with religious knowledge. Her natural abilities, which were of a superior character, enabled her to converse with a very little child with much effect; and there was a tenderness of affection, united to a firmness of manner, which greatly promoted the best interests of a nursery education.

"My mother had six children, three of whom died in infancy. A very affecting circumstance accompanied the death of one of them, and was a severe trial to her maternal feelings. Her then youngest child, a sweet little boy, just two years old, was, through the carelessness of his nurse, precipitated from a bed-room window upon the pavement beneath. I was at that time six years of age, and happened to be walking on the very spot, when the distressing event occurred; I was, therefore, the first to take up, and deliver into our agonized mother's arms, the poor little sufferer. The head was fractured, and he only survived the fall about thirty hours. I preserve still a very distinct and lively remembrance of the struggle between the natural feelings of the mother, and the spiritual resignation of the Christian. She passed the sad interval of suspense in almost continual prayer, and found God a present help in time of trouble. Frequently, during that day, did she retire with me; and, as I knelt beside her, she uttered the feelings and desires of her heart to God. I remember her saying, 'If I cease praying for five minutes, I am ready to sink under this unlooked-for distress; but when I pray, God comforts and upholds me: his will, not mine, be done.' Once she said, 'Help me to pray, my child: Christ suffers little children to come to him, and forbids them not,—say something.' 'What shall I say, mamma?—shall I fetch a book?' 'Not now,' she replied; 'speak from your heart; and ask God that we may be reconciled to his will, and bear this trial with patience.'

"The day after the infant's death, she took me to the bed on which my little brother lay; and kneeling down, she wept for a few minutes in silence; and then taking his cold hand in one of her's, and mine in the other, she said,—'Lord, if it had not been thy good pleasure, it had not been thus. Thy will be done! I needed this heavy trial, to shew me more of myself, and to wean me from the world. Forgive my sins, O God! and let me not murmur.' Then looking at the cherub countenance of her babe, she added—'Thou art not lost, but gone before!' She then put his hand into mine, and said—'If you live, my child, never forget this; and may I one day meet you both in heaven!'

"I have dwelt upon this part of my dear parent's history with the more minuteness, because she has fre-

quently told me, that it was not only the greatest shock which her feelings were ever called upon to sustain; but that she was persuaded it was over-ruled by God for the most salutary purpose, as it concerned the spiritual discipline of her own heart. To the end of her life, she wore a little locket attached to her watch; it contained a lock of her poor little Henry's hair; and she often looked at it, and spoke of it, as a remembrance of God's goodness to her at a most trying season."

### DISCOURSE,

BY THE REV. JAMES BARR, D. D.,  
Minister of Port-Glasgow.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed."—JAMES i. 25.

THE real Christian is distinguished from the merely nominal Christian, by nothing so much as by his perseverance in well-doing. In almost everything else, religion may be counterfeited, and that, too, with a resemblance so exact, as to deceive not only observers, but the individuals themselves, who are the subjects of the delusion. A consistent perseverance, however, in the path of duty, is the character of the true Christian only. Others may endure for a while, he continues faithful to the death. Others, sooner or later, draw back unto perdition, he believes to the saving of the soul. He makes a profession of the Gospel, not like others, from considerations of worldly interest or reputation, but under a deep conviction of its truth, and from the experience of its peaceful and sanctifying influence. Religion is with him not merely a matter of necessity, but of choice: not only is his conscience affected; his heart also is engaged. The service which it demands is at once his duty and his happiness. You have a correct and discriminating account of him in the comprehensive and pointed language of our text: "But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Without, however, adverting further to the object of the believer's contemplation, as stated in this passage, than simply to remind you that it is the Gospel which is here styled, with the utmost propriety, "the perfect law of liberty," we would proceed to the consideration of the main subject of the text, which you perceive is intended to point out the *manner* in which the believer views the Gospel.

"Whoso looketh into the perfect law of liberty." A law must in the first instance be known and understood. There are two ways in which we may arrive at a correct acquaintance with the perfect law of liberty. It is by means either of the eye or the ear; by examining it for ourselves, or by receiving an account of it from the testimony of others. Both of these are alluded to in our text. The man whom the apostle pronounces "blessed" is he who

"Looketh into the perfect law of liberty." He does not merely look *at* it; he looks *into* it. The

word is expressive of fixed, earnest, and scrutinizing inspection. The same term is elsewhere used to describe the exercise of the angels in heaven, when it is said, in reference to the redemption of Christ: "which things the angels desire to *look into*." denotes the posture of bending forward the body, the spirit of eager curiosity, and in the act of minute investigation. Such is the disposition of the Christian enquirer, looking into the perfect law of liberty. He does not take matter on trust, or second-hand. It is not enough that he has been instructed in the truths of the Gospel in his youth by parents or others: He must look into it with his own eyes, and form a judgment of it from personal observation. Nor is he satisfied with a superficial inspection, or a general survey: He must look into it particularly—embracing in his enquiry every doctrine it reveals, every precept it recommends, and every ordinance it appoints; considering the nature and importance of each separately, estimating the evidence and excellence of the whole collectively. He gives it not a mere passing glance, but considers it with a steady, deliberate attention; reflecting on it calmly, dispassionately with personal application, and fervent prayer. We need hardly remark, that by this exercise of looking into "the perfect law of liberty," is meant a course of diligent, patient, humble, and prayerful searching of the Scriptures, in which this "perfect law" is presented to our view, and where everything may be learned that is necessary to be known concerning it. The Bible is justly, though familiarly compared to a looking-glass; it exhibits to man the reflection of his own image. In a glass he beholds his natural face: but in the mirror of Revelation, he contemplates an exposure of the inner man: he can discover the state of the heart; and see what is his character in the estimation of the God on whom he depends, and to whom he is accountable. But the glass of this "perfect law" sets before him other objects of the deepest interest. It discloses to him the glory of God in the face of Jesus Christ: it unfolds the plan of redeeming mercy; opens up the way of reconciliation, through the blood of the cross, by the operation of the Holy Spirit; makes manifest the privileges of the people of God, both in a state of grace, and in the kingdom of glory. These, and numberless other topics of supreme importance connected with them, or included under them, invite the inquiries of the student of Scripture, and engage his attention from day to day. He looks into them not merely with the bodily eye, but with the eye of faith, realizing their truth, persuaded of their necessity, continually discovering more and more of their grandeur and efficacy, contemplating them with unfeigned growing delight; and by each new discovery animated to pursue his researches until, in the light of eternity dissipating every shade of ignorance and error, he shall in God's light see light, and know even as he is known. But our acquaintance with this subject may be promoted by other means. "Faith cometh by hearing." The man whom the apostle has pronounced "blessed," employs not only the eye, but also the



ear. He not only "looketh into the perfect law of liberty," but is

"A hearer" of it, and attends to the preaching of the word, as well as the reading of it. Some attempt to excuse their absence from the House of God, by pleading that they read their Bibles at home. Admitting the truth of the plea, still we say that they are without excuse. Reading cannot serve as a substitute for hearing. Both are enjoined by the same authority, nor can the Divine blessing be expected on either, unless that authority be respected and obeyed in the observance of both. But there is reason to suspect, that those who seldom hear the word in public, do not often read it in private. Were they to read it in a proper temper, and with real profit, the effect would appear in a disposition to hear it. Our Shorter Catechism has laid down the doctrine of Scripture on this subject, where it teaches, that "the Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation." What then are we to understand by a hearer of the gospel? Of those who stately attend on the preaching of it, do all possess, in the sense intended by the apostle in our text, the character of hearers? Let me refer you to the parable of the sower for an answer to this question. Various characters are there described, who are said to have heard the word, but all of them, with the exception of one class, were hearers only deceiving their own selves. For this reason, our Lord found it necessary to give the caution, "take heed how ye hear," as well as the caution, "take heed *what* ye hear." We cannot venture to say which of these admonitions is the more important of the two; but we can feel no difficulty in deciding, and no hesitation in declaring, which of them receives the greater degree of attention from the generality of professing Christians. Their attention is so much engrossed with what is said to them, that they seldom think of how it is received by them. With some, the hearing of the Gospel degenerates into a mere exercise of taste; they are pleased with a discourse according as it is well put together and agreeably delivered. A large proportion hear rather in the capacity of judges than in the character of learners; they are satisfied or offended with what they hear, just in proportion as it accords more or less with their preconceived opinions on the point that happens to be discussed; or are ready to catch or cavil at every expression that does not coincide with their mode of speaking, though it may be susceptible of a meaning quite consistent with soundness in the faith, or zeal for the holiness, of the Gospel. I might enumerate other classes of hearers in great variety, all of them equally in error with those now alluded to; but time does not permit, nor does the subject call for it. Our text contains a description that includes them all. They are all "forgetful" hearers. They all forget the very thing which they should be most concerned to remember; and

that is, their own personal interest in what they hear. They forget that their design in hearing should be the same with God's design in speaking, and that is, that the heart may be made better. What they hear, however, makes no lasting or practical impression. Having once heard it, they have done with it for ever. The sense passes away from the mind almost as quickly as the sound ceases to vibrate on the ear. They resemble him who "beholds his natural face in a glass, who goeth away, and straightway forgetteth what manner of man he was." But the man whom the apostle declares to be blessed, is "not a forgetful hearer." He listens with deep attention, having both the understanding, the conscience, and the heart in exercise. He mingles faith with what he hears, and endeavours to make it his own, by retaining the substance of it in his memory—by reviving it in his private meditations—by comparing it with the standard of God's word; above all, by faithfully taking it home in the way of self-application "for doctrine, reproof, correction and instruction in righteousness." He hears with a view to the purposes of edification and practice; carefully extracting from what he hears, motives to excite, principles to influence, rules to direct, cautions to guard, and consolations to support him. Above all, he endeavours to follow up the design, and to secure the profit of hearing, by a course of devoted obedience. It is not enough that he cultivates a knowledge of "the perfect law of liberty" by looking into it and by hearing it. There is no necessary connection between a knowledge of the truth and the experience of its sanctifying influence. We can suppose the whole contents of the Sacred Volume to be treasured up in the understanding and memory, without a single sentence of it being written on the heart. What the better are we for knowing the doctrines of the Gospel, if our knowledge discovers itself only in the fluency with which we talk about them, and in the ability with which we contend for them? The truth must be known, but so as to be felt and acted on; it must be received not with a merely intellectual and speculative faith, but in the exercise of a faith which unreservedly submits to be guided by its light, and governed by its power. The views of doctrine which we embrace, having found their way to the heart and conscience, must exhibit the character, and exert the influence of practical principles: For true religion is altogether a practical thing. In this view, the apostle here contemplates it. The man whom he pronounces "blessed," is, in opposition to the "forgetful hearer,"

"A doer of the work." It is observable that he says nothing of believing, and speaks only of doing. Nor was it necessary that he should. True religion necessarily includes principle, and begins with it. The obedience which the Gospel demands is supposed to spring from faith as its principle. The "doer of the work" must, in the first instance, be a believer of the word. The fountain must be cleansed that her streams may

be pure. The tree must be made good that the fruit may be good. But as principle must precede, so it will produce practice. The believer, in obedience to the impulses of his renewed nature, will also become a doer. Infidels talk much about virtue, and make lofty pretensions to it; but to praise it is one thing, and another thing to practice it. You must look to the disciple of the Cross if you would see the reality of it embodied and maintained. Others may put on a fair appearance, but he keeps the heart with all diligence. Others may be doers of some things—the slave of intemperance may be a very humane man—the votary of Mammon may boast of his sobriety—persons who follow their inclinations in breaking habitually the second table of the law, may find it their interest to pay some outward regard to the requirements of the first; forgetting that he who professes to love God, but “hateth his brother, is a liar, and the truth is not in him.” “He that offendeth in one point is guilty of all.” But that man who from right principles yields obedience to any one precept of the law, will, under the impulse of the same principles, yield obedience to every other precept; will resist sin in all its forms, and pay a regard to duty in all its branches. He loves the things that are excellent, and, therefore, pursues the things that are lovely and of good report; he walks in the fear of God, and runs in the way of his commandments; shines forth in the beauty of holiness, having his path like that of “the morning light, which shineth more and more unto the perfect day.” What he ought to be at any time, he desires and endeavours to be at all times. To complete the description of the man whom he pronounces “blessed,” the apostle includes this thought. It is added, that he

“Continueth therein.” Of what use are momentary impulses and superficial impressions? There is a goodness which promises fair, but it soon vanishes, like the morning cloud and the early dew. Let none conclude that they are converts from the ardour of first impressions. Some begin well, and for a time run their race with apparent zeal and devotedness, but by and bye difficulties arise, and obstacles stand in the way, for which they were not prepared, and which discover to others what had never once been suspected by themselves, that their hearts are not right with God, and that the root of the matter is not in them. “But if any man draw back,” saith God, “my soul shall have no pleasure in him.” The charge of the Saviour to each of his disciples is, “Be thou faithful to the death and I will give thee a crown of life.” But occasional intervals of seriousness will not make up the life of faith, or illustrate the power of godliness. The seed sown by the wayside may spring up, but it cannot strike its roots deep into the earth, and therefore speedily withers away. But the Spirit of God having once taken possession of the heart, can never be expelled, and will never resign his charge. He who has begun the good work will perform it unto the day of Christ. The children of God, therefore,

go on from strength to strength; they cannot fall away, because they are divinely upheld. Some are called disciples, of whom it is said that they went back and walked no more with Jesus. But they were disciples only in name, not in reality. “They who go out from us make it manifest that they were not of us, else they would have continued with us.” Of them that are in Christ he will lose none, neither can any pluck them out of his hand. They continue in his love, and persevere in his service. Of the man whom our text commends, it is said, not only that he looketh, and doeth, and heareth, but that he “continueth therein.” He continues to look,—is not satisfied with gazing for a while, and then desisting from his enquiries; but resumes them daily with increasing ardour and delight; exploring more fully the height, and depth, and breadth, and length of the love of Christ, which passeth knowledge. He continues to be a hearer, esteeming it his high privilege to have the Gospel preached to him; and feeling the heavy responsibility which this privilege has imposed upon him, he carefully embraces and improves the opportunities of public instruction that are afforded him, steadily repairing to the courts of God’s House, and watching at the posts of his doors; listening with teachableness and respect, even to the weakest of Christ’s ambassadors; giving earnest heed to the things which are spoken, and not driven about by every wind of doctrine. And, as the happy effect, he continues a “doer of the work,” following the Saviour through good and bad report—holding fast the beginning of his confidence—still pressing on towards the mark—not weary in well-doing—steadfast and unmoveable—ever abounding in the work of the Lord; for as much as he knows that his labour in the Lord is not in vain. He knows this from the best authority. The apostle has said of him, in most emphatic language, “This man

“Shall be blessed in his deed.” This blessedness, though principally future, is partly present. He is even now blessed with an assured confidence, built on the rock of ages, against which the gates of hell shall not prevail; he is blessed with an approving conscience, which bears testimony to the sincerity of his profession, or the genuineness of his character, and holding out to him the prospect of a gracious reception, and a triumphant acquittal, at the tribunal of his Judge. He is blessed with a good hope, which rests on the surest foundation, is warranted by the clearest evidence, and is animated by the most glorious prospects. He is blessed with a contented mind, satisfied with the dealings of his Heavenly Father, thankful for his mercies, patient under his chastisements; but the cup of the Christian’s experience has in it a mixture of bitter ingredients. The consummation of blessedness is reserved for the just made perfect, who shall suffer neither the misery of desire ungratified, nor the sickness of hope deferred; who shall drink deep in the river of pleasures, and be replenished with that fullness of joy which is at God’s right hand for evermore. Yet this blessed-

ness, perfected in heaven, is begun on earth. The believer has already the blessing that maketh rich. Our Lord enumerates no fewer than nine blessings, commonly called Beatitudes, in the outset of his sermon on the Mount, the whole of which are united in the experience of the man whom the apostle has characterized in our text. But this blessedness should be viewed in its connections with character. The apostle associates it with the doing of the work. He shall be blessed, yet not *for* doing, but *in* doing it. The blessing is not the recompense, though it is the accompaniment of the deed. Every man shall receive according to the deeds done in his body, and yet the reward is of grace, not of debt; he has his reward in his work. In the keeping of God's commandments there is a great reward. Every true disciple says with the Master, "My meat is to do the will of Him that sent me;" and with the apostle declares, "Not by works of righteousness that we have done, but according to his mercy he saved us;" and in the same spirit, the redeemed in glory cast their crowns at the foot of the throne, and consider it their noblest privilege, and find it their sweetest enjoyment, and make it their constant exercise to trace the source, and celebrate the mercy of their deliverer, while they say, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." It only remains that I exhort you to

Make this blessedness your own. For this purpose, look to the perfect law of liberty; or rather, through this law, look to Christ himself, the law-giver and the dispenser of liberty. If the Son makes you free, ye shall be free indeed. Take his yoke upon you, which is easy, and his burden, which is light. Having received him as your righteousness and strength, commit your souls to God in the faith of his atoning blood; and thus delivered from the fear and the power of your enemies, you may serve God acceptably in holiness and righteousness all the days of your life.

Stand fast in the liberty wherewith Christ has made us free. Beware of abusing this liberty as a cloak of licentiousness. Being no longer under the law, but under grace, reckon yourselves to be dead indeed unto sin, but alive unto God. Let not sin any longer reign in your mortal bodies; mortify your members which are upon the earth; ye are not now your own, but bought with a price. No man is his own master; yet every man has a master. One is your master, even Christ. You have said to him, "Lord, Lord," by a religious profession: Let it now appear that you have been sincere in this profession, by your adherence to his service, and your readiness to forsake all, and follow him. Remember our Lord's description of the man who heareth his sayings and doeth them not; and beware, lest in you be verified the folly and wretchedness of the man "who built his house on the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great

was the fall of it." May God, by his Spirit, keep you from falling, and preserve you through faith unto salvation, and present you before the presence of his glory with exceeding joy.—AMEN

#### LOCUSTS.

BY THE REV. ROBERT JAMESON,

*Minister of Westruther.*

THE little insect, so well known by this name to the reader of the Scriptures, from the frequent allusions made to it by the Prophets, and from its having been sometimes employed as one of the most formidable agents in executing the judgments of an angry Providence, is a native of Arabia. Its most prominent features are, its yellow colour—the peculiar structure of its head, which, on account of its resemblance to that of a horse, has suggested the language of Joel, who says, that "they have the appearance of horses"—a wide and open mouth, and in the two jaws, four large teeth, so formed, as to cross each other, like the limbs of a pair of scissors, and so remarkably sharp and powerful, that in the bold language of the prophet just alluded to, they are called "the teeth of a great lion." In size, the locust is from five to six inches long, and about an inch thick, although, from there being several varieties in the species, there are some mentioned by travellers of a much larger description. The manner of their production, which is singular and interesting, is thus described by a celebrated natural historian:—"The female, having chosen a piece of light earth, well protected by a bush or thick hedge, makes a hole for herself, so deep, that her head just appears above it, and there deposits an oblong substance, exactly the shape of her own body, which contains a considerable number of eggs, arranged in neat order, in rows, against each other, which remains buried in the ground most carefully, and artificially protected from the cold of winter." As the season advances, and the heats become stronger, the eggs are gradually hatched by the influence of the sun, till at last the young insects, bursting the shell, and emerging from their sheltered holes, form into bands, and commence their flight in search of food—a circumstance in their natural history noticed by Nahum, who says, (iii. 17.) "The locusts camp in the hedges in the cold day," or season; "and when the sun ariseth, they flee away." Few of the insect tribe equal the locust in fecundity; and the numbers of them, which appear flying together, are so immense, as almost to surpass the bounds of credibility; for according to one traveller, who saw a swarm of them in Abyssinia, it was so great, that their approach was indicated a whole day before their appearance, by the tinge given to the ground from the reflection of their yellow wings; and, according to another, they looked in the distance like a succession of dense, sombre clouds, darkening the air—extending in columns of two or three miles in length, and half of that in breadth; and as they approached the place where the observer stood—the immense extent of this winged army cast an awful gloom, like that of an eclipse—that portion of it, which was directly over the head of the traveller, was more than an hour in passing him. Their flight from one place to another is always regulated by the means of obtaining food; and the countless numbers that swarm together, make them a terrible scourge to any country that is subject to their visitations.

Justly alarmed at the approach of such unsparing depredators, the people of the East have recourse to various expedients for frightening or driving them away—sometimes by the noise of drums and pipes, or by loud shouts—which both Niebuhr and Morier saw adopted by the peasantry in Arabia and Persia, and which Job alludes to, (xxxix. 20,) as a common practice in his day—and sometimes by kindling fires, at

short distances, which, however, are often extinguished by the infinite swarms that press on so rapidly that to those in front retreat is impossible—and the fires are literally put out by the load of the carcasses. On the failure of all attempts to expel the invaders, the inhabitants are obliged to betake themselves for shelter to their houses, lest by appearing to stand and contest the prey of the locusts, they excite the resentment of the tiny enemy—for these creatures, insignificant as they are, do not, like many larger animals, flee from man. On the contrary, they do not scruple, when provoked, to attack the people; and as from their slender form, and rapid motions, they often elude the blows that are aimed at them, they are able to cause great annoyance from the poignancy of their stings. Obligated, therefore, to let them alone, from fear of personal consequences, the wretched inhabitants, whose territories they invade, abandon themselves to despair, well knowing, from dire experience, that their fields and gardens will soon be so desolate, that not a vestige will be left of anything fit for the good of man or beast. So vast and wide spread, indeed, is the havoc they produce, that it is scarcely possible for a native of this country to form an idea of the dreadful ravages committed by these insects, being infinitely greater than the worst devastations of those exterminating hordes, that were appropriately termed the scourge of God. The space of ground which these destructive swarms occupy, sometimes extends over several miles—in one instance, mentioned by a Portuguese traveller, over no less than 24 miles. And no sooner do they alight, than their countless multitudes, gnawing with insatiable avidity every thing that lies in their way, make a noise, which the Prophet Joel compares to the crackling of fire amid dry stubble, or the rustling of chariots in a battle. Every thing of beauty or productiveness speedily vanishes before these ravenous creatures—nothing can escape—for one swarm succeeds so rapidly to another, that what is left or overlooked by the first, is sure to fall a prey to the rapacity of those that succeed; in the language of one who was an eye-witness of their havoc, not a leaf was left upon a tree—not a blade of grass in the pastures, nor an ear of corn in the fields—all wore the marks of dreadful devastation; and what in the morning was a beautiful and fertile plain, full of tall stalks of ripening grain, and adorned with flourishing wood, appeared in a few hours a dreary and desolate waste, overspread with leafless and naked boughs, and bearing the aspect of a whole country that had been scorched by an immense conflagration. Many years often elapse, before the effects of these terrible ravages are repaired; for, although the fields may next season be clothed with verdure, and the trees recover their bark and their leaves, yet, from the great check given to vegetation, and from the fetid excrements left on the ground, the quality of the grain and of fruits degenerates, a circumstance particularly incident to vineyards, and which was long ago remarked, as appears from the language of Joel, who, foretelling a judgment of locusts, enumerates, among the consequences of the visitation, the disappointment it would occasion to wine-bibbers.—(i. 5.) From these circumstances then we may easily judge of the extent of damage done, in any country subject to so terrible a calamity; and we can perceive also, the greatness of the judgment that was brought upon the land of Egypt by the plague of locusts, as well as the reason of its being among the last of the plagues. These insects never visit Egypt; and as the Sacred History informs us, that they were brought by an east wind—which accords with the testimony of all travellers, who say, that they came from Arabia, their birth-place—and directing their route northwards, without turning either to the east or west, spread over all the adjacent countries—so the strangeness of the occurrence, so contrary to the well-known habits of the creatures, betokened the in-

terposition of Almighty Power in bringing that plague upon the land. And from what has been already said of them, we may easily perceive the reason also of their being among the last plagues that were brought on the refractory Egyptians; for as it was the divine purpose to introduce those judgments by degrees, till He had shewn that idolatrous people the vanity of all their hopes from their wretched deities—and although hail and thunder had already greatly injured the whole produce of the fields—so to give, as it were, the finishing-stroke, and blast all the fruits which the fertile soil of Egypt would soon raise again, after these phenomena had passed—the sovereign anger of His own cause commissioned the locusts to appear, “which crowded the face of the earth, that we could not be able to see the face of the earth—and eat the residue of that which escaped, which remained from the hail, and eat of every tree which grew out of the field.”

Nor is the whole of the calamity occasioned by these formidable creatures confined to the produce of the soil. The most fatal consequences to human life often proceed from the multitudes of dead carcasses that lie putrifying on the ground. The effluvia from these is so strong and offensive, that, to use the words of a celebrated traveller, any one who crushes them with his horse's foot, or even approaches them, is reduced to the necessity of washing his nose with vinegar, or applying his handkerchief, soaked in that liquid, constantly to his nostrils. Multitudes of people in different countries of Asia, and especially of Africa, have at different times perished from this cause. Orosius relates one incursion of them in particular into Africa, when, after making every vestige of vegetation disappear, they flew away to the sea and were drowned, and the carcasses being driven ashore, emitted a stench equal to what might have been produced by the dead bodies of 100,000 men. Augustine mentions a pestilence produced by the same cause, which cut off about 800,000 people in Numidia, and many more in the countries that bordered on the coast. In modern history, instances are recorded of vast multitudes of locusts being blown by strong winds into the Southern parts of Europe, and occasioning great distress. In the Venetian territories alone, no less than 30,000 people were destroyed by a plague occasioned by a visit of locusts in 1487.

Strange and loathsome as it may seem, these insects are used in some places as an article of food, and they are said to taste not unlike red herrings. The way of preparing them is various, as they are sometimes dried and salted, and sometimes they are eaten fresh, as is done, in many parts of Arabia and Persia, by the people, who, as we are told by Salt, “after broiling them, separate the heads from the bodies, and devour the latter, in the same manner as Europeans eat shrimps and prawns.” Many other travellers testify to their being a favourite article of food in the more mountainous and poorer regions of the East; and we cannot but be surprised, therefore, with the knowledge of these facts, that so many commentators should labour to make the food of John the Baptist to be the fruit of some wild tree, when nothing can be plainer, than that the inhabitants of the poor and sequestered district he frequented, would, in all probability, make use of locusts as their successors in the same quarters do in the present day.

#### REVIEWS OF NEW RELIGIOUS PUBLICATIONS.

*On Natural Theology.* By THOMAS CHALMERS, D.D. and L.L.D., Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France. Vol. I. 12mo. Glasgow, W. Collins, 1836.

MAN, it has been often remarked, is a religious creature; that is, he is fitted by the natural constitution of his

mind to understand and to feel the force of religious principle and motive. It is this very peculiarity in the structure of the human being which prepares him at once to know that there is a God, and that if there be such a Being, certain feelings of reverence, homage, and obedience ought to be exercised towards him. There have been individuals, it is true, who have openly professed themselves to be *Atheists*, declaring their entire disbelief in the existence of a Supreme Being. But such men are evidently doing violence to the nature of which they are possessed. Reason and conscience are at one in their attestations as to the reality of the Divine existence; and hence, *Atheists* are without excuse. The evidence around and within them is sufficient to convince them, but the secret of their *Atheism* is, that they will not be convinced. The light shines with overwhelming brightness, but such is their unwillingness to submit themselves to its cheering influence, that they deliberately shut their eyes upon it.

And even independently altogether of the actual evidence for the existence of a God, the mere presumption that there may be such a Being, is of itself sufficient to bring us under obligation to make further investigation, if possibly we can arrive at a settled conviction of this great question. We dare not remain at rest upon the matter. It is too momentous to be left unsolved. It is not a mere speculative truth, which it is of little consequence to us whether it be satisfactorily established or not. It is a strictly practical truth, which involves consequences of vital importance to our comfort and happiness. If the question then shall once be proposed, I must not, I cannot, I dare not, rest until it shall have been solved in some way or other. On this subject we may quote some excellent remarks from the admirable work of Dr Chalmers now before us:—

"Man is not to blame, if an atheist, because of the want of proof. But he is to blame, if an atheist, because he has shut his eyes. He is not to blame, that the evidence for a God has not been seen by him, if no such evidence there were within the field of his observation. But he is to blame, if the evidence have not been seen, because he turned away his attention from it. That the question of a God may lie unresolved in his mind, all he has to do, is to refuse a hearing to the evidence. He may abide without the conviction of a God, if he so choose. But this his choice is matter of criminality towards him; but to be satisfied that He should remain unknown, is like criminality towards Him. There is a moral perversity of spirit with him who is willing, in the midst of many objects of gratification, that there should not be one object of gratitude. It is true that, even in the ignorance of God, there may be a responsibility towards God. The Discerner of the heart sees, whether, for the blessings innumerable with which He has strewed the path of every man, He is treated, like the unknown benefactor who was diligently sought, or like the unknown benefactor who was never sought for. In respect, at least of desire after God, the same distinction of character may be observed between one man and another—whether God be wrapt in mystery, or stand forth in full development to our view. Even though a mantle of deepest obscurity lay over the question of His existence; this would not efface the distinction, between the pious on the one hand who laboured and aspired after Him; and the impious on the other which never missed the evidence that it was not care for, and so grovelled in the midst of its own sensuality and selfishness. The eye of a heavenly vision is upon all these varieties; and thus, whether

it be darkness or whether it be dislike which hath caused a people to be ignorant of God, there is with him a clear principle of judgment, that He can extend even to the outfields of atheism."

If then the question as to the existence of a Divine Being is of such a nature that no man can safely leave it unexamined, the enquiry naturally suggests itself, "Are there not some men who are so situated, that not even the slightest evidence on this subject is within their reach?" Without hesitation we answer, No. There lives not a man upon the earth whose path is not strictly strewed with proofs the most satisfactory and convincing, that there is a God. Or, to use the eloquent language of our author:—

"There is no individual so utterly a stranger to the name and the conception of a Divinity, as to be without the scope of this obligation. They have all from their infancy heard of God. Many have been trained to think of Him, amidst a thousand associations of reverence. Some, under a roof of piety, have often listened the prayers of early childhood to this unseen Being; and, in the oft repeated sound of morning and evening orisons, they have become familiar to His name. Even they who have grown up at random through the years of a neglected boyhood, are greatly within the limits of that responsibility for which we plead. They have at least the impression of a God. When utterance of Him is made in their hearing, they are not startled as if by the utterance of a thing unnoticed and unknown. They are fully possessed, if not with the certainty, at least with the idea, of a great eternal Sovereign, whose kingdom is the universe, and on whose will all its processes are suspended. Whosoever may have escaped from the full and practical belief of such a Being, he most assuredly hath not escaped from the conception of Him. The very imprecations of profaneness may have taught it to him. The very Sabbaths he spends in riot and blasphemy at least remind him of a God. The worship-bell of the church he never enters, conveys to him, if not the truth, at least an imagination of the truth. In all these ways, and in many more beside, there is the sense of a God upon his spirit—and if such a power of evidence hath not been forced upon his understanding so as to compel the assurance that God is—at least such intimations have been given, that he cannot possibly make his escape from the thought that a God may be. In spite of himself this thought will overtake him, and if it do not arrest him by a sense of obligation, it will leave guilt upon his soul. It might not make him a believer, but it ought to make him an inquirer—and in this indifference of his there is the very essence of sin—though it be against a God who is unknown."

In the present Treatise, the argument for the Being of a God is carried up from even the lowest presumption to that accumulated, and even still more accumulating, mass of evidence which impresses us with a conviction of absolute certainty. The proofs drawn from external nature are so numerous, and have been so admirably treated in the work of Dr Paley, that it is unnecessary to do more than refer to them. But there is another class of proofs drawn from the mind and heart of man himself, which have been but seldom noticed. In the discussion of this part of the evidence, accordingly, Dr Chalmers has been somewhat extended. As a specimen, we may extract the following remarks upon conscience:—

"Now it is in these phenomena of Conscience that Nature offers to us, far her strongest argument for the moral character of God. Had He been an unrighteous Being himself, would He have given to this the obviously superior faculty in man, so distinct and authori-

tative a voice on the side of righteousness? Would He have so constructed the creature of our species, as to have planted in every breast a reclaiming witness against himself? Would He have thus inscribed on the tablet of every heart the sentence of his own condemnation; and is not this just as unlikely, as that He should have inscribed it in written characters on the forehead of each individual? Would He so have fashioned the workmanship of His own hands; or, if a God of cruelty, injustice, and falsehood, would He have placed in the station of master and judge, that faculty which, felt to be the highest in our nature, would prompt a generous and high-minded revolt of all our sentiments against the Being who formed us? From a God possessed of such characteristics, we should surely have expected a differently-moulded humanity; or, in other words, from the actual constitution of man, from the testimonies on the side of all righteousness, given by the vicegerent within the heart, do we infer the righteousness of the Sovereign who placed it there. He would never have established a conscience in man, and invested it with the authority of a monitor, and given to it those legislative and judicial functions which it obviously possesses; and then so framed it, that all its decisions should be on the side of that virtue which He himself disowned, and condemnatory of that vice which He himself exemplified. This is an evidence for the righteousness of God, which keeps its ground, amid all the disorders and aberrations to which humanity is liable; and can no more, indeed, be deafened or overborne by these, than is the rightful authority of public opinion, by the occasional outbreakings of iniquity and violence which take place in society."

And again,

"It is true that rebellious man hath, with daring footstep, trampled on the lessons of Conscience; but why, in spite of man's perversity, is Conscience, on the other hand, able to lift a voice so piercing and so powerful, by which to remonstrate against the wrong, and to reclaim the honours that are due to her? How comes it that, in the mutiny and uproar of the inferior faculties, that faculty in man, which wears the stamp and impress of the highest, should remain on the side of truth and holiness? Would humanity have thus been moulded by a false and evil spirit; or would he have committed such impolicy against himself, as to insert in each member of our species a principle which would make him feel the greatest complacency in his own rectitude, when he feels the most high-minded revolt of indignation and dislike against the Being who gave him birth? It is not so much that Conscience takes a part among the other faculties of our nature, but that Conscience takes among them the part of a governor, and that man, if he do not obey her suggestions, still, in despite of himself, acknowledges her rights. It is a mighty argument for the virtue of the Governor above, that all the laws and injunctions of the governor below are on the side of virtue. It seems as if He had left this representative, or remaining witness, for himself, in a world that had cast off its allegiance, and that, from the voice of the judge within the breast, we may learn the will and the character of Him who hath invested with such authority his dictates. It is this which speaks as much more demonstratively for the presidency of a righteous God in human affairs, than for that of impure or unrighteous demons, as did the rod of Aaron, when it swallowed the rods of the enchanters and magicians in Egypt. In the wildest anarchy of man's insurgent appetites and sins, there is still a reclaiming voice,—a voice which, even when in practice disregarded, it is impossible not to own; and to which, at the very moment that we refuse our obedience, we find that we cannot refuse the homage of what we ourselves do feel and acknowledge to be the best, the highest principles of our nature."

Had our limits permitted, we would gladly have enlarged our remarks upon this valuable work. Suffice it to say, however, that characterized as it is by the Author's well-known vigour of thought and richness of illustration, it cannot fail to be regarded as an important accession to the Literature of Theology, and take its place as a standard work on that department of the science of which it treats.

#### THE CHRISTIAN TREASURY.

*Family Worship.*—A household in which family prayer is devoutly attended to, conjoined with the reading of the Scriptures, is a school of religious instruction. The whole contents of the sacred volume are in due course laid open before its members. They are continually reminded of their relation to God and the Redeemer, of their sins, and their wants, and of the method they must take to procure pardon for the one, and the relief of the other. Every day they are receiving "line upon line, and precept upon precept." A fresh accession is continually making to their stock of knowledge; new truths are gradually opened to their view, and the impressions of old truths revived. A judicious parent will naturally notice the most striking incidents in his family in his devotional addresses: such as the sickness, or death, or removal for a longer or shorter time, of the members of which it is composed. His addresses will be varied according to circumstances. Has a pleasing event spread joy and cheerfulness through the household? it will be noticed with becoming expressions of fervent gratitude. Has some calamity overwhelmed the domestic circle? it will give occasion to an acknowledgment of the divine equity; the justice of God's proceedings will be vindicated, and grace implored through the blood of the Redeemer, to sustain and sanctify the stroke.

When the most powerful feelings, and the most interesting circumstances, are thus connected with religion, it is not unreasonable to hope that, through divine grace, some lasting and useful impressions will be made. Is not some part of the good seed thus sown, and thus nurtured, likely to take root and to become fruitful? Deeply as we are convinced of the deplorable corruption of the human heart, and the necessity, consequent on this, of divine agency to accomplish a saving purpose, we must not forget that God is accustomed to work by means; and surely none can be conceived more likely to meet the end. What can be so likely to impress a child with a dread of sin, as to hear his parents constantly deprecating the wrath of God as justly due to it; or to induce him to seek an interest in the mediation and intercession of the Saviour, as to hear him imploring it for him, day by day, with an importunity proportioned to the magnitude of the subject? By a daily attention on such exercises, children and servants are taught most effectually how to pray: Suitable topics are suggested to their minds; suitable petitions are put into their mouths; while their growing acquaintance with the Scriptures furnishes the arguments by which they may plead with God.—ROBERT HALL.

*Family Religion.*—Reader, I beg of you, as from Christ, for his sake, for your soul's sake, your children's sake, for the sake of the church and kingdom, that you will conscientiously and seriously set up family religion; calling upon God, singing his praises, and instructing your children and servants in the Scripture and Catechism, and in a wise and diligent education of youth. Hear me, as if I begged it of you with tears, on my knees. Alas, what doth the world suffer by the neglect of this! It is out of ungodly families that the world hath ungodly rulers, ungodly ministers, and a swarm of serpentine enemies of holiness and peace, and their own salvation. What country groaneth not under the confusions, miseries, and horrid wickedness, which

are all the fruits of family neglects, and the careless and ill education of youth? It is a work of great skill and constant care to instruct and educate your children, and to keep them from tempting company and snares. To cry out of dumb and unfaithful ministers, while you are worse at home yourselves, is but self-condemnation. Are ministers more obliged to care for your children's souls, by nature, or by vow and covenant, than you are? Can they do that for whole parishes which you will not do for one household, or your own children? The first charge and part is yours: if families treacherously neglect their part, and then look that all should be done at the church, you may as wisely send boys to the universities before they are taught to read and write in lower schools. If there be any hope of the amendment of the wicked, miserable, and distracted world, it must be mostly done by family religion and the Christian education of youth. "Godliness is profitable to all things;" but the curse of God is in the house of the wicked, and the ungodly betrayers of souls, of themselves, children, and servants, will very quickly be summoned to a terrible account; especially those that should, as rulers, be exemplary to the vulgar, and are ashamed to own serious family religion, as if all beyond some formal and lip-labour, were a dishonour to their houses, or a needless thing.—BAXTER.

*Sanctified Affliction.*—Worldly sorrow is worthy of pity—because it leadeth to death; but this deserves nothing but envy and congratulation. If those tears were common, hell would not so enlarge itself. Never sin, repented of, was punished; and never any thus mourned, and repented not. Lo, you have done that, which you grieve you have not done. That good God, whose act is his will, accounts of our will as our deed. If he required sorrow equal to the heinousness of our sins, there were no end of our mourning! Now his mercy regards not so much the measure as the truth of it; and accounts us to have that, which we complain to want. I never knew any truly penitent, who, in the depth of his remorse, was afraid of sorrowing too much; nor any unrepentant, who wished to sorrow more. Yea, let me tell you, that this sorrow is better, and more than that deep heaviness for sin which you desire. Many have been vexed with an extreme remorse for some sin, from the gripes of a galled conscience, which yet never came where true repentance grew—in whom the conscience plays at once the accuser, witness, judge, and tormentor; but an earnest grief for want of grief, was never found in any but a gracious heart. You are happy, and complain. Tell me, I beseech you, this sorrow you mourn to want: is it a grace of the Spirit of God, or not? If not, why do you sorrow to want it? If it be, oh! how happy is it to grieve for want of grace! The God of all truth and blessedness has said, "Blessed are they that hunger and thirst after righteousness;" and with the same breath, "Blessed are they that mourn, for they shall be comforted!" You say you mourn: Christ saith, "You are blessed." You say you mourn: Christ saith, "You shall be comforted." Either now distrust your Saviour, or else confess your own happiness, and, with patience, expect his promised consolation. What do you fear? You see others stand like strong rocks—unshaken, unremoved. You are but a reed, a feeble plant tossed and bowed with every wind, and with much agitation bruised. Lo, you are in tender and favourable hands, that never brake any whom their sins bruised—never bruised any whom temptations have bowed. You are but flax, and your best is not a flame, but an obscure smoke of grace. Lo, here his Spirit is as a soft wind, not as cold water; he will kindle, but will never quench you. The sorrow you want, is his gift. Take heed, lest while you vex yourself with details of the measure, you grudge at the giver. Beggars may not choose. This portion he has vouchsafed to give you; if you have any, it was more than he was

bound to bestow. Yet you say, What! no more? as if you took it unkindly that he is not more liberal. Even these holy discontents are dangerous. Desire more, (as much as you can,) but repine not, when you do not attain. Desire, but so as to be free from impatience, free from unthankfulness. Those that have tried can say, how difficult it is to complain, with due reservation of thanks. Neither know I which is worse—to long for good things impatiently, or not at all to desire them. The fault of your sorrow is rather in your conceit, than in itself; and if indeed you mourn not enough, stay but God's leisure, and your eyes shall run over with tears. How many do you see sport with their sins, yea brag of them! how many that should die for want of pastime, if they might not sin freely—and more freely talk of it! What a saint are you to those, that can droop under the memory of the frailty of youth, and never think you have spent enough of tears! Yet so I encourage you in what you have, as one that persuades you not to desist from suing for more. It is good to be covetous of grace, and to have our desires herein enlarged with our receipts. Weep still, and still desire to weep;—but let your tears be as the rain in the sunshine—comfortable and hopeful; and let not your longing savour of murmur or distrust. These tears are reserved—this hunger shall be satisfied—this sorrow shall be comforted! There is nothing betwixt God and you—but time. Prescribe not to his wisdom—hasten not his mercy. His grace is enough for you:—his glory shall be more than enough.—BURNOP HALL.

*Good Fruits.*—It is no good fruit that proceeds not out of a heart aiming at the obedience of all God's will: such kind of men are but almost Christians, and shall be almost saved: such as their Christianity is, such shall their salvation be; they are come nearer to religion, so they shall but come nearer to heaven.—Another thing necessarily required to good fruit is, that there be special regard had to the duties of that particular calling wherein a man is placed by God's providence. As God hath fitted every man to live in some calling, so each man's calling is appointed him for that end, to be, as it were, the testimony of his religion, and the matter in which he should show himself what is in him. For this is to be held for a rule, that religion doth not abolish ordinary callings, nor exempt any man from taking some lawful way or other, by which to do good to himself and human society; but rather, it is a man's only direction for the choosing of a calling, and for the lawful employing himself in the same. Paul, writing to the Thessalonians, and exhorting them to *increase more and more* in religion, persuades them, also, "to meddle with their own business," and to work with their hands. It is said of the shepherds, to whom the birth of our Saviour was revealed by the angels, that when they had been at Bethlehem, and seen the babe in the manger, they returned back to their callings. John the Baptist, preaching repentance to the people, when they flocked about him, every man asking what he should do, put them over all to their callings:—"What shall we do?" said the publicans. "Require," saith he, "no more than that which is appointed unto you."—"And what shall we do?" quoth the soldiers. "Do violence to no man, neither accuse any falsely, and be content with your calling."—HERON.

Crellius was a Socinian, and a leader of that party. The grace of God was signally manifested in bringing him to right views of the truth. He not only rejoiced to see his daughters bow the knee to the crucified Saviour, but he himself turning to the Lord, called upon him as his Lord and his God; and found, at the latter end of his life, no consolation but in the atonement by the blood of Jesus, and wished that all his books could die with him. This has been testified, not only by his daughters, but by all who were with him before his end.—*Note to Latrobe's Hist. of Un. Brethren.*

## TO "THE SCOTTISH CHRISTIAN HERALD."

BY THE REV. DUNCAN GRANT, A.M.,  
Minister of Forres.

BEAUTEOUS on our heath-clad mountains,  
May our HERALD's feet appear;  
Sweet, by silver lakes and fountains,  
May his voice be to our ear.  
Let the tenants of our rocks,  
Shepherds watching o'er their flocks,  
Village swain and peasant boy,  
'Thee salute with songs of joy!

CHRISTIAN HERALD! spread the story  
Of Redemption's wond'rous plan;  
'Tis Jehovah's brightest glory,  
'Tis his highest gift to man;  
Angels on their harps of gold,  
Love its glories to unfold;  
Heralds who its influence wield,  
Make the waste a fruitful field.

To the fount of mercy soaring,  
On the wings of faith and love;  
And the depths of grace exploring,  
By the light shed from above;  
Shew us whence life's waters flow,  
And where trees of blessing grow,  
Bearing fruit of heavenly bloom,  
Breathing Eden's rich perfume.

Love to God and man expressing,  
In thy course of mercy speed;  
Lead to springs of joy and blessing,  
And with heavenly manna feed  
Scotland's children high and low,  
Till the Lord they truly know,  
As to us our fathers told,  
He was known by them of old.

To the young, in season vernal,  
Jesus in his grace disclose;  
As the tree of life eternal,  
'Neath whose shade they may repose,  
Shielded from the noon tide ray,  
And from ev'ning's tribes of prey;  
And refresh'd with fruits of love,  
And with music from above.

CHRISTIAN HERALD! may the blessing  
Of the Highest thee attend,  
That, this chiefest boon possessing,  
Thou may'st prove thy country's friend:  
Tend to make our land assume  
Something of its former bloom,  
When the dews of heaven were seen  
Sparkling on its pastures green,

When the voice of warm devotion  
To the throne of God arose—  
Mighty as the sound of ocean,  
Calm as nature in repose;—  
Sweeter, than when Araby  
Perfume breathes from flow'r and tree,  
Rising 'bove the shining sphere,  
To Jehovah's list'ning ear.

*Humility.*—In the early part of Hervey's ministry—when he was an avowed Armenian, there lived in his parish a ploughman, who usually attended the congregation of Dr Doddridge, and was well instructed in the doctrines of grace: Mr Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied this ploughman in his rural employment. Understanding the ploughman was a serious person, he said to him one morning, "What do you think is the hardest thing in religion?" to which he replied, "I am a poor, illiterate man, and you, sir, are a minister; I beg leave to return the question."—"Then," said Mr Hervey, "I think

the hardest thing is to deny sinful self:" grounding his opinion on that solemn admonition of our Lord,—"If any man will come after me, let him deny himself."—"I harangued," says Mr Hervey, "upon the import and extent of the duty, shewing that merely to forbear the infamous action is little—we must deny admittance, deny entertainment, at least, to the evil imagination, and quench even the kindling sparks of irregular desire. In this way I shot my random bolt." The ploughman replied, "Here is another instance of self-denial, to which the injunction extends, and which is of very great moment in the Christian religion: I mean the instance of renouncing our own strength and our own righteousness—not leaning on that for holiness, nor relying on this for justification." In repeating the story to a friend, Mr Hervey observed, "I then hated the righteousness of Christ, I looked at the man with astonishment and disdain, I thought him an old fool, and wondered at what I then fancied the motley mixture of piety and extravagance in his notions. I have seen clearly since who was the fool—not the wise old Christian, but the proud James Hervey. I now discern sense, solidity, and truth in his observations."—*Brown's Memoirs of Hervey.*

*Ancient Christians.*—We learn, from Chrysostom, that women and children had frequently the Gospels, or parts of the New Testament, hung round their neck, and carried them constantly about with them. The rich had splendid copies of the sacred writings on vellum, in their libraries and book-cases; but as the art of printing was not known till many ages after, complete copies of the Scriptures were, of course, exceedingly scarce.

It is, however, very observable, that in the primitive church, children were particularly encouraged in the efforts which they made to commit to memory the invaluable truths of the divine volume. Of one Marcus, who was well instructed in the morning of life, it is recorded, that he became so expert in the Scriptures, when he was but a youth, that he could repeat the whole of the Old and New Testaments. Of one or two others it is said, that being men of good memories, they got the Scriptures by heart, only by hearing them continually read by others, they not being able to read a single word.

*Value of the Bible.*—From the register of Alnwick, bishop of Norwich, it appears, that a Testament of Wickliff's version, in the year 1429, cost four marks and forty pence, £2 16s. 8d., (equal to more than twenty pounds of our present money;) a large sum in those days, when five pounds was considered sufficient for the annual maintenance of a respectable tradesman, or a yeoman, or one of the inferior clergy.

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ON THE PARABLES OF OUR SAVIOUR.

BY THE REV. WILLIAM CUNNINGHAM,

*Minister of the College Church, Edinburgh.*

A CONSIDERABLE portion of the instructions which our Saviour addressed to men while upon earth, was conveyed by means of parables. His parables occupy a considerable part of the Gospels, and are generally felt and acknowledged to be very interesting and important. While many parts of the Scriptures are by many readers quite forgotten, and leave no impression behind them, the parables are more or less recollected, and exert some influence upon men's opinions; and it is therefore of much importance that their nature should be correctly understood, and that a right mode of ascertaining their meaning should be generally adopted. A parable means in general a comparison, but in the restricted sense in which it is usually employed, it denotes a story or narrative of incidents, commonly taken from ordinary life, designed to shadow forth or embody some important truth or practical instruction, and fitted, in the peculiar form which it assumes, to convey the truth or instruction with advantage. Parables were common among the ancient and especially the Eastern writers, and several occur in the Old Testament Scriptures. Our Saviour's parables, however, are the most interesting specimens of this kind of composition, at once from their singular beauty, and the importance of the information and instruction which they are intended to convey. They consist generally of a simple narrative of circumstances, such as might probably have occurred in the usual course of things, and in the ordinary intercourse of society. The story is commonly an appeal to our natural feelings of justice and equity, and is so framed, as to be admirably adapted to insinuate a truth, against which there might exist a prejudice, and to impress it upon the understanding and the memory; and to bring home practical instructions, that is, the duty and propriety of acting in a certain manner, with peculiar power to the heart and the conscience. At the same time, these interesting and important portions of Scripture are liable, like other parts of it, to be wrested and perverted by unlearned and unstable persons, in such a way as to produce

much error and mischief. The principal source of error and of injury in the explanation and application of our Saviour's parables, is the notion which seems often to be entertained, that every thing stated in the parable must have some corresponding circumstance or idea, which it was intended to typify or shadow forth, a notion which is neither consistent with the general idea of a parable, nor capable of being applied fairly and rationally to the explanation of the parables which we actually find in the New Testament.

As illustrations of the erroneous mode of applying parables which we have in view, we may mention that we have heard an argument gravely adduced against the Scriptural doctrine of predestination from the parable of the talents, founded upon this consideration, that the master regulated his conduct toward those whom he had intrusted with the talents, solely by a reference to their actual conduct, and not by any previous purpose or determination of his own; and we have heard the doctrine of universal pardon defended from the parable of the servants, whose debts were remitted, because both of them (supposed to typify those who are saved and those who perish) had something forgiven. It is quite plain that these two parables were not intended to give any information upon the subjects respectively referred to, and that this mode of applying them did not only bring out errors in these instances, but necessarily involved gross absurdity in itself. The great point to be kept in view in explaining and applying our Saviour's parables, is, that they are commonly designed to shew forth, and to impress one or more great truths or practical principles—that it was for this purpose that the parable was constructed, and that, of course, every thing not bearing upon the elucidation of these leading truths and principles, is to be regarded as incidental and adventitious. When our blessed Saviour intended to convey some important instruction, and resolved, in his wisdom, to convey it in the form, or through the means of a parable, it must naturally follow, as the next step in the process, that he would determine to make a parable for that purpose, and fitted to serve the particular end he had in view. Now, as a parable just consists of a story, or narrative of minute and familiar inci-

dents, and as without this it could not properly be a parable at all, the making of a parable of course implies the insertion of a variety of minute circumstances, which were not intended to have any separate significance. Without being minute, specific, and familiar, there can be no parable, and therefore in every parable we may expect to find minute circumstances introduced into the narrative, which were not intended to convey any particular meaning, and whose insertion is fully accounted for by the statement, that they were inserted for the purpose of making a parable, it having seemed meet to infinite wisdom to employ a parable upon that occasion, to serve an important end. Some persons, out of a feeling of respect for the Sacred Scriptures, have adopted the erroneous notion, that the statements of the Bible have and were intended to have all the meanings which they can possibly be made to bear. And it is almost equally unreasonable to suppose, that all the various circumstances introduced into a parable, are intended to have a meaning, and to impress a truth or principle. Such a notion rests upon no solid foundation. It is not demanded by a judicious reverence for Scripture, and it is not required, nay, it is not admitted, by a regard to the true nature of a parable. If this mode of interpreting parables were to be adopted, and fully applied, it would require a constant stretch of imagination, and a habitual disregard of the sober and rational use of our faculties; and the consequence would be, that he would be the best interpreter of the parables who had the most fertile imagination, and who could invent the greatest number of real or apparent resemblances between the minute statements of the parable, and religious truth or moral precepts.

In explaining and applying any one of our Saviour's parables, the first great object to be aimed at, is to get a clear and distinct conception of the chief purpose which the parable was intended to serve, or of the leading truth or principle which it was designed to convey or impress, and then to apply its different statements in such a way as to bring out that purpose, or truth, or principle, in the clearest and most affecting manner.

The leading object of a parable, the principal truth or precept which it was intended to impress or to enforce, may in general be discovered without much difficulty, although, as the discovery of this is by far the most important step in the application of it, the utmost care should be employed to ascertain it correctly, and to have a clear and distinct idea of it produced upon the mind.

The leading objects of parables,—and in one or two instances, especially in the parable of the sower, a minute explanation of the statements,—are made known to us by our Saviour himself, and in other cases, they are left to be collected or inferred either from the connection in which they are introduced, or from a consideration of the general scope of the parables themselves. But whatever materials may be afforded for ascertaining the leading truths or precepts which particular para-

bles were intended to impress, it is of essential consequence for the proper application of any parable, and in order to derive from it the full amount of instruction which it was intended to convey, that its chief object or its leading principle should be ascertained, and should then be distinctly kept in view, and steadily applied to the elucidation of its minute statements. Unless this principle of interpreting and applying the parable be firmly embraced and steadily adhered to, we shall be in constant danger of falling into error,—of giving an unbridled license to our imagination,—of bringing our own notions and fancies to the parables to be countenanced by them, instead of regulating all our opinions by a fair application of each portion of Scripture, and thus of making the word of God speak in the manner the best suited to gratify our own desires, and to promote our own views. When the right mode of interpreting parables is employed, by first of all ascertaining the leading object which a particular parable was intended to serve, and then keeping this continually in view, we find from experience that they are admirably fitted to bring out important truths and great practical principles in a peculiarly clear and impressive way, to imprint them deeply on the memory, and to commend them with power to the heart and the conscience. It is deserving, however, of careful observation, that while our Saviour's parables are in many respects fitted to serve, and do, through the divine blessing, actually serve this important purpose of elucidating truth, it was not this consideration that originally led our Saviour to have recourse to them, but one, as he himself has assured us, directly the reverse. The reason why our Saviour employed parables, which was not to elucidate truth, but to conceal it from those to whom they were originally addressed, we will illustrate in a future number.

#### BIOGRAPHICAL SKETCH OF JOHN FREDERIC OBERLIN,

*Pastor of Waldbach, in the Ban de la Roche.*

THE life of a country clergyman, who seldom or never travelled beyond the range of his own parish, however eminent he may have been for the attainments of personal piety, or for the zeal and variety of his spiritual labours, presents but few incidents of that description, which is calculated to engage in his narrative the sympathies of a deep and general interest; and accordingly, the reader who betakes himself to this species of biography, can anticipate in imagination the course of the unchequered tale—accompanies the subject of the memoir in the preparation and discharge of his public duties, or follows him in his private walks, as he goes from house to house, renewing the daily routine of those peaceful exercises, by which he seeks to bring his people to God, and prepare them for a better world. The life of the individual, of whom we are about to give a brief notice, formed a remarkable exception to the quiet and contemplative course marked out for pastors of this description.

Endowed by nature with a character, which combined, in a singular degree, the opposite qualities of a love of study and private meditation, with a spirit of constant activity and enterprise—he was placed by Providence in a station which afforded the completest scope for the

development of his peculiar talents—and guided by the bent of his own mind, as well as by a strong necessity, he brought the whole force of his natural and acquired resources to bear, with such devoted, and at the same time, well-directed enthusiasm, on the promotion both of the temporal and spiritual interests of his flock, and succeeded in accomplishing so vast an improvement on their domestic and social economy—that his history will be found as attractive to the lover of romance, as it deserves to be known to the Christian, as a beautiful example of the power and the fruits of faith.

Oberlin was born at Strasbourg, on the 31st August, 1740, of a reduced, though highly respectable family. His father held an office in the Gymnasium of that city,—an institution which was designed as a preparatory school for the Lutheran college of the same place—and devoted his leisure time to the education of his nine children. As it often happens, however, the chief burden of forming the minds of that young family devolved upon the mother, who was a woman of a sound judgment, and superior accomplishments, and possessed, in great perfection, the happy art of training up her children in the nurture and admonition of the Lord. On the evenings of every day, she assembled them around a table, to read to them some interesting narrative, in which instruction was blended with amusement—whilst, in the meantime, her little auditors were busily employed in copying some drawings, which their father had sketched for them during the day; and scarcely a night passed, without a general request, before separating, that “dear mamma would favour them with one beautiful hymn”—one of those sacred songs which Luther composed, in conjunction with some of his illustrious contemporaries, and which being carefully impressed on the memories of the young in his day, were powerful instruments in spreading the influence of the Reformed religion. The hymn sung by the Oberlins was always followed by a prayer; and there can be little doubt, that the strong impression which these evening occupations of his childhood made on the mind of the young Frederic, contributed to form those peculiar features of character, which were so remarkable in the future pastor of Waldbach. As the children grew up, the elder Oberlin judiciously adapted their studies and pastimes to their advancing age; and among the various expedients which the indulgent father contrived for their amusement, was one, that took such a hold of the mind of Frederic, as nearly shaped the course of his future life. A small property, belonging to the family, lay a few miles out of the town of Strasbourg. Thither the father repaired with his family, once every week, during the summer months, and used to perambulate the walks of the little garden attached to the house, with a drum tied to his waist, while his seven boys were taught to follow him, and go through all the different military evolutions. So fond were they all—and particularly Frederic, of this stirring exercise—that he came to talk of nothing but soldiers and warfare—read every book he could procure, that detailed battles and sieges—and frequented the society of some soldiers that were quartered in the town, till his uncommon knowledge of military affairs attracted the notice of the superior officers, and he obtained their permission to join in their exercises. This fondness for a soldier's life, however, did not meet with the approbation of his father, who having destined him for a learned profession, deemed it necessary to interfere, and remove him from the scene of such dangerous attractions. And although Frederic was naturally of an ardent and lively temper, yet, perceiving the views of his father to be decidedly opposed to his following the camp, his sense of filial duty made him cheerfully defer to paternal advice, and enter with the same enthusiasm on the peaceful pursuits of literature, as he would have done had he been left to his own inclinations, or the more stirring career of a military life. The course of

his studies, which were at first general, and without any view to a particular profession, were gradually directed, through the force of his own taste, as well as of circumstances, to qualify him for the office of the ministry.

Shortly after he has commenced his theological career, the attention of the Strasbourg citizens was powerfully arrested, by the appearance among them of a preacher, of the name of Dr Lorentz, who, in addition to great powers of popular eloquence, dwelt so much, and so impressively, on the grand doctrines of evangelical truth, that crowds repaired to him wherever he went. Among others, who waited on his ministry, was Oberlin's mother, who, herself a woman of ardent piety, felt the views of this evangelical minister more suited to her spiritual wants and desires than the *jejuæ* morality she was accustomed to hear in the churches of Strasbourg; and having expressed a strong wish that her favourite son, Frederic, should accompany her to hear Dr Lorentz on the following Sabbath, she prevailed upon him so far, by her urgent solicitations, that, in spite of the prohibition of the theological professors, he went—was delighted with the strain of the preaching—became a regular and diligent attendant on the Doctor's sermons—and gradually came, through prayer and reading of the Scriptures, to adopt the evangelical views of divine truth, as those most agreeable to the Word of God. His impressions of the importance of religion, always strong, were greatly deepened; his resolution to dedicate himself to the work of the ministry assumed a more decided character; and to confirm himself in the principles and habits of piety, he renewed his baptismal consecration to God by a formal covenant, agreeably to the method recommended by Dr Doddridge in his “*Ris and Progress*.” Having completed his course of theological study, he was ordained a minister according to the forms of the Lutheran Church, but continued for seven years without any pastoral charge, being desirous of maturing his mind and enlarging his knowledge, before he entered on the active performance of duties, the qualifications for which he rated at a high standard. Meanwhile, he entered as private tutor into the family of M. Ziegenhagen, an eminent surgeon in Strasbourg, where, besides other advantages, he acquired that knowledge of botany, medicine, and general science, which enabled him afterwards to render such beneficial services to his parishioners. In that humble situation he had continued for seven years, when he was offered the chaplaincy of a French regiment—a situation which, as it accorded with the early passion he had cherished for a military life, as well as afforded an extensive prospect of usefulness among a class of persons who generally stand much in need of a zealous spiritual instructor, he readily accepted; and in order to qualify himself the more fully for the situation, he left M. Ziegenhagen's family—hired an obscure lodging up three pair of stairs, where he shut himself from the world, and devoted himself to a course of extensive study. Though forgetting the world in this retirement, he was not himself forgotten, for M. Stouber, pastor of the Ban de la Roche, being about to leave his charge for a more important one in Strasbourg, immediately directed his eyes to Oberlin as the fittest person to be his successor. And as that office, which he ultimately accepted, altered the whole complexion of his future life, it may be proper, at this stage, to give some idea of the state of that parish at the time when M. Stouber served.

The Ban de la Roche, or Steinthal, is a mountainous district in the north-east of France, bordering on Alsace, and forming part of the western ramifications of the Haut Champ, an isolated range of mountains, detached by a deep valley from the eastern boundary of the pass of the Vosges. It comprehends two parishes, of which Rothau is one, while the other, containing three churches, extends over the five hamlets of Foudai, Belmont, Waldbach Bellefosse and Zolbach, and

is inhabited entirely by Lutherans. The whole district comprises about 9000 English acres, of which more than a third is covered with wood, 2000 are laid out in pasture, and the remainder is cultivated for the common food of the peasantry—oats, rye, and potatoes. The inhabitants of this canton had long enjoyed, in common with the other people of Alsace, an entire liberty of conscience, which was stipulated for by a special decree, when the province was incorporated with France, and which was never infringed, even during the bloody persecutions that were directed against the Protestants in other parts of France. Circumstances, however, prevented the people from reaping the advantages of this privilege, for that district having been unfortunately the seat of conflict during the Thirty Years' War, was so laid waste, as to be scarcely habitable. There were no roads—no implements of agriculture; the very knowledge of the art of cultivating the ground was scarcely possessed by the secluded semi-barbarian inhabitants, who, to the number of eighty or a hundred families, subsisted almost wholly on roots and herbs, which were the spontaneous produce of the soil, and lived in a state of society, the misery and degradation of which can be more easily imagined than described. The hope of the young generation being superior to their parents in this sequestered region, may be judged of by a single anecdote of what occurred to M. Stouber on his first arrival. Being desirous of visiting the school, he was directed to a miserable cottage, where a number of children were crowded together, without any occupation, and in so turbulent a state, that it was difficult for him to procure an answer to his enquiries for the master. "There he is," said one of them, as soon as silence could be obtained, pointing to a withered old man, who lay on a little bed in one corner of the apartment. "Are you the schoolmaster, my good friend?" enquired Stouber. "Yes, sir."—"And what do you teach the children?"—"Nothing, sir."—"Nothing! How is that?"—"Because," replied the old man, with characteristic simplicity, "I know nothing myself."—"Why then were you made schoolmaster?"—"Why, sir, I had been taking care of the Waldbach pigs for a great number of years, and when I got too old and infirm for that employment, they sent me here to take care of the children." This man affords a specimen of all the schools in the five villages, which were taught by masters no better qualified, and to which the children were sent, for no other purpose than to be kept out of mischief. The pastor lost no time in endeavouring to reform the schools; for such was the deplorable ignorance of the people, and so greatly had the office of schoolmaster fallen into contempt, that he could not prevail on any individuals to allow their sons to enter on such an employment; and it was not till the happy thought struck him, to change the name of Schoolmaster, and call him *Superintendent* of the school, that he succeeded in obtaining the services of some promising and active young men. Having drawn up an alphabet for their use, and prepared a series of spelling and reading books, the zealous pastor raised, by the assistance of a benevolent individual at Strasbourg, a sum sufficient to build a wooden school-house, and to afford a small salary to each of the masters. In introducing these improvements, he had to encounter the greatest difficulties from the prejudices of the people, who did not perceive the use of spelling-books, filled with whole pages of unconnected syllables; but when they perceived, to their astonishment, that by this means, the children were enabled in a few months to read any book that was put into their hands, their elder brothers and sisters, and even the parents also, in many instances, expressed a desire for instruction; in consequence of which, a school for adults, during part of the Sunday, and the long winter evenings, was opened. Having brought them to this stage, Stouber's next object was to introduce the Scrip-

tures among them, for although they were Protestants of the Lutheran Church, and had a pastor always resident among them, they had never seen a Bible. They thought of it only as a certain large book containing the word of God, and were not easily persuaded that the French Protestant Bibles, which their pastor distributed among them, of which he had received about fifty as a present, and for wider circulation had divided each into three parts, and bound them into thin volumes, were the same as the large book. By degrees, however, their prejudices wore off, their diligent pastor laboured to make them acquainted with the sacred contents of the Bible, and adapting his style of preaching, which was decidedly evangelical, to the state and acquirements of his flock, succeeded, through the divine blessing, in bringing many under salutary impressions, and raising the tone of morals among the people at large during the fourteen years of his residence among them. Anxious, as such a pastor might naturally be expected to feel, that the course of moral and religious improvement he had commenced in the Ban de la Roche should be carried on, he did not relinquish the charge till he had made every exertion to provide a successor animated with a kindred spirit to himself; and being well acquainted with the pious and energetic character of Oberlin, he waited upon him, as we have already said, to request his acceptance of the pastoral engagement. The situation in which he found the young scholar, is too singular and characteristic to be passed without notice. On opening the door, the first object that caught his attention was a small bed, standing in one corner of the room, covered with brown paper hangings, "that," said Stouber to himself, "would just suit the Steinthal." On approaching the bed, he found Oberlin lying upon it and suffering from a violent toothache. He rallied him about the simplicity of his curtains and the homeliness of his apartments. "And pray," continued he, after having taken a survey of the room, "what is the use of that little iron pan that hangs over your table?"—"That is my kitchen," replied Oberlin. "I am in the habit of dining at home with my parents every day, and they give me a large piece of bread to bring back in my pocket. At eight o'clock in the evening I put my bread into that pan, and having sprinkled it with salt and poured a little water upon it, I place it over my lamp, and go on with my studies till ten or eleven o'clock, when I generally begin to feel hungry, and relish my self-cooked supper." Stouber was delighted—felt that this was the very man he wanted, and immediately proposed to him to take the vacant parish of the Ban de la Roche. Nothing could have been more congenial to Oberlin's own mind; and accordingly, having resigned the chaplaincy, and completed all his arrangements, after many earnest prayers that a blessing might rest upon himself and the little flock of whom he was to take the oversight, he accompanied his new friend back to Waldbach, and arrived there on the 30th March, 1767, in the twenty-seventh year of his age.

It had been the anxious desire of his parents, with whose entire approbation he had made this change in his mode of life, that he should take a partner with him to his sequestered parsonage. His mother particularly was earnest on the subject, and Oberlin, who was easy on the point, consented, on condition that she should point out to him where he was to find a suitable wife. Having directed him to the daughter of a rich brewer's widow who resided in their neighbourhood, and with whom she had received a hint that he might succeed, he resolved to make the experiment; but as it had been his practice from his earliest years to wait for some intimation from Providence, he earnestly prayed to God that he would direct him in forming a judgment whether this would be likely to prove a happy and useful connection. The spirit was good, but the manner in which he followed it was wrong, as he very in-

consistently laid down to himself the signs by which he would judge of the will of Providence, with the manner in which the mother should receive him. If she herself should broach the subject, he was to consider it as a proof that heaven approved of the proceeding, but if not, his line of duty was to do nothing in the matter. Accordingly, having repaired to the house and been admitted, the widow gave him a kind reception, took a chair beside him, talked of the weather, the news of the day, and other things, till the conversation being at length exhausted without the lady having thrown out the slightest hint about her daughter, Oberlin abruptly rose and left the parties in utter astonishment as to the nature and object of his visit. A second attempt at matrimony, made, however, with better judgment, likewise failed; and giving up, therefore, in the meantime, all thoughts of marriage, he resolved to settle himself down in his parsonage along with his mother, who went to assist him at his outset in life, and then left him with a younger sister. About a year after, Madeleine Witter, a relation of his family, came on a visit of a few weeks to his house—a young lady of great accomplishments, and impressed with serious views of religion, the daughter of a professor in the University of Strasbourg, though she had lately been deprived of both her parents. The time of her departure was approaching, when one morning after breakfast, finding the young lady sitting in a summer-house in the garden, he went up to her, and commenced the conversation, by saying, “that he had felt a strong impulse in his mind, which he considered a divine intimation that she was to be his wife, and that as she knew his situation, he wished her to take the matter into consideration, and give him the result of her deliberations in a few days.” Miss Witter, rising from the seat, and placing one hand before her eyes, held the other towards him; the decision was made, a decision on which she had reason to congratulate herself ever after, and which he made with feelings of the warmest piety, as was evinced by a most affecting prayer which he wrote on the occasion.

His domestic happiness being thus provided for, it is time to consider Oberlin carrying on his plans of usefulness in his parish, and it is here that the character of this extraordinary man will be seen to put forth all its energy. “Confident,” says the historian of his life, “that strength would be afforded if rightly sought, Oberlin resolved, when he entered on his cure, to employ all the attainments in science, philosophy and religion, which he had brought with him from Strasbourg, for the improvement of the parish, and the benefit of the parishioners.” Such was the spirit and the resolution with which he had taken possession of the parish; and as we are about to give some details of the indefatigable exertions he made for improving the temporal condition of the people of that place, it is necessary to state, that his first and grand object was to preach the truth as it is in Jesus, with the earnest desire, if possible, to save souls. In the attainment of this object, he was instant, in season and out of season, in inculcating upon the minds of his parishioners the grand doctrines of the corruption of human nature—the atonement of Christ—the unerring and sanctifying influences of the spirit, and the connection between faith and works. But in order to convince them, that in teaching them spiritual things, he had their real welfare at heart, he sought to do them good in matters which came home to every one’s experience, and to shew them, that in the most common and secular affairs of life, the grand principle of doing all for the glory, and in obedience to the will of God, ought to be applied, as the most efficient source of industry, order, and every social improvement. In this view it was, that he began every undertaking; and as the object of all of them was, at much trouble and ex-

pense to himself, to benefit the people, it might have been expected, that they would have hailed his plans with the liveliest satisfaction and gratitude. Whether he had begun prematurely or not, certain it was, that the most violent opposition was made to him as an innovator, and an extensive conspiracy was formed against him, of which, however, he obtained warning in time to enable him to defeat the attempt. Sunday being the day fixed for its execution, he on that day took for his text these words of our Saviour, in the fifth chapter of Matthew:—“But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also,” and proceeded from these words, to speak of the Christian patience with which we should suffer injuries, and submit to false surmises and ill usage. After the service, the malecontents met at the house of one of the party, to amuse themselves in conjecturing what their pastor would do, when he should find himself compelled to put in practice the principles he had so recently explained. What must have been their astonishment, when the door opened, and Oberlin himself stood before them. “Here am I, my friends,” said he, with that calm dignity which inspires even the most violent with awe. “I am acquainted with your design. If I have violated the rules I laid down for you, punish me for it; it is better that I should deliver myself into your hands, than that you should be guilty of the meanness of an ambush.” These simple words produced their intended effect. The peasants, ashamed of their scheme, sincerely begged his forgiveness, and promised never again to entertain a doubt of the sincerity of the motives by which he was actuated, and of his affectionate desires to promote their welfare. Strengthened by the advantage he had gained from this occurrence, Oberlin proceeded in his plans; and as all the roads belonging to the Ban de la Roche were impassable for the most part of the year, and the greater portion of the parish had no method of communication with the neighbouring towns, but by stepping-stones over the Bruche, which was a mountain torrent, broad and often flooded, he directed his views to open up regular channels of intercourse between Waldbach and the rest of the world, justly considering, that the mode of living, the intelligence and the moral character of his people, would never be permanently and efficiently improved, so long as they continued in their then insulated state. His first proposal then was, to effect a communication with the high-road that led to Strasbourg; and having assembled the people, he suggested to them, that they should blast the rocks, construct with the demolished masses of stone, a high wall sufficient to support a road along the banks of the river, and build a bridge across that stream at a certain turn of the road. The peasants were overwhelmed with astonishment at a project which appeared to them next to an impossibility, and every one began to make excuses, some regarding the difficulties of the undertaking, others on account of private business, some one thing and some another; whereupon, Oberlin, who was prepared for all this, exclaimed,—“That it was a work, of which all would reap the benefit, they having a road and market for their produce, constant intercourse with the inhabitants of other districts, and a great increase of comforts and of the means of living both for themselves and their children, and concluded by saying, “let all who feel the importance of the work, come labour with me.” No sooner had he finished these words, than with a pickaxe on his shoulder, he proceeded to the spot, while the astonished peasants, catching a portion of his enthusiasm, forgot their objections, and ran every one to bring their tools to work along with him. He assigned to each individual his part, selecting for himself and a confidential servant, the most rugged and difficult places; and regardless of the thorns by which his hands were torn, and the bruises he received from the tumbling of the loose stones, he laboured with un-

abated energy. Every week did the pastor, who had laboured faithfully and zealously to impress their spiritual concerns on his flock, return at the head of 260 of his people, to labour with his hands; the spirit of emulation spread, numbers of fresh workmen flocked in every succeeding day—contributions, raised through his influence in Strasbourg, and other places, poured in to enable him to pay the workmen, and defray all other expenses. Walls were raised, the course of torrents directed into new channels; and in short, incredible exertions were made, which at length were amply rewarded, and the practical wisdom of the undertaking displayed, in the safe, easy, and regular communication, opened by means of the new road and the new bridge between the five hitherto separated villages.

(To be concluded in our next.)

#### THE INFLUENCE OF RELIGION EXHIBITED IN A PRISON.

THE following remarks by Mr Abbott, in reference to the improved mode of treating prisoners in America, are well worthy the attention of the Christian public in our own country. They shew the possibility of rescuing a most degraded class of men at once from temporal misery and eternal ruin.

"The prisons of our country may be considered as hospitals, moral hospitals; where those whose disease has become so violent and malignant that it is no longer safe to allow them to go at large in society, are shut up, so that they can injure no one, at least for a time. It has been, and it is now, the practice, in many countries, to shut up these miserable victims together, and leave them to themselves. Of course they grew worse and worse. The practice is as absurd as it would be to send a hundred patients in all the stages of fever, consumption, and plague, into one great crowded hospital together, with no physician, no medicine, and no attendants but turnkeys, and there to leave them; each one, by the unobstructed intercommunication, conveying his own peculiar infection to all the rest; the whole exposed to every cause that can aggravate disease, and thus forming one living mass of pestilence and corruption. Such have been a great many prisons, and those who entered them came out far worse than when they went in.

"Some philanthropists formed, some years ago, the plan of visiting these prisons, and carrying the Bible there, believing that its moral power would be great enough to cure even those desperate cases of disease. And it has succeeded. A vast number of the most abandoned men have been entirely reformed by it. I do not mean that they have pretended to be reformed while in the prison, but have been proved to have been reformed by their good conduct after having been restored to society, when the time of their imprisonment had expired."

The following interesting narrative affords ample illustration of the truth of these remarks.

"There lived in one of the middle States, some years ago, a man whom I shall call W. I suppress his real name. His character was bad, and he lived with another man, whose character was worse than his own.

"His employer having some quarrel with another man, wanted W to kill him. He endeavoured, for five or six months, to induce him to do it, but he did not succeed. W., however, shewed a degree of indecision about it, which encouraged his wicked employer to persevere. A good man would have refused an application like that, in such a manner, that it never would have been renewed.

"The employer, however, understood his character,

and, like all other bad men who endeavour to induce others to commit crime, he knew of an agent which would effectually assist him to prevail upon W. to do the fatal deed. That agent was ardent spirits, the universal stimulus to crime. He accordingly gave it to him, not in such quantities as completely to intoxicate him, but moderately, only enough to destroy what little conscience he had, and yet leave him, in a considerable degree, the possession of his faculties.

"After he had drank the rum, he went and lay down to sleep in the skirts of a wood, where they expected to commit the murder. In a little while, another man, who had been employed to assist in this work, came and woke him up, and said to him, 'If we mean to do any thing, we had better do it now.' W. accordingly rose, and they went together. When they came to their victim, Jack shot at him, and then his accomplice took the gun and beat him over the head till he was dead.

"Two persons were hung for this crime, and W. was sentenced to the State prison for a long time. The man whom they had killed was a very bad man, but, as W. afterwards said, that was no cloak for him.

"When W. came to the prison, he was very ignorant. He did not know his own age accurately, and he could not read. There was, in that prison, however, a very faithful chaplain, who, knowing that the Bible alone could be the means of reforming the miserable convicts, always placed that book before them immediately. When they could not read, he used to teach them. I have been told that this course has been taken to teach them. The first lesson was the first word in the Bible—*I*.

"'That word is *I*,' the teacher would say to the prisoner in his cell. 'Can you see how many letters there are in it?'

"'Two,' the prisoner would reply, after examining it.

"'Yes,' answers the teacher. 'The first letter is called *i*; the second, *n*. These letters are very common in the Bible, and in all reading. See if you can find another *n*, anywhere on this page.'

"The prisoner then would look very attentively along the lines until he found the letter required. If he made a mistake, and found an *m* or an *r* instead, the teacher would explain the difference, and call his attention more fully to the true form of the *n*. He would also explain the difference between the capital and small *i*, and shew his pupil that he must expect to find the small *i*, generally. He would then leave him, asking him to find as many of these letters as he could before the teacher should come again.

"The next lesson would be the next word—*the*; and thus the pupil would go on slowly, spelling his way until he had learned to read for himself. The attempt was proposed to W., and he commenced it, and, although considerably advanced in life, he made no little progress in his work. He soon was able to read well, and as the truths of the word of God came home to his mind, they produced their usual effects there. They led him to see his sins, and to feel them, and they led him to come to the Saviour for pardon. His whole character was changed; but I must allow him to describe this change in his own words.

"These words were taken down by the same gentleman whom I have mentioned before. He visited him in prison, and, after first conversing with him in regard to the crime for which he had been committed, asked him,

"'W., how do this and all your other sins now appear to you?'

"'Very great,' said he, 'but this does not appear so great as all my other sins against God, cursing and swearing, and getting drunk. When I first began to reflect in my cell, I saw my sins so great, that I felt I

could not be forgiven. I was sitting down one day at my work in the prison, and the chaplain came along and asked me my crime. I told him.

"That," said he, "is one of the greatest crimes; but then you may remember David's sin, and he was forgiven. Let your crime be as great as it will, pray to God, and put your trust in him, and you shall find rest to your soul."

"He told me also, that if I could not read, he would visit me in my cell, and put me in the way. I shall ever love him while God gives me breath; I shall love the chaplain, for he put me in the way to save my soul. He persuaded me to go to God, and try to find mercy, and yet, master, I had a doubt in my heart, my sins were so heavy, whether I should be forgiven. The chaplain soon left me, and I went into my cell, and poured out my heart to God, to have mercy on me. But the more I prayed, the more miserable I grew. Heavier and heavier were my sins.

"The next day Mr B. came along, and I asked him to read a chapter to me. As God would have it, he turned to the 55th chapter of Isaiah. It said, 'Every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy wine and milk without price.' He read along to where the prophet says, 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.'

"I found this gave me great encouragement to go on to pray, to see if I could find relief from all my troubles, the load of sin that was on my heart.

"A night or two after that the chaplain came to my cell, and asked me how I felt. I told him my sins were greater than I could bear, so guilty, so heavy. He asked me if I thought praying would make my sins any less; I gave him no answer. He soon left me, and I went again to prayer. I was almost fit to expire. In all my sorrows I had not a right sorrow. My sorrow was because I had sinned against man.

"The Sunday following, just after I had carried my dinner into my cell, I put my dinner down, and I went to prayer. I rose, and just as I rose from my prayer, the chaplain was at the door. 'We are all guilty creatures,' he said to me, 'and we cannot be saved, except God, for Christ's sake, will save us. If we pray and go to God, we must go in the name of Jesus Christ; if we expect to be saved, we must be saved through the blood and righteousness of Jesus Christ.' Then I picked up encouragement.

"The sins which you have committed,' he went on, 'are against your fellow-creatures, but they are much more against God.' Now, I never knew before that they were against God. When the chaplain left me, I went to prayer again. I could eat nothing that day. I did not eat a mouthful.

"I recollected at that time that a minister had told me, whenever I had a chapter read, to have the 51st Psalm. I could not see any body to get to read it, and how to find it I did not know; and the Sunday following, before the keeper unlocked the door, I rose up and went to prayer, and I prayed, 'O Lord, thou knowest I am ignorant, brought up in ignorance. Thou knowest my bringing up. Nothing is too hard for thee to do. May it please thee, O Lord, to shew me that chapter, that I may read it with understanding.' I rose from prayer, and went to my Bible, and took it up. I began the first psalm, and turned over and counted every psalm, and it appeared to me that God was with me, and I counted right to the 51st psalm. I could read a little, and I began to spell H-a-v-e m-e-r-c-y, &c.

I looked over the psalm, and spelt it, and read it, and then put the Bible down, and fell upon my knees, and prayed. 'Have mercy upon me, O God: according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquities, and cleanse me from my sins; for my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and clear when thou judgest.'

"When I came to the words, 'Deliver me from blood-guiltiness,' I was struck dumb. I could not say any more at that time. I fell upon my knees, and prayed to God to have mercy upon me for Christ's sake. But I only grew more and more miserable. The load of my sins was heavier and heavier.

"All that I had ever done came plain and open in my sight, and I was led to see that I must perish; there was no help for me; all my sin was upon my own head."

"Such is the miserable criminal's account of the suffering to which he was brought, by the sense of guilt which the Bible was the means of fastening upon his soul. He continued in this state for some time, until at last, as he himself describes it, one day when he was praying in his cell, his burden of guilt was removed. He felt that he might hope for pardon through Jesus Christ. The relief which this feeling brought over his mind seems to have been almost indescribable. Every thing wore a new aspect; even the gloomy prison seemed a cheerful and happy place. His expressions of joy would appear almost extravagant to any person, not sufficiently acquainted with the human mind to understand how the whole aspect of external objects will be controlled by the emotions which reign in the heart. W. concluded his narration in these words.

"And ever since that, master, this place, where I have been confined, has been to me more like a palace than a prison; every thing goes agreeable. I find I have a deceitful heart, but Jesus tells me, if I lack knowledge, he will always lend, if I cast my care on Jesus, and not forget to pray. It is my prayer morning and evening that I may hold out. If I die here, let me die, Lord, in thine arms. I have great reason to bless this institution, and every stone in it."

"Now, although it is not very common to obtain, in writing, accounts of changes of character among convicts, so full and minute as this, yet the cases themselves are common; so common, that where a prison is regulated in such a manner that the prisoners are not exposed to evil influence from each other, and the Bible has the opportunity to try its power, the whole aspect of the prison is changed."

To shew still further the power of religious instruction over the minds of even the worthless inmates of a prison, we may select from the same writer, an account of a SABBATH SCHOOL in the prison at Charlestown, Massachusetts.

"When we came up to the iron door in the front of the building, we found several gentlemen who had come over from Boston to act as teachers in the Sabbath school, waiting there for admission.

"When all the prisoners had gone into the chapel, the outer door was opened by a keeper, and we all passed in; the heavy door was swung to behind us, and its strong bolt secured. We turned from the entry into that end of the building which was used as a chapel. There was an aisle passing up the centre, on each side of which were seats half filled with the convicts. The chaplain stood in a pulpit at the further end, and on each side of him were the teachers, gentlemen from Boston, who had come to assist these unhappy men to read and to understand the word of God.

"The congregation presented a singular and striking appearance. Had it not been for their dress, I might

have forgotten that I was in a prison. But they were all dressed in coarse clothes of two colours, one side of the body being red, and the other of some different hue. This is the uniform of crime. The object of it is, I suppose, not to mortify them with a perpetual badge of disgrace, but to expose any one who should by any means escape, to immediate detection by the inhabitants of the country around.

"Is it possible, thought I, as I looked over this most interesting assembly, that all these men have come voluntarily this morning to read and study the word of God? Yes, that was the fact. This exercise was entirely voluntary, and out of two or three hundred who had been condemned for crime, about one-half were accustomed to come voluntarily on Sabbath morning to study the book which proclaims from heaven free forgiveness of every sin.

"The chaplain opened the school with prayer. He then explained to the teachers, that the plan to be pursued was simply to hear the prisoners read the Bible, and explain its contents to them. He desired them to confine their conversation strictly to the business in hand, and requested the prisoners not to ask, and the teachers not to answer, any questions relating to other subjects. He then distributed the teachers around the room, giving each one a small class. Three convicts fell to my charge.

"I opened the New Testament, and let them read in rotation; and more apparently humble and docile students of the Bible I never saw. They read slowly and with hesitation, and I thought at first with a little embarrassment; this, however, soon passed away, and it was most interesting to watch the eager expression upon their countenances as the various truths, which were such glad tidings to them, came to view. We read the parables of the one sheep and the one piece of money, which was lost, Luke xv., and it seemed as if the whole chapter was written expressly for prisoners.

"One of these convicts, after expressing a strong interest in these parables, said that the Bible appeared like a very different book to him now from what it did in former times.

"How did it formerly appear to you? asked I.

"Oh, I used to despise it. I used to wonder why so much was made of the Bible. It seemed to me that I could write as good a book myself."

"Well, have your views of it changed now?"

"Oh, yes," said he, "I am fully persuaded it is the word of God now."

"What caused you to disbelieve it formerly? Was it the influence of bad company?"

"Why, sir, to be frank, it was ignorance. I had not studied it. I had read a little here and there, but not attentively, or with a right spirit."

"What led you to change your views of it?"

"I did not change my views until I came to this institution. I had some days of solitary confinement when I first came, with no book but the Bible; and when I first began to reflect, I recollected that a Christian family, whom I once lived with, seemed to enjoy more real and substantial happiness than any other persons I ever saw; and this led me to think there might possibly be something in religion. So I thought I would examine the Bible in earnest, and I found it a very different book from what I had supposed. I took a very strong interest in it, and at last a minister preached a sermon here from the text, 'What shall I do to inherit eternal life?' and that, I hope, led me to the Saviour. I hope and trust that I have really given my heart to God."

"I told him that what he said gave me great pleasure, and that I hoped he would persevere in Christian duty, and find the Bible a source of happiness to him as long as he should live.

"When I first came to this institution," he replied,

"I thought it was rather a hard-case to be shut up here so long. My time is, however, almost out. In a few weeks I shall go away, but if I have really been led to see and forsake my sins, I shall never have any reason to regret coming here."

"The chaplain about this time gave notice that it was time for the services to be closed, and I could not converse with my other scholars much. One of them told me, however, that he had been brought up by pious parents, and had read the Bible when he was a child; 'It was, however,' said he, 'only to please my parents. I gave no heed to it. I have found it, since I came to this institution, a very different book.'

"I afterwards learned that there was as much reason, as under the circumstances there could be, to hope that all three of these criminals had really repented of sin, and found peace with God, and that they would return to society to be useful and happy while they live, and admitted to heaven when they die.

"Such cases as these, too, are becoming very numerous in prisons where the convicts are separated from each other, and exposed to the influence of the word of God. Since this plan has been adopted, in this very prison the results have been most decisive. The number of prisoners, and especially of recommitments, is very much reduced; and the whole number of convicts, which was formerly 375, has been reduced, under the operation of this system, to 225, and is now constantly reducing."

## DISCOURSE.

BY THE REV. DAVID STRONG,

*One of the Ministers of Kilmarnock.*

"But the path of the just is as the shining light that shineth more and more unto the perfect day. The way of the wicked is as darkness."—PROV. iv. 18, and first clause of 19th verse.

WE cannot help being struck, in the perusal of the Sacred Writings, with their happy adaptation to the faculties and understandings of the plainest men. Profound arguments can be followed and comprehended by very few; abstract and didactic statements become dry and uninteresting; but when the instruction which it is the purpose of a teacher to convey, is enclosed in a parable, illustrated by a comparison, or associated with some pleasing or familiar idea, the impression is instantly and pleasingly made upon that delightful faculty which marches as a discoverer in advance of the judgment—we mean the imagination. This plan accordingly prevails through a large proportion of the inspired volume; and our blessed Lord himself, who knew well what was in man, has sanctioned the method, by his own almost invariable practice. An instance of this mode of imparting the lessons of heavenly wisdom, occurs in the beautiful image made use of by the wise man in our text. What contemplation in the moral world more interesting than the steady, heavenward course of the righteous man? and what more glorious object could be selected in the natural creation, to suggest a vivid picture of this progress, than the advancing brilliancy of the morning's light? About the meaning of the expression, "the path of the just," we can entertain no doubt. Were there any unfallen men in this world, we should at once apply the description to them; but being aware, on the best authority,



that there are none of such a character, we turn to those who are justified, and progressively sanctified, through a union with the Saviour, and we find it beautifully emblematical of their history. What a warmth of fresh and delightful feeling does it awaken in the mind, when we think of the early dawn, as its first streaks tinge the eastern horizon—then of the grey light deepening into the rosy glow that intimates the sun's approach—then of the full radiance of the blazing orb of day—then of his triumphant march up the steep ascent of heaven—and then of the full splendour of his beams as he attains the majesty of noon! If it is essential to a similitude that it should dignify the subject which it is used to elucidate, the light of heaven which the Creator commanded into being, is surely the most perfect image which we can conceive, to represent the light of spiritual life. The renewed man is found of God in a condition of moral darkness; but as the knowledge of saving truth gradually manifests itself in its regenerating power, his graces deepen in intensity, and increase in strength, till others see his good works, and till he is in some degree meet for the inheritance of the saints in light.

Sadly does the life of the unregenerate contrast with this bright career: for, "the way of the wicked is as darkness." Ignorant of the true light, without its guidance, devoid of its consolations, without experience, without hope, the cheerless bewildered soul must pass into the blackness of darkness for ever.

In addressing you for a little upon this topic, we shall endeavour to point out some of the marks of the Christian's progress towards the perfection of heaven; and then contrast this progress with "the way of the wicked."

The *first* mark which we shall specify of the Christian's progress towards heavenly perfection is, that his knowledge is gradually increasing. He can know no more, some may reply, than the truths which are stated in the Revealed Word; and what beyond these does he require to learn? We answer that he must *advance* in the knowledge of those objects with which he has already been made acquainted—in his perception of the loveliness of the divine character—in a subjective acquaintance with himself, with his own condition in consequence of sin, with his weaknesses and wants; and farther, in his perception of the full and perfect adaptation of the Gospel remedy to every symptom of his case. We allude to a very ancient distinction that has been noticed, between the increase of knowledge *extensively*, and its increase *intensively*; "which latter is equivalent to a profound and growing feeling;" and thus does a Christian come to discover, as has been pointedly remarked, that "he who gives himself up to all righteousness, is guided into all truth." It must be very evident, that the more a heaven-taught man devotes himself to serious meditation, sitting like a coroner upon a soul which is naturally dead, the more witnesses will present themselves to attest the real cause of its condition, namely, that

it is a death in trespasses and sins. He will obtain clearer views of the subtle and disguised workings of corruption—he will be more thoroughly satisfied of the desperate alienation of the human heart from God—he will acquiesce more completely in that description of our helpless estate, which avers, that there is "in us no good thing," that "how to perform that which is good we find not," and that we are, in consequence, children and heirs of wrath. He will, accordingly, be conducted to a more profound view of the value and importance of that work which was finished at Calvary, to a more unreserved renunciation of every claim to divine favour, on the ground of his own good works, and to a more heartfelt conviction, that he must be justified by faith alone. He will discern more unequivocally as his experience advances, the necessity of that thorough change of heart which the Scriptures call "being renewed" and "born again," and in the accomplishment of which, the Holy Spirit is the agent. The Christian knowledge of these vital points goes on, we say, perpetually augmenting towards the brightness of that perfect day, when, every shadow of doubt and ignorance dispelled, his faith shall be turned into vision, and he shall see the Highest as face to face.

The *second* mark of the Christian's progress, which we shall specify, is that his humility is deepening. The unawakened transgressor goes on from day to day, thinking that he is doing no particular harm, and that if he has his faults, he must just try to get the better of them. But the knowledge of his unworthiness, which we lately spoke of, prostrates him who is enlightened, in the dust and ashes of self-abasement; while the inability experienced in bygone days, to do what heaven requires, creates an utter distrust of his own resolutions for the future. When our first parents were in a condition of innocence, the tempter got admission to their minds, and led them into a direful act of disobedience; and how much more is he to be dreaded by those to whose propensities evil is congenial? Noah, who had so wonderfully witnessed the power and consequences of moral degeneracy—Moses the meek, who had conversed with Jehovah—and Aaron, who witnessed his terrors and his goodness in the wilderness, yet fell into sin. So did David, the inspired singer of Israel, and Solomon, the wisest among men, and Judas, who was the treasurer amidst our Lord's disciples, and Peter, who was so eminent a pastor over the flock of the good Shepherd. When he who is wise unto salvation finds his own proneness to offend in accordance with the infirmities so signally manifested in the history of the Church, he says, how much more does it become me to put no confidence in the flesh, but to look up to Him who alone is able to keep me from falling! As the genius who has arrived at the highest proficiency in any art or science, finds it hardest to please himself with his own work, and sees best the inferiority of his attainments to the standard of perfection, so the saint who entertains

the loftiest views of the holy character of God, will form the most lowly and shrinking estimate of his own strength and performances. His conscience becoming always more easily offended, his consciousness of offences will be more frequently awakened. The thought of his liability to do that which is so bad in its nature, and so horrible in its effects, will bring him often to sit at the foot of the cross in the sackcloth of humility, and will often cause the smile of celestial hope and confidence to beam through tears. There is an indescribable beauty that invests this grace of humility when beheld even by the eye of ordinary observation; and what a pearl of price must it appear to him who said, "Blessed are the poor in spirit, for theirs is the kingdom of God."

It is a *third* mark of the Christian's progress, that his desire and alacrity to do the will of God are becoming more ardent. This is the result of all that he knows of the Sovereign of the Universe, since He delights in righteousness. This is the natural result of the unreserved admission of Gospel truth into the mind, since those who believe in God must be careful to maintain good works. There is none other way of proving that we are the subjects of the divine government. There is none other mode of shewing that we are truly walking in the path of the just, or righteous, than by abounding in the deeds of righteousness. The creed of Antinomians is a refuge of lies, and their practice is a demonstration that they are on the broad way that leadeth to destruction. The Bible tells us of the motives to action—it furnishes us with maxims and rules of conduct—it points out to each of us the duties of his sphere—it directs our contemplation to that spotless model, the High Priest of our profession—and it shews us that human virtue, though it "has nothing to do in furnishing us with a claim to the reward of heaven, yet in the character fitting us for it, is all in all." This information which we possess respecting the will of our Father who is above, is the spring and the directory of the Christian's behaviour. That the Lord hath commanded it, is his reason for obedience; that the Lord loveth the ways of uprightness, is enough to draw his steps into the paths of the upright. God can, unquestionably, look upon our hearts, though we were incapable of performing a single act in his service. Superior orders of intelligence may discern the sentiments of our bosoms, since there is joy in heaven over a sinner that repenteth; but from the expression used in the text, that the path of the just *shineth* more and more, we gather, that their fellow-men must be able to observe and to admire it. It is only the wicked that cometh not to the light, lest his deeds should be made known: Christians are to be epistles of Jesus, known of all men: they are, without ostentation, to let their light shine before men; and the blessedness is thus to be theirs, of leading many to righteousness. The best men require to be admonished to be far more decided in their profession than they are; for they are prone to be backward and re-

served, and to place their candle under a bushel. What is there so little apt to be mistaken as the beams of day? Meteors that flash across the sky, and for a moment dazzle our sight, may perplex the traveller in the darkness of night; but as to the clear and progressive light of the sun there can be no misconception. There ought to be as little possibility of doubt about a good man's way, of what sort it is. He must be seen to leave iniquity behind him—to be regulated in his choice and his wishes by the will of his Saviour—to be eager to follow whithersoever the Spirit will guide him—to be a pattern to others, shaming the vicious, and stimulating the well disposed—to exhibit the character of Heaven in its purity and majesty, and to resemble that blessed worthy, whose short but glorious memorial was this, "that he pleased God." Christ, who left us such a pattern, was the true light which lighteth every man: and that light must each one reflect from his character and history, who shall melt away at last into the brightness of the perfect day.

It is a *fourth* mark of the Christian's progress, that his affection for the things of time is diminishing. Where the treasure is, there will the heart be also. As any body rises above the ground, up into the regions of space, that which philosophers call the attraction of gravitation affects it less and less; and if it could be elevated sufficiently, the earth would at length lose its power over it altogether, and it would be drawn away towards some other planet. This explains, in the way of illustration, the process which takes place with respect to the human soul. Through the operation of grace, its affections are progressively exalted towards Him who reigns above. It soars higher and higher on the wings of faith and love—the attractive power, which formerly chained it to the world, loses by degrees its influence—and when at length its sanctification is complete, it shall regard Him, who is its portion, as the chief among ten thousand, and altogether lovely. It is a most unfavourable symptom of a man's religion, when he finds his heart strongly set on temporal gratifications, and greatly satisfied by them. Far be from us the thought of lightly esteeming the comforts given by a gracious Providence; but it behoves us to remember, that the things lent to us here are merely temporary means, preparatory to an everlasting end; and these things, unhappily, Satan converts into instruments, whereby to turn our affections, and effect our destruction.

There is a sort of sentimental poetry, which some people appear to mistake for the genuine exaltation of the spirit above a debasing devotedness to perishable pleasures: but such effusions are the mere expressions of disappointment, discontent, or a morbid, vain fancy—they are based upon no enlightened views of that which constitutes the real worthlessness of this world, and on no fixed and rational preference of those possessions which never grow stale. Many men, from the want of a cheerful submission to their Father's will, are dissatisfied with their present condition.

and, therefore, idly suppose that it would fare better with them in some distant region of dreamy repose. But such is not the estrangement from the delights of time which we enjoy. It, on the contrary, leads the Christian to receive life and its gifts, be these greater or smaller, with thankfulness, and to improve them with fidelity; and yet to regard his present existence as only a preparation for that approaching state in which he shall dwell with a sacred society in holiness and peace. While he tarries here, he enjoys divine protection and communion; but then, he is perpetually solicited by the temptations of sin—he is living in a place which his Saviour commanded him not to love, neither the things that are in it—he is but a stranger and a pilgrim—and his path must lead him completely away from any engrossing anxiety about objects which perish with the using.

The last mark which we shall notice of the Christian's progress is, that by his increasing love for God and his people, he evinces his progressive meetness for that heaven which is love. This sentiment of love is to form the motive of his conduct—it is to constitute the measure of his fitness for the upper sanctuary—and it is to be the grand element in the felicity of the saints. Persons who estimate the character of the Supreme solely from the visible events of his Providence, are apt to lay such stress upon the misfortunes and misery which they experience, that they entertain often very meagre views of his beneficence; and their unregenerate hearts regard him with much cold indifference, nay, indeed, with enmity. But he who sees all events arranged for the correction, purification, and perfecting of the just, cherishes far different feelings. He is sensible of the tenderness, the sympathy, and the grace, of which he is the constant object; and his strong impulse is to regard his pitying Benefactor with thankful affection. Surely, if his bosom is capable of throbbing with one emotion, he *must* love that Being who first loved him. Then he thinks of the friend who promised him the victory over all tribulation, and of that invisible, ever-working agent, who strengthens him for the else fatal combat with his worst enemies, and what sentiment can fill his mind but love? He contrasts an eternity of ir retrievable, unutterable misery, amid the endurance of wrath and the execrations of blasphemy, with the pure and seraphic ecstasy that shall reign for ever in the bright realms of bliss; and if unbounded goodness can be supposed to touch the soul, shall it not glow with love? If he thus regards his God, it is a proof that His spirit is working in him. If that spirit dwell within him, the same mind that was in Christ must be also in him, and, therefore, he must love his fellow-men, and particularly the brethren of the same faith. He meets these brethren in a strange country—the world, and he treats them with kindness. He sees the sharers of his own nature, wandering as prodigals far from comfort, and surrounded by enemies, and he uses the means within his reach for conducting them to a heavenly home. Is not this

the Christian's character? Is it not what his Master enjoins? Is it not that to which his belief and his privileges naturally lead? Is it not that which we should expect of the man who is advancing in meetness for communion with the blest? Ah! brethren, there is no formality, no hypocrisy, no self-indulging indolence in a temper like this. Look at many who are denominated Christians, and it is a hard matter to decide wherein they are different from other men. Setting aside certain forms and professions to which they adhere, we observe no indication of that regard to their invisible head, which, in the nature of things, and from the plain demands of the written word, we should expect. Strong affection for any human creature uniformly appears in the frequency and the warmth with which we think of him—in the watchfulness we manifest for his interest—and in our desire to live in his society, and enjoy his intercourse. His friends, too, we respect, and feel ourselves bound, by a strong tie, to shew them all courtesy, and render them all good offices. But many within the visible church never furnish us with one palpable proof, by sentiments expressed or zeal displayed, that God lives in their hearts—never take pains to shew that they more desire the growth of Christianity than the reign of Paganism, never feel the slightest additional interest in a fellow-immortal on account of his being a fellow-believer, and a member of the flock of Him whom they call their Shepherd. These are not the dispositions that shall be crowned and cultivated in the Paradise above; for as thoughts and feelings can only be demonstrated by the things which are expressed and done, so these latter must bear witness to our possession of that true light which shineth more and more unto the perfect day. If we be members of that innumerable company of kindred spirits, who, with one heart, shall sing one song in heaven, the sympathy of mutual love must impart warmth to our character and intercourse on earth.

We shall now, in the second place, shortly contrast this progress with "the way of the wicked," which Solomon saith "is as darkness." How opposite are the destinies of those who share one common nature, and proceed from the same forming hand! One advances to glory, honour, and immortal happiness, while the other sinks into tribulation, and anguish, and the darkness of that night which knows no morrow. To compare, for an instant, spiritual with earthly things, their sadly opposite courses are like those of two brothers, alike in form, in mind, and in advantages, who start from the same goal to run the race of life; the one of whom, by a patient continuance in well-doing, attains the prize of fortune and of fame, while the other wastes his substance with riotous living, and ends his days in misery and infamy. Think on the different lives and fates of Cain and Abel, of Absalom and Solomon, of Judas and his brother apostles, of the ruined angels flung down to hell, and those who kept their first, their glorious estate. Such instances illustrate the

contrast which we are called in the text to contemplate. The just and the wicked are originally the work of the same Creator, protected by the same Providence, enjoying a common nature, both intellectual and moral, reading perhaps the same Bible, and equally brought within the outward call of the Gospel. The one, with willingness and joy, receives the overtures of peace, and lays them up in his heart; but the other is deaf to the voice of the charmer, charm he ever so wisely. Here begins their visible difference, and here their tracks part, as they steer their hence opposite courses in quest of happiness. The one, by an unerring compass, is guided to the abodes of light and smiling plenty; but the other gropes his way to destruction, in the region of shades and perpetual desolation. The wicked walks without knowledge, he dies without hope. He is unacquainted with Him whom to know is life eternal, and his feet stumble upon the dark mountains. You see under what sort of moral government the people of this world are by nature. Whatever be their speculations as to the attributes of the Supreme, you observe, that the gods whom they obey are their own will, and their own irrepressible passions. Whatever be their abstract reasonings about justice and virtue, these fade as spectres of the brain before the forward claims of present interest. How to appease the divine displeasure, which they cannot help believing to be due to transgression; how to escape temptation, and the numberless enticements of what they cannot but know to be evil—these are perplexing inquiries which they may evade but cannot answer. They are strangers to the covenant of promise, and, therefore, their way is as darkness. These things, however, are only the beginning of sorrows; for a mistaken cheerless life is but the precursor of a hopeless death. Brethren, to live without God and Christ and hope in the world, whether we be speculative, or whether we be practical infidels, is sufficiently sorrowful; but an unprovided eternity, a leap in the dark, an instantaneous transition from the stout-hearted pride, the reckless unconcern, or the feverish excitement of a distempered soul, to the tremendous majesty of the judgment seat of the Eternal, is an idea that may well madden the brain that is not past feeling. Then think of what succeeds, when eternal justice executes its fixed decree against those who held its threatenings at defiance. We would rather use the language of persuasion than of terror, but the whole counsel of God must be declared without reserve. What is prosperity or wealth to the wicked? It is the fountain of temptation to unbridled folly, vanity, and sensuality in early life; and to avarice and covetousness which bind the soul to earth in advanced age. What to them are rank and temporal consideration? They are heights from which the mind looks down in gloomy despondency to the helplessness of the last conflict and the humiliation of the tomb. How do they regard poverty and misfortune? As sufferings which cannot be repaired, and therefore

the causes of discontent, envy, and perhaps despair. What are the effects when the world finds them in obscurity, and treats them with neglect? They are prone to peevishness and misanthropy, and by the recklessness of their conduct, at length to merit that contempt with which they have been regarded. In every position of the affairs of the wicked, the outward objects to which they cling disappoint them. When they retire into the recesses of their own bosoms, the counsellor that sits there upbraids them. The rapid progress of life's journey, when they consider it, appals them. And when these congregated evils gather round the departing soul, like the unwholesome and impenetrable mist, settling down at the close of the short winter's day—when the affrighted soul espies no star of peace beyond the grave—shall we doubt that their way is as darkness? Unless the Saviour's grace be granted to them even in the last hour, what is their decease but the removal of a curtain which conceals a state, wherein he that is filthy shall be filthy still, and he that is in darkness shall abide in darkness still? The path of the just leadeth for ever upwards in the light of knowledge, purity, and joy; but the heart of the wicked shall sink through eternity into deeper and still deeper degrees of estrangement from God, moral pollution, and tribulation which cannot be comforted.

#### A PICTURE OF CHINA IN ITS RELIGIOUS AND MORAL ASPECT.

"The dark places of the earth are full of the habitations of cruelty."

BY THE REV. ANDREW BONAR.

It is a doctrine of Scripture, that nothing but the full knowledge of God can call into exercise our whole moral being. Some of the principles of our nature will infallibly remain unmoved, if the great and mighty principles of love to the true and fully revealed God do not send forth its energy on the soul. Hence, "*without God in the world*," is one of the melancholy epithets applied to unconverted men, as if to intimate, that being thus without God, they had utterly wandered from the sphere of true intelligence and nobility. Now, this being the case, we need not wonder that Scripture also maintains, that wherever there is ignorance of God and the Redeemer, there the soul is open to the inroads of *malignity*. In other words, the fallen man, being unreclaimed by any influence from Heaven, is exposed to perversions of every sort; not least—though the fact be little noticed—to *cruelty*. A Christian philosopher can easily trace the cause of this, knowing at once the devil's malignant ambition to cast at least some features of his own dark image over his own children, and also the natural inclination of depraved beings to strange and fanatic deeds.

But it is a statement of facts that we would here adduce to prove this truth. We take a case, which is considered in general as an exemption to our remark; but which, along with all others yet examined, is a literal fulfilment of the Psalmist's words—"The dark places of the earth are full of the habitations of cruelty."

China is generally considered as no way remarkable for vice. But this is altogether a misconception. It is a land thoroughly immersed in religious darkness, and pervaded by superstitious cruelties. And think of such a scene, as four hundred millions of people, exposed at present, as they have been for thousands of years, to such horrid influence! It may well stir up any heart

to utter the prayer, "Have respect unto *the covenant!*" Our authority for the following facts is the missionary Gutzlaff, in a late narrative of his voyages; and vivid though they be, the discoveries which he has made of the Chinese character are nothing but specimens, gathered on the shore, of an immense and unfathomable gulf of pollution and misery.

The religion and mythology of the Chinese is a dark and cheerless system, blending, with anomalous incongruity, atheism and the lowest kinds of polytheism. Their creed presents no proper object of reverence, hope, confidence, or love; affords no balm for the troubles of the mind, no support under the ills of life, no hope for the future; their highest prospect is annihilation, or a change by transmigration to the body of some other being in creation. Their good traits are all virtues of public opinion, and hence, though no doubt sincere in many cases, yet in most they are rather show than reality. Conscience has few checks but the laws of the land. They are selfish, cold-blooded, and inhuman. In the punishment of criminals, in the infliction of tortures, they are barbarously cruel: human suffering or human life is but rarely regarded by those in authority, when the infliction of the one, or the destruction of the other, can be made subservient to the acquisition of wealth or power.

The need in which China stands of the change which the Gospel only can effect, is clearly evident, when, in addition to the oppression and violence under which the nation groans, the fraud and lying practised by system, the bribery and injustice which fills her courts, the deception that characterises all her dealings, is considered the complicated system of false religion, presenting scarcely any thing but darkness, confusion, and absurdity; with the multitude of her idols, which, according to the expression of one of her sects, are as numerous as the sands of the Hang river. Vice exists in all its diversified forms, and crimes of the most debasing character are perpetrated with a frequency, unequalled, perhaps, in any other part of the world. The tender sympathies of the heart are counteracted or destroyed by familiarity with cruelty and selfishness. The female sex, as in every other heathen country, is subjected to the most humiliating degradation, considered as being no better than an inferior order of creation. Hence, infanticide is perpetrated among them, to a degree almost beyond belief. It is, according to one writer, tacitly considered a part of the duty of the police of *Pekin*, to employ certain persons to go their rounds, at an early hour in the morning, with carts, in order to pick up the bodies of such infants as may have been thrown out into the streets during the course of the night. No enquiries are made: the bodies are carried to a common pit, without the city walls, into which those that are living, as well as those that are dead, are said to be thrown promiscuously. Dogs and swine are let loose into the streets, at an early hour, before the police carts go their round, and hence the scenes that may arise may be conjectured. Some calculate 9000 infants thus exposed in the capital alone, every year; or about 24 every day. Those who reside on the river, throw their female infants into the river, with a gourd tied round their necks. And this unnatural crime is so common among them, that it is perpetrated without any feeling, and even in a laughing mood. Such is a specimen of the *Chinese cruelty*, the offspring of *darkness*. And the depth of this darkness is such, as to degrade them as intelligent beings, and subject them to the overflowing of vice and immorality. Mr Gutzlaff relates one scene that illustrates this; but so shocking as to baffle all description. And yet no wonder that such deeds appeared, when we read of their gods,—works of men's hands, that could inspire no awe and command no virtue. For on approaching to the shore, near *Pekin*, he saw written on a shop, in large characters, "*Idols and Budhas, of all descriptions, neatly made*

and repaired." Intellect, we see, is prostrate, and every moral principle out of course.

What a tremendous thought, that for centuries upon centuries, such a state of things has gone on in incessant flow! What patient, long-suffering in God! What forbearance towards man, although millions of men have every day insulted and disowned him. And O! then, what disclosures and terrors are ready against the judgment-day! And even now, too, how earnest, how deep, how intense, must be the ever-ascending groans of creation, so cursed by sinful man! and waiting for the redemption of the sons of God!

#### DEATH-BED SCENES.

BY THE REV. ALEXANDER MOODY.

As men live, so do men die.—We remember having heard a shrewd observer of mankind remark, that the views which he had previously formed of human nature, were forcibly overturned by the following incident:—He was following a band of reapers in the field, and overheard their conversation. One of them, who herself made a zealous, but most inconsistent profession of religion, was sister to a woman who had just been sentenced to death for a daring murder. The approaching execution formed the topic of discussion; and the individual from whom, most of all, silence might have been expected on such a subject, was kindly entertaining her companions with a minute and detailed account of the part which the criminal was preparing to act at the closing scene—that after death the world might adjudge her innocent! This was human nature displaying itself under extraordinary circumstances, yet not in any extraordinary manner, but just as we see it developed every day. It has been said that men may live hypocrites, but that hypocrites they cannot die. The remark may be true to a certain extent, but we are deceived if it hold good universally, or even generally. In by far the greater number of cases men are found to die very much the same as they have lived. And if a man have wickedness enough to practise hypocrisy during life, he will easily find hardihood enough to persist in that hypocrisy in death.

Many have no opportunity of seeing death but in the departure of their own relatives and friends, when it is to be expected, and almost to be desired, that the judgment should be biased, if not blinded, by the affections; and that the feelings wrought in the hearts of the living should prevent any accurate and impartial observation of the feelings that are at work in the dying. In other instances, the observer, if a stranger, and therefore unbiassed, may be without the means of bringing the past life into comparison with the scene before him; or again, the sufferer may belong to those classes of society in which the feelings, if not disguised, are however habitually concealed from the knowledge of others. Having had occasion to witness various scenes of death, under circumstances which presented none of these impediments to observation, we have thought it might prove beneficial to narrate a few cases out of many, not with the idea of presenting any other view of the subject than must have been suggested to any other observer, but for the sake of furnishing those who may not have enjoyed a similar opportunity with materials, by which they may be assisted in forming their judgment on this the most solemn of all sublunary scenes.

In illustration of the remark, that men usually die as they have lived, we have referred to an instance of hypocrisy in a situation peculiarly awful; and we go on to record other cases explanatory of the same truth, in reference to various other features of character. Before proceeding, however, we shall illustrate the observation in a different light; for while men, for the most part, die in the same habits of thought which they have previously cherished, it is likewise seen that the outward

manner of their death often bears a striking correspondence to the manner of their lives.

We knew an Antinomian. He was a man of considerable acuteness of mind; subtle, speculative, metaphysical; and considering his station in life, might be reckoned a man of reading and information. Next to the Bible, his right hand book, was Cudworth's Intellectual System; and the ancient systems of Heathen philosophy and divinity were favourite topics of discourse. When reminded of the comparative uselessness of such inquiries, and of the vital importance of fixing the eye steadily on the true light which now shineth, he would reply:—"That may be very true, but for my part I like to look at THEM." He seemed, however, to dwell on Pagan ignorance chiefly for the sake of triumphing in the clearer knowledge now enjoyed; for the Scriptures were his principal study, and he appeared to be both fully persuaded of their truth as a divine revelation, and to be thoroughly conversant with their contents. Of a winter evening, we have lifted the latch of his cottage door, when he could have no expectation of any one calling, and have found him poring over his large family Bible, which he would read for hours together. We took the Bible as it lay open, and made some practical remarks on what he had been reading; but of these he was evidently very impatient, and was uneasy till he found opportunity for turning aside to "foolish questions" and "perverse disputings." In principle and in practice, he was out and out Antinomian. One virtue, indeed, he might be allowed to possess. In a situation of some responsibility, and where there was ample opportunity for fraud, he was acknowledged by persons of conflicting interests to be not merely honest, but scrupulously faithful and just. Why he was so, it is hard to say—probably, because he regarded integrity as convenient and useful in human society; for it formed no article of his creed, "that they who have believed in God, should be careful to maintain good works." The Christian he accounted free from every moral obligation; and acting agreeably to his faith, he systematically desecrated the Sabbath, never entering any place of worship; "his mouth was full of cursing and bitterness," oaths constantly on his tongue, to which were added curses, in his frequent fits of passion; and he was besides an habitual drunkard. For those sins he felt no sorrow, he professed none, but made them subject of impious boasting. "I am the chief of sinners," he would say, "but what matters it? Christ died for sinners, he died for me, and why should I be afraid of death."—"Would you not dread," we have asked him, "to die in a state of intoxication?"—"Why should I? Noah was a drunkard, David a murderer, Peter a liar. I know that my Redeemer liveth, and I shall be happy to die at any time. I should gladly die in a fit of drunkenness." Poor man, he was taken at his word. He had occasion to go from home for a day or two on business. On parting, he told his wife, that he had been making up his account with God, and had in prayer been committing himself and his family to the care of his Creator, and that if it pleased providence that he should never see them more, he was ready to depart. He saw them no more. Not having returned at the time appointed, considerable anxiety began to be felt throughout the village, and the more so, as he was to bring with him a large sum of money. Men were sent out in every direction in search of him, and his horse having been found without the rider, serious apprehensions were entertained that he had been murdered. It was soon ascertained, however, that the Banking-house had refused to grant his demand, on account of his being in such a state of intoxication, that it was thought unsafe to trust him with it. He had accordingly set out without it on his journey homeward; but the way he had taken was most unfit for a drunken man, lying as it did through sands which were flooded by the sea at

every tide. Well acquainted though he was with the road, he had wandered, had fallen from his horse, and was found dead on the sands. He was not drowned, for it happened that the tide was a low one, and had not covered the place where he lay; but he died a more lingering and miserable death, by cold and fatigue; or, in the emphatic language of the men who carried home his corpse, "he perished." Death found him in that very state in which he had so impiously boasted that he would cheerfully encounter his terrors. How awfully significant in such a case, was the judgment pronounced by an earthly tribunal.—Died by the visitation of God.

#### CHRISTIAN TREASURY.

*Christian Lukewarmness.*—Why is our knowledge of divine truth so often, at best, but as the moonlight of a frosty night—clear, but cold, very cold; instead of resembling the cheering, warming, gladdening, as well as brightening radiance of the summer sun? Why does our professed love to the Saviour produce so little self-denial or sacrifice for His sake, so little devotedness to His service; and yet still less conformity to His example? Why have we so little, if any thing, of the mind and temper that was in Christ Jesus? Why do we search the Scriptures, and attend all the ordinances of divine grace, and run from lecture to lecture, and sermon to sermon, with so little profit—so little visible growth in grace, or progress in holiness? Why, in a word, is there so little of separation from the spirit, as well as the society of the world; so little of the life of God in our souls, or the love of God in our hearts, or the peace of God in our bosoms, or the image of God in our lives?

To all this I answer—chiefly because we are so little in prayer—cordial, humble, fervent, persevering prayer. Because we talk so much about God in public, but so little with God in private; because we are so much more every where, than in our closets; and in every exercise, than in devotion; and in every attitude, than on our knees; and thus, the blessing of the Holy Spirit, not being abundantly vouchsafed, because not fervently implored, a withering blight comes over all our doings, and we read, and hear, and talk, and labour, so almost, if not altogether, in vain.—REV. H. WHITE.

*Christian Love.*—If the sun shines on a dull brick or stone, they reflect none of its beams, there is nothing in them capable of this; nor is there, in an ungodly man, any natural power of reflecting the light of God. But let the sun shine upon a diamond, and see what rays of sparkling beauty it emits. Just so the Christian who has the graces of the Spirit; when God shines on his soul, beams of celestial loveliness are reflected by him on the world. The Christian's character should savour of holiness. The promise is, "I will be as the dew unto Israel;" and how sweet is the fragrance of the flower after the gentle falling of the dew—so must the true believer be under the soft distilment of the droppings of heaven on his heart. Cultivate a spirit of love. Love is the diamond amongst the jewels of the believer's breastplate. The other graces shine like the precious stones of nature, with their own peculiar lustre and various hues, but the diamond is white; now in white all the colours are united, so in love is centered every other Christian grace and virtue—"love is the fulfilling of the law."—REV. R. HILL.

*Joseph, a Type of Christ.*—Jesus Christ, prefigured by Joseph, the beloved of his Father, sent by his Father to see his brethren, is the innocent blood sold by his brethren for twenty pieces of silver; thus he became their Lord, their Saviour, and the Saviour of strangers, and the Saviour of the world; which he could not have been without their design of destroying

him, without their sale and their rejection of him. In the prison, Joseph innocent between two criminals; Jesus on the Cross between two thieves. Joseph predicted the safety of the one and the death of the other from the same appearances; Jesus Christ saves the one and leaves the other after the same crimes. Joseph only foretold, Jesus did. Joseph asked of him who should be restored, that he would think of him when he should arrive at his honours; he whom Jesus saved, asked, "Lord, remember me when thou comest into thy kingdom."—PASCAL.

This salvation of the house of Israel by the hand of Joseph, was upon some accounts very much a resemblance of the salvation of Christ. The children of Israel were saved, by Joseph their kinsman and brother, from perishing by famine, as he that saves the souls of the spiritual Israel from spiritual famine is their near kinsman, and one that is not ashamed to call them brethren. Joseph was a brother that they had hated and sold, and as it were killed, for they had designed to kill him. So Christ is one that we naturally hate, and, by our wicked lives, have sold for the vain things of the world, and that by our sins we have slain. Joseph was first in a state of humiliation; he was a servant, as Christ appeared in the form of a servant; and then was cast into a dungeon; he was in a state of great exaltation, at the king's right hand as his deputy, to reign over all his kingdom, to provide food, to preserve life; and being in this state of exaltation, he dispenses food to his brethren, and so gives them life, as Christ was exalted at God's right hand to be a Prince and Saviour to his brethren, and received gifts for man, even for the rebellious, and them that hated and had sold him.—JONATHAN EDWARDS.

[The two preceding extracts exhibit a remarkable coincidence of thought between two eminent writers.—Ed.]

*Ingratitude shown in rejecting Christ.*—There is a nearness to God which we are not only allowed, but called to in the loving dispensation of the Gospel, so that now we are not to be strangers any longer, but friends; we are to have fellowship and communion with God. Why do not our hearts even leap for joy? why do not our souls triumph in these discoveries of love? Even because we know not the greatness of our privileges, the highness of our calling, the excellency of our advancement, the blessedness of this life, the sweetness of these employments, the satisfaction of these enjoyments, the comfort of this heavenly life, the delights of this communion with God. We know not the things which belong to our peace: and thus, when God calls us to that which he sent his Son for; when Christ offers us that which cost him so dearly: we, with the greatest unworthiness, vilest ingratitude, refuse, slight, and contemn it, what think we? Doth it not go even to the heart of Christ, and to speak after the manner of men, doth it not grieve him to the soul, to behold his greatest love scorned, and the end of his agony to be more vilely accounted of than the basest of our lusts?

Let us therefore, according to that high calling wherewith we are called, enter into an intimate acquaintance with God; and as we find our souls acting naturally towards those things which are naturally dear to us, so let us strive to lighten our spiritual affections.—JANEWAY.

*Value of the Gospel.*—About six months ago, I was attacked by a violent fever, and in my own apprehensions, for about two days was on the borders of eternity. I never before felt my mind so calm and happy. Filled with the most overwhelming sense of my own unworthiness, my mind was supported merely by a faith in Christ crucified. I would not for the world have parted with that text, "The blood of Christ cleanseth from all sin." I never before saw such a beauty and grandeur in the way of salvation by the death of Christ,

as on that occasion. I am fully persuaded the evangelical doctrines alone are able to support the mind in the near views of death and judgment.—ROBERT HALL.

*Prayer, the Fountain of every Benefit.*—Prayer is the fountain of grace, the parent of every virtue, the enlightener of the mind, the consolation of the sad, the joy of the happy, the food of the soul, the source and safeguard of every benefit. Prayer averts the wrath of God, obtains the pardon of sin, conquers our vices, delivers us from danger, and inflames us with the love of God. In it all the virtues are exercised. Faith stands foremost, for no one would pray, did he not believe that God is present to hear him, and that he not only can, but will grant the things requested, if they be not asked amiss. Hope is raised up, for we have confidence in the help and mercy of God. Love is excited, by the consideration of the divine goodness, which urges us to love God above all things. By it we learn to fulfil all righteousness, and to weigh all things with the wisdom of the just. Fortitude is exercised, for he who prays has resolved to serve God, and to endure all opposition for the love of Him. Temperance is begotten, for he who prays tastes the delicacies of heaven, and has his affections weaned from earthly and corporeal enjoyments. The gifts of the Holy Spirit will also lead him to put forth all his strength, for by prayer his mind is enlightened respecting eternal things, he enjoys the wisdom of God, and approaching God himself, creature knowledge becomes vain in his esteem; and whilst the clear light diffused throughout his soul, leads him to put forth all his strength to obtain the things that profit most, he is not less in the dark as to the best and most effective way of putting forth his strength, for it is written, "if any man lack wisdom, let him ask of God, who giveth liberally." Human friendship receives a new impulse whilst we pray for others. The sense of the divine Majesty, conceived by him who lives a life of prayer, so fills him with the fear of God, that the fear of man is rooted out. Thus, he who is much upon his knees in prayer, is clothed with many resplendent virtues.—BONA.

*Preparation for Death.*—When you lie down at night, compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh, of which you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such, you know not.

Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropt, when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle; when the fruit is ripe, it falls off the tree easily: So, when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy to him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven when our heart is there before us.—BOSTON.

*Affliction.*—The refiner of silver requires patient and long waiting to make the silver fine, and to bring it to its highest point of perfection. In the operation, he not only places his crucible on the fire, but heaps fire around and upon it. Under this process, it at first throws out a dark and offensive smoke, which as the heat and its effects increase, becomes less offensive until it altogether ceases: and the silver becomes transparent, and beautifully white; and the point of requisite perfection and purity is when the refiner sees his own likeness reflected in the pot. It would be idle to point out how admirably this account of the process of refining silver, illustrates the gracious process by which, through means of affliction, our heavenly Father carries on the work of purification in the heart of his children.—Anonymous.

## SACRED POETRY.

## ECHO.

I stood on the banks of a swift-flowing river,  
While I marked its clear current roll speedily past,  
It seemed to my fancy for ever repeating  
That the dearest enjoyments of life would not last.  
Oh! tell me, I said, rapid stream of the valley,  
That bear'st in thy course the blue waters away,  
Can the joys of life's morning awake but to vanish,  
Can the feelings of love be all doom'd to decay?  
An Echo repeated—"All doomed to decay."

Flow on in thy course, rapid stream of the valley,  
Since the pleasures of life we so quickly resign,  
My heart shall rejoice in the wild scenes of nature,  
And friendship's delights while they yet may be mine.  
Must all the sweet charms of mortality perish,  
And friendship's endearments—Ah! will they not  
stay?

The simple enchantments of soft blooming nature,  
And the pleasures of mind—must they too fade away?  
The Echo slow answered—"They too fade away."

Then where, I exclaimed, is there hope for the mourner,  
A balm for his sorrow, a smile for his grief?  
If beautiful scenes like the present shall vanish,  
Where—where shall we seek for a certain relief?  
Oh! fly, said my soul, to the feet of thy Saviour,  
Believe in his mercy, for pardon now pray,  
With him there is fulness of joy and salvation,  
Thy gladness shall live, and shall never decay:  
The Echo said sweetly—"Shall never decay."

Anonymous.

## יהוה צדקנו

## JEHOVAH TSIDKĒNU.

"The Lord our Righteousness."—*The Watchword of the Reformers.*

I ONCE was a stranger  
To grace and to God,  
I knew not my danger,  
And felt not my load.  
Though friends spoke in rapture  
Of Christ on the tree,  
Jehovah Tsidkĕnu was  
Nothing to me.

I oft read with pleasure,  
To soothe or engage,  
Isaiah's wild measure,  
And John's simple page;  
But ev'n where they pictured  
The blood-sprinkled tree,  
Jehovah Tsidkĕnu seemed  
Nothing to me.

Like tears from the daughters  
Of Zion that roll,  
I wept when the waters  
Went over his soul;  
Yet thought not that my sins  
Had nailed to the tree  
Jehovah Tsidkĕnu—'twas  
Nothing to me.

But when free grace awoke me  
By light from on high,  
Then legal fears shook me,  
I trembled to die;  
No refuge, no safety,  
In self could I see—  
Jehovah Tsidkĕnu my  
Saviour must be.

My terrors all vanished  
Before the sweet name;  
My guilty fears banished,  
With boldness I came  
To drink at the fountain  
So copious and free,—  
Jehovah Tsidkĕnu is  
All things to me.  
Jehovah Tsidkĕnu, my  
Treasure and boast,  
Jehovah Tsidkĕnu, I  
Ne'er can be lost.  
In Thee I shall conquer,  
By food and by field,  
My cable, my anchor,  
My breastplate and shield!  
Even treading the valley,  
The shadow of death,  
This "Watchword" shall rally  
My faltering breath;  
For while from life's fever  
My God sets me free,  
Jehovah Tsidkĕnu my  
Death song shall be.

Larbert.

R. M'CH.

*Collins the Poet.*—Collins is well known as a celebrated English poet. In the latter part of his life, he withdrew from his general studies, and travelled with no other book than an English New Testament, such as children carry to school. When a friend took it into his head to see what companion a man of letters had chosen, the poet said, "I have only one book, but that book is the best."

*True Independence.*—When Mr Campbell went upon his first mission to Africa, the Bible Society sent along with him a number of Bibles, to be distributed to a Highland regiment, stationed at the Cape of Good Hope. Arrived there, the regiment was drawn out, in order to receive the Bibles. Mr C. and the box which contained them were placed in the centre, and on his presenting the first Bible to one of the men, he took out of his pocket four shillings and sixpence for the Bible, saying, "I enlisted to serve my king and country, and I have been well and amply paid, and will not accept of a Bible as a present, when I can pay for it."

*Beza.*—It is related of Beza, one of the Reformers, that when he was old, and could not recollect the names of persons and things he had heard but a few minutes before, he could remember and repeat the epistles of St Paul, which he had committed to memory when he was young.

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THE VALUE OF THE SABBATH.

BY THE REV. ARCHIBALD BENNIE,

*Minister of Lady Yester's Parish, Edinburgh.*

WE may illustrate the value of the Sabbath, by considering it, *first*, as a day of rest; and *secondly*, as a day of religious duty and privilege.

I. That occasional intervals of repose are necessary for the healthy and vigorous action both of the mind and the body, is felt by the most unthinking. We cannot continue long at any process of labour without pausing to recruit; and it has generally been observed, that when any one has attempted to dispense with repose for a considerable period of time, the unnatural attempt has issued either in premature decay, or in some violent shock to the system, which has unfitted him for further exertion. The regular return of night, though a most wise provision in the divine economy, does not altogether meet our need of rest. It repairs the exhaustion of the preceding day, and refreshes for the toils of that which follows. But, besides that night, as a season of rest, is often abridged by our carrying the labours of day into it, there seems to be a necessity for occasional pauses, over against which no labour is to be set,—during which, the constitution, like the soil, may lie fallow, and both mind and body, freed from all labour and restraint, may be invigorated for that alternation of toil and rest, which makes up the ordinary day of life. The mind, it is true, is capable of much longer, and more intense labour than the body, and does not stand so much in need of relaxation and relief; but even it, though the better, the far nobler part, may be overstretched; and though scarcely ever totally inactive, nor is it desirable that it should be so, it requires a cessation from its ordinary pursuits, a variety in its exercises and engagements, in order that it may maintain its vivacity and vigour unimpaired. Now, the Sabbath, as a day of rest, completely answers this end. It is a pause in the rapid flow of life. It is an interval of withdrawal from its business and cares. It is an interruption to the bustle and hurry, by which both body and mind are often worn out, and utterly enfeebled. Even when there is no real religion, it causes a man to stand still from want of scope for worldly transactions,

and inability to obtain the co-operation of others, which, on the Sabbath, is not to be commanded. The mind, it is true, will be active on that day as well as on others, but it will not be active according to task. Its activity is voluntary, unforced, and, if we may so speak, non-exhausting. There is something in the very repose of the Sabbath, which has a refreshing effect upon the mind. The city is at rest. The plough lies motionless in the field. If a man goes abroad, he sees not the stir and crowd of other days. He feels that there is a respite from the ordinary law and tax of humanity. Even the brute-beast is spared. Though all the great processes of nature are going on, yet such is the effect of association, that the very aspect of the scenery around us seems to partake of the stillness which rests upon the works and the ways of man. The poet of the Sabbath has very beautifully expressed this:—

“ How still the morning of the hallowed day!  
Sounds the most faint attract the ear,—the hum  
Of early bee, the trickling of the dew,  
The distant bleating mid-way up the hill.  
To him who wanders o'er the upland leas,  
The blackbird's note comes mellow from the dale;  
And sweeter from the sky the glad some lark  
Warbles with heaven-tuned song; the lulling brook  
Murmurs more gently down the deep-worn glen.”

Nor is it to be overlooked, that there seems to be a peculiar felicity in the appointment of each seventh day to be a day of rest. Habit, no doubt, has a great influence on our feelings with respect to this. But there is a general feeling that a longer term of business and toil than six days, would be oppressive, and that a shorter would be a hurtful interruption to the necessary avocations and pursuits of life. Even men who are not in the least alive to the religious sanction and design of the Sabbath, appear to be willing to admit this view of it. For though some, in their idolatrous pursuit of wealth and other objects, often break in on the rest of the Sabbath, and, in practice, literally blot it out of many weeks in the year, yet even these persons are conscious, sooner or later, that they have bent the bow too far; while all who reflect calmly and comprehensively on our nature and condition, will be ready to allow, that as interrupting the drudgery and care of life, which, in many cases, are little better than a grinding at the

mill, the Sabbath justly claims to be considered as a most wise and beneficent institution. In those countries in which it has been unknown, men, under the conviction that occasional rest is indispensable, have felt the necessity of holidays and festivals to break the tedium and the monotony of life. These, however, have afforded a poor substitute for the Sabbath, both because they have been rare, and because, partly owing to their rareness, they have been too often marked by an intemperance and excess, which, in a great measure, have counteracted their beneficial effects. If a sagacious statesman or monarch were to propose to himself the question, What institution of a general kind is best adapted to promote the health, the bodily activity and comfort, and the mental vigour and enjoyment of a people? he could think of none so simple, so wise, and so efficient, as the institution of the Sabbath. He could not issue a more admirable proclamation, than that each seventh day should be a day of rest;—a day, on which the hand of the mechanic should cease from its labour, and the foot of the pilgrim pause in its travels;—a day, on which the silence of repose should come down on city and plain, the business of life be suspended, and its cares forgotten.

II. The Sabbath is a day of religious duty and privilege. This is its grand distinguishing characteristic, to which the rest of the body is designed to be subservient. For though rest in itself is salutary, yet the rest of mere idleness, particularly as respects the mind, would be attended with pernicious effects. The body is respited from toil, and the mind from its ordinary pursuits, that duties of the most sublime spirituality may be engaged in. These duties give to the Sabbath its peculiar sanctity. It is a day set apart for religious meditation and devotional exercises. During the other days of the week, religion may be said to hold a divided empire. It is but one element, even when it is supreme, and all-pervading; and though its influence should be powerfully felt, the mind is necessarily occupied with a variety of interests and cares, which exhaust its energy and consume time. But the Sabbath-day is designed to exclude other things, that religion may have the whole field of thought to itself,—that it may be considered in its vastness and glory without distraction,—and that by calm meditation upon its truths, and the exercise of the affections in devotion, whatever injury, in point of clearness or influence, it may have sustained during the week, may be repaired, and a fresh impulse given to our diligence and zeal in the performance of its duties. This is what is implied in keeping the Sabbath holy, the language of the Fourth Commandment. For mere rest is not holiness,—pastime or amusement is not holiness; and hence they who would interpret that commandment as only implying these, do most entirely mistake its import and design. To keep it holy, is undoubtedly to spend it in religious duty. It is the “day which God has made.” He made it for man,—to meet the great and urgent wants of his nature and condition;

and it only answers its high end, when it helps him on in his preparation for eternity,—in that work of salvation, which, under grace, is his highest employment on earth.

The worship of God, both in public and in private, forms the most prominent duty of the Sabbath. It is the only day, indeed, on which public worship can be conveniently and efficiently performed. Private worship belongs to every day; but public worship requires men to assemble in considerable numbers, and for a considerable period of time; and hence, it is peculiarly appropriate to a day on which the ordinary employments and cares of life are laid aside. This great branch of duty invests the Sabbath, to the sincere Christian, with a deep and holy charm. In one sense, that day has a value to the impenitent, though they are insensible to it. As a divine institution, it is an appeal to a lost world, on the subject of their highest interests. Its very solemnity comes upon mankind like a voice of power. Its peacefulness, the cessation of toil, and bustle, and merchandise, has something religious in it. Besides, the Sabbath places the means of grace within the reach of the careless and profane. The sanctuary is open; the devout are seen hastening from their homes, in decent attire, that they may join in worship; the Word is publicly preached, and sinners are invited to partake of salvation. But the true value of the Sabbath belongs to the believer. Conceive a man, pursuing salvation with intense earnestness,—deeply alive to spiritual excellence,—realising things unseen and eternal—and feeling from day to day the common concerns and engagements of life to be comparatively sordid, as well as to be accompanied with much to grieve, annoy, and hinder the soul in its upward progress—its aspirations after purity, peace, and love:—Conceive the value of the Sabbath to such a man. He welcomes it as a refuge from distraction and care. It is as a haven after a storm. Its quiet comes down like sunshine upon his soul. It invites him to duties the most delightful and reviving. It brings him into the full presence of the God whom he loves, and the Saviour in whom he trusts—with no cloud or shadow intervening to impair his joy. It banishes all that is low, frivolous, and earthly. It calls him to the house of Prayer,—the scene of his dearest associations, his most exalted pleasures, and his holiest desires. It spreads out before him the richly furnished table of divine provision, and supplies the food by which he is to be nourished and refreshed. It lifts him to a noble elevation above the world and its cares. When fully enjoyed, it is heaven upon earth. “One day in thy courts is better than a thousand.”

Private worship, we have said, belongs to every day. But the Sabbath affords peculiar advantages for observing it, both in the family and the closet. There is not only more time, more freedom from all disquietude and interruption, but public duty comes in aid of private, and attunes the mind to it. The train of pious thought being longer continued, the mind has time to kindle into a glow

upon it, as well as to avail itself of those helps to devotion, which reading and meditation supply. Family worship is observed with more interest and solemnity than on other days. The members of the domestic circle can then be all assembled. Worship comes not like an intrusion on what is secular. There is no violent transition to it. It flows naturally and easily from the design of the Sabbath. It is closely allied to its public duties. The Bible, in one sense the book of every day, is emphatically the book of the Sabbath. Family worship, too, beautifully crowns the lessons of parental advice, and the work of parental instruction. When the father has been imparting counsel, warning against temptation, and encouraging to piety and virtue, it is a most appropriate close to his task to worship God. There is not a more delightful spectacle, than is exhibited when a Christian father sits on a Sabbath evening in the midst of his children, explaining the wisdom of the precious Word; or kneels with the young worshippers around him in fervent reverential prayer. *Such domestic scenes are the proper and hopeful nurseries of the Church.*

“ O Scotland! much I love thy tranquil dales:  
But most on Sabbath eve, when low the sun  
Slants through the upland copse, 'tis my delight,  
Wandering, and stopping oft, to hear the song  
Of kindred praise arise from humble roofs;  
Or, when the simple service ends, to hear  
The lifted latch, and mark the gray-haired man,  
The father and the priest, walk forth alone  
Into his garden-plot, or little field,  
To commune with his God in secret prayer,—  
To bless the Lord, that in his downward years  
His children are about him:”

Closet or secret prayer has also peculiar advantages on the Sabbath. A day, with so much of heaven in it, prepares the Christian for the most endearing communion with God. The whole day has a purer atmosphere than the other days of the week. The closet is a bright and hallowed spot. The Christian enters it with his mind serene, spiritually sensitive, and more than usually elevated in its thoughts. The great truths, heard or read during the day, have imparted to his views an extraordinary vividness. As he communes with God, it seems as if the realities of faith stood personified before him, and he felt the blessedness and joy of their presence. The closet is Bethel; and the angels of God ascend and descend on the ladder of the New Covenant.

Such is a faint illustration of the value of the Sabbath. When thus spent, and thus enjoyed, it is indeed a day of high and holy privilege,—a foretaste of heaven,—a cluster of grapes from the vines of that promised land. It soothes the cares of discipline, and refreshes after the fatigues of pilgrimage. It repairs the injuries sustained in the spiritual conflicts of the past, and prepares for the hazards and hardships of trials yet to come. It is as a green spot in the wilderness, with the freshness of a flowing stream, and the shelter of an overshadowing rock. We conclude this paper with the following lines of the inimitable and truly

Christian poet, Cowper, on the right observance of the Sabbath:—

“ What says the prophet? Let that day be bless'd  
With holiness and consecrated rest.  
Pastime and business both it should exclude,  
And bar the door the moment they intrude;  
Nobly distinguish'd above all the six,  
By deeds in which the world must never mix.  
Hear him again. He calls it a delight,  
A day of luxury, observed aright;  
When the glad soul is made heaven's welcome guest,  
Sits banqueting, and God provides the feast!”

#### BIOGRAPHICAL SKETCH OF JOHN FREDERIC OBERLIN,

*Pastor of Waldbach, in the Ban de la Roche.*

(Continued from page 38.)

THE spirit of industry being thus awakened in the Steintal, Oberlin was not the man to let it sleep. To enable the people to carry on effectually further improvements, he erected a dépôt for agricultural tools and implements of husbandry—for whenever any of them were lost, broken, or out of repair, two whole days were lost in going to Strasbourg to get them replaced. He established, also, a lending fund, for those who had no ready money; but under such strict regulations, that those who did not repay the sums they had borrowed at the stipulated period, were deprived for a certain time of the privilege. As there had been no mechanic of any description, he made provision for introducing trades among the people, by choosing some of the readiest and most promising lads, and sending them to Strasbourg, to serve a short apprenticeship, with various artisans—so that, by this wise expedient, the Ban de la Roche was soon supplied with masons, carpenters, glaziers, cartwrights, blacksmiths, and workmen of every art, without the people being subjected to the trouble, expense, and loss of time which they had previously incurred; and the money which had formerly been spent at a distance, was circulated freely among themselves. He carried his improvements into their dwellings, which were formerly, most of them, nothing more than wretched hovels, hewn out of the rocks, and without any cellars to preserve their potatoes, which formed their principal food, from the influence of the frost. He was anxious, also, to improve their agriculture; but the people, supposing that, from his habits and mode of life, he could not have so much knowledge on that subject as they themselves had, resisted all his attempts; and he, wisely judging, that an appeal to themselves would be the most certain way of convincing them, resolved to put his theories in practice, on a small piece of ground belonging to the parsonage. Having dug trenches, four or five feet deep, he planted various slips of apples, pears, plums, cherries, and walnuts, and made a large nursery of a piece of ground, which had been hitherto totally neglected, from the supposed sterility of the soil; and, in due time, the peasants, astonished at the rich produce of their minister's ground, compared with the scanty return of their own, flocked to enquire by what methods he had met with such abundant crops. In answer to their inquiries, he, according to custom, after having directed their minds to Him, “ who causeth the earth to bring forth her bud, and crowneth the year with his goodness,” gave a minute explanation of the mode, by observing which, they would ensure themselves, by the blessing of Providence, crops equally strong and abundant as his own. This experiment was attended with a result more important to his parishioners, in its immediate effects, than the taste for planting trees, which was universally diffused. They lived almost entirely upon potatoes; but owing to various causes, this root had degenerated so much, that about

the time of Oberlin's arrival, in 1767, fields that had formerly yielded from 120 to 150 bushels, furnished only between 30 and 50. The people imputed this to the poverty of the soil; but Oberlin, perceiving the cause, procured some new seed from Holland, Switzerland, and Lorraine, which, being well adapted to the sandy soil of the mountains, produced potatoes superior in quality to any that had ever been known in the district. He taught them the importance of manure, and the means of enriching it by fermentation, encouraging them to collect all sorts of refuse, the leaves of trees, stalks of rushes, fir-tops, old rags—everything, as furnishing materials for a useful compost. And, lastly, with a view to complete those agricultural improvements, as well as to promote new ones in his parish, he formed a society, consisting of the more intelligent farmers, among whom were included people of taste and knowledge from other quarters, and excited the spirit of industry and experiment among them, by the distribution of prizes, periodically, to those who reared the best cattle, or exhibited any new contrivances of mechanical skill.

These various improvements, however, which he introduced among his people in agricultural gardening, and the other useful arts of life, were only parts of the system which he had sketched for the benefit of his parish; and while he was indefatigable in his exertions to improve their temporal condition, he was never, for a moment, unmindful of the spiritual services, to which they had a claim, and which he felt to be the principal and proper part of a minister's duty. Various were the plans he adopted for this great end. In 1779, he printed and circulated an address, at the beginning of the year, among the people of the Steinthal, in which he reminded them of the blessings and privileges they had long enjoyed—impressed upon them the increasing responsibility they thereby incurred to improve them to their spiritual advantage—called upon all to embrace, by faith, the overtures of reconciliation with God, made through a crucified Saviour, and exhorted them, in the most earnest and affectionate manner, to let their walk and conversation be becoming the Gospel. The young of his flock particularly engaged his pastoral solicitude. For their benefit, he procured subscriptions among his friends, to erect a school, of a commodious and permanent description, in each of the five villages of his parish—trained up several intelligent young men, under his own eye, to the theory and practice of intellectual education, and founded institutions of a humbler kind, under the management of *conductrices*, or female superintendents, for the reception, and preparatory tuition of infants, whom he had often seen neglected, while their parents were at work, and their elder brothers and sisters were at school. From these schools, the infants were removed, at a proper age, to the higher seminaries, where they were instructed in reading, writing, arithmetic, geography, the principles of agriculture, astronomy, sacred and profane history—the pastor having a general superintendence over the whole, and reserving solely to himself the department of religious instruction. Every Sunday, the children of each village, in turns, assembled at the church to sing the hymns they had learned, to recite the lessons they had prepared during the week, and to receive an admonition from the lips of the minister. Such an impression was made by these benevolent and useful exertions, that funds poured in upon him from various quarters, in such abundance, as enabled him to establish a library for the adults, and one of a simple kind for the scholars—a museum, consisting of a collection of indigenous plants and objects in natural history, and of philosophical and mathematical instruments. With part of these funds, he drew up, printed, and circulated among his people, an almanack, containing a list of all the popular superstitions, with an exposure of their absurdity, and

a collection of all sorts of observations that promised to be useful. The grand object which he had in view in all these, was to inform their understandings, and to impress them with a sense of the wisdom and goodness of the Creator; and so much did he endeavour to make them connect their diligence in business with religion, that he made it essential to receiving the rite of confirmation, that the young candidates should bring a certificate from their parents, that they had planted two young trees, or contributed something to the general good. And this he did, not for the purpose of conferring a temporal benefit under the sanction of a religious ordinance, but on the broad principle of the apostle, "that whether we eat or drink, or whatsoever we do, we should do all to the glory of God." The principles of religion, Oberlin taught them to carry into practice in the minutest affairs of life—to take, for instance, a stone out of the way, if it were likely to incommode a traveller, on the principle of love to their neighbour. Things, which done by other men, would be only matters of convenience, he always taught should be done as a religious duty; and all the institutions of that society which he formed and established among the rude people over whom he was placed, were conducted on this principle. From the year 1782, when the social improvements of his people were so far advanced that they did not need so much of his attention, he directed himself almost wholly to their religious interests. He formed a society, denominated "The Christian Society," for which he drew up a set of rules, and the object of which was, the promotion of the spirit of prayer and of religious conversation; but owing to much violent opposition, it was not of long continuance. He next caused a circular to be sent to every cottage in his parish, calling upon his people to join him in the establishment of a monthly prayer-meeting for the spread of the Gospel, and the stability and success of missionaries engaged in that cause; and also that every one should, on Sunday and Wednesday, at five o'clock in the evening, prostrate himself before God, in the name of Jesus Christ, and engage in prayer, first for himself, then for every member of his household, mentioning the names of each—then for all the friends of God of his acquaintance—then for all in authority; and that on Saturday evening they should, at a certain hour, pray God to bless the preaching of the Gospel on the ensuing Sabbath.

About this time, and after sixteen years' uninterrupted happiness in the married state, Oberlin was deprived of his beloved wife; and ever after, says his biographer, the passive graces shone as conspicuously in his character, as the active virtues had done before. The first intelligence of the event, for it was very sudden, threw him into a stupor; but recovering in a little, he threw himself on his knees, and returned thanks to God, that his beloved partner was now beyond the reach or the need of prayer. They had prayed, at the commencement of their union, that they might live together as the people of God. And he now prayed, "If it be a thing which we may ask of Thee, O grant that we may not be long separated." The desire of departing and being with Christ, which had always been a strong principle of his mind, and the belief that he would not be long in following his wife had taken such hold of him, that in the firm persuasion of his death not being far distant, he composed a long paper of directions, admonitions, and warnings, to all classes of his people, which he carefully laid aside, with orders that it was not to be opened till after his decease. But Providence had still much for him to accomplish in the world, and with that composure and resolution which was the fruit of his faith, and which so remarkably distinguished him, he continued in the midst of his people, labouring among them in word and doctrine more zealously than ever. Meanwhile, the loss of his wife was in some measure

supplied to his family by a pious orphan, Louisa Schepler, whom he had educated, and who being now twenty-three years of age, begged, in the most affectionate manner, to be allowed to take the management of his household affairs and his children, asking only one return for her faithful services, that she might be permitted to take the name of Oberlin.

The arrangements of Oberlin's house were exactly of such a kind as might be expected from his character. On the door of every room he had some pasteboard fastened, containing a verse from the Bible, or some useful moral maxim; and to all his visitors he gave, as a welcome, a printed text, such as "Abide in me, and I in you," or, "Seek those things which are above." His walls were covered with engravings, portraits of eminent characters, plates of animals, drawings of minerals, and, in short, with everything calculated to convey to the mind definite ideas of objects in natural history. His meals were always at early hours, exact at the time, and consisted of the simplest possible articles; and during the repast, he frequently engaged in useful discourse, having a very happy talent of improving every occurrence. There was one room in his house, where he was most frequently to be found, and that was his workshop, where he kept his tools, and where he made many things for his people with his own hands. He had there a turning-lathe, a printing-press, and a press for bookbinding. His mechanical turn made nothing come amiss to him; and everything he could think of for the comfort of the poor, and the temporal improvement of the people, he prepared at his own expense, and with his own hands, in that workshop.

At the breaking out of the French Revolution, Oberlin was attached to its principles; and his son, who entered the service as a volunteer, fell almost in the first campaign—a loss which he bore with the greatest resignation. Like the rest of the clergy, at that dreadful period, he was deprived of his scanty income, but it was in some measure supplied to him by the heads of his parish, who made an annual collection for him, by going from house to house; but from the increasing disasters of the times, that precarious revenue was diminished from year to year. And yet his equanimity and his trust in God never forsook him amid his own and his family's distress. One consolation was left him, that while in the Reign of Terror that then prevailed, every kind of worship was prohibited, and men of talent, learning, and influence, were thrown into dungeons, he was allowed to prosecute his labours without molestation—a liberty, however, which he owed not to the clemency of the Government, but to the remoteness and poverty of his situation. His house consequently became an asylum to persons of all creeds, and to individuals even of the most distinguished rank, to all of whom he opened his hospitable door, without regarding the personal risk to which his generosity exposed him. Nor was he ever molested, for, with the exception of one occasion, when he was falsely accused of having excited his people against the existing order of things, and from which charge he was speedily dismissed, the well-known integrity and Christian principles of this great man procured for him an almost solitary exemption from the miseries to which men of public character were then subjected. From the failure of his income, he was reduced to the necessity of providing some means of maintaining his family; and as soon as the fall of Robespierre and other circumstances enabled him to carry his plans into effect with safety, he announced his intention of taking ten or twelve pupils into his house. The sons of several distinguished foreigners were soon put under his care, and he had then in a short time in his power an income, which enabled him once more to indulge his benevolent dispositions. He publicly declared to his flock, that he would release them from the duty of con-

tributing to his support, although every contribution they chose, and found it convenient to make for him, he would still cheerfully accept as a mark of their goodwill; but he desired that they would still continue to contribute, whether in the shape of goods or money, for the schoolmasters, and for every other charitable object established among them. He himself, with the assistance of Louisa Schepler, superintended the distribution of whatever was thus contributed, keeping an exact account of every article disbursed, whether on his own account, or for the public good, as it was a constant maxim with him to "do all things in order," and to "owe no man anything." It may appear surprising, how a man, with so slender an income as Oberlin, could have any thing to spare, much less to carry on his numerous plans of public usefulness.

His ability arose, not certainly from the abundance of his resources, but from his habits and principles, for, having been early impressed, through the writings of Moses, with the laws concerning tithes, he resolved to observe them, and devoted three tithes of all he possessed to the service of God and the poor. The same habits he had impressed upon his people, and the plan was this,—he kept three boxes, on each of which suitable texts of the Mosaic law were inscribed. The contents of the first were assigned to the erection and repair of the churches and schools, to the support of masters and mistresses for the latter, to the purchase of Bibles and religious books, and to the advancement of every thing connected with the worship of God and the extension of the Redeemer's kingdom. The second box was for receiving funds appropriated to the improvement of the roads that led to the churches and schools, for dinners to the poor, and for repairing of injuries. The contents of the third box were for the service of the poor, and for compensation of losses by fire, which were frequent in the district. So scrupulous was he in discharging his obligations to these boxes, that whenever he heard that the sum was not sufficient for any one of the above purposes, or when he was under the necessity of taking any thing out for a time, he kept a debtor and creditor's account between himself and the box; so that by the small sums put from time to time into these boxes, he and his people, who were taught to imitate his example, had almost always funds at command for any useful or charitable object.

The extraordinary exertions of Oberlin for the public good had long attracted attention; and when at the restoration of the Bourbons, the French Government was settled, his claims to some public tribute were brought under the notice of Louis XVIII., who sent him the ribbon of the Legion of Honour. The Royal Agricultural Society of France voted him a gold medal; and what was a greater, and to him more valuable, honour, the British and Foreign Bible Society made him their first foreign correspondent, and forwarded to him a large donation of Bibles. In the full enjoyment of health and domestic happiness, he saw his children respectably married and placed in honourable stations; and with a mind immovably resting on the sure Foundation, this venerable man, at the age of fourscore, looked calmly forward to the hour of his departure. Nevertheless he did not abate in his public labours; he went continually about among his people as much as his increasing infirmities would allow. When he left home, he always wore a cocked hat and the red ribbon he had received from his Sovereign. On the Sabbaths he officiated in each of the five churches in his parish by turns; and one of the people of the hamlet where he was to preach, brought a horse for him, on which he rode in his pastoral robes, some of the principal farmers of the district meeting him, each agreeing to enjoy in rotation the honour of entertaining their beloved pastor at dinner. The intervals of public worship were passed in dining with the *bourgeois*, and afterwards visiting some

of the old and excellent men and women of the place. On his return to his family, the evening of the Sabbath was spent in reading the Scriptures, and edifying conversation, concluded by a French hymn, in which all the household joined. His public services in the way of preaching were not confined to the Sabbath, for, "every Friday evening, he conducted worship in German for the benefit of people of the neighbourhood who were better acquainted with that language than French." His congregation on a Sunday consisted of about 600 persons, but on the week days, of about 200 persons; and Oberlin, laying aside all form, seemed on such occasions, more like a grandfather surrounded by his children and grandchildren, to whom he was giving suitable instruction, than the minister of an extensive parish. In order that no time might be lost, he used to make his female hearers knit stockings during the service, not indeed for themselves or their families, but for their poorer neighbours, as he believed that this charitable employment would not distract their attention, nor interrupt the devotional spirit which pervaded the evening assemblies. When he had pursued for half an hour the strain of his reflections upon the portion of Scripture which he had just been reading, he would often say to them, "well, my children, are you not tired? Have you not had enough? Tell me, my friends?" To which inquiry, his parishioners would reply,—"No, Papa, go on, we should like to hear a little more;" though on some occasions, with characteristic frankness, the answer was,—"Enough, we thank you, for one time;" and the good old man would leave off in the midst of his discourse, or wait a little, and afterwards resume it, putting the same question again at intervals, until he saw that the attention of his congregation began to flag, or until they, perceiving that he spoke with less ease, would thank him for his instructions, and beg him to conclude. Nor was it to the pulpit alone that this indefatigable minister of Christ confined his spiritual labours. He used to go frequently among the people on pastoral visits, during which he carried with him a book, in which he marked down his observations, as to the character and condition of each, under distinct heads, such as the class of "idlers," "bad managers," "promising," "decidedly religious," &c. Another method he took, was to make his remarks on the state of his congregation under the Ten Commandments. And on all these occasions of pastoral visitation, he entered in the most familiar and affectionate manner into converse with the humblest.

Oberlin's last illness was sudden and of short duration, and he evinced the same placid resignation and composure of mind which his previous life had manifested; on the most trying occasions, exclaiming at intervals in broken sentences, "Lord Jesus, take me speedily. Nevertheless, not my will, but thine be done." His funeral was attended by crowds from all quarters, anxious to pay the last tribute to the memory of Dear Papa, as he was always styled, and to look on his venerable countenance, which they were enabled to see through a glass lid which covered the coffin. As the funeral procession left the house, they placed on the coffin the clerical robes of the late pastor, along with his Bible, and to the pall was fixed the decoration of the Legion of Honour. Ten or twelve young females joined in a hymn at the grave. The oldest inhabitant carried an inscription for the tomb, bearing the words, "Papa Oberlin." And after the procession had reached the church, and the coffin was placed on the altar, beneath which it was to be buried, the Rev. M. Jaegle mounted the pulpit, pronounced the funeral sermon, and concluded by reading a paper in the handwriting of the deceased, which he had addressed to all his parishioners; and its affectionate and earnest exhortations tended greatly to increase the regret and lamentation for the loss of so apostolic a minister.

## THE CONVERSION OF AN INFIDEL.

WRITTEN BY HIMSELF.

[The narrative which follows, is extracted, by permission, from a work, consisting of authentic accounts of the power of Divine Truth, as exemplified in various cases which have actually occurred both in the army and navy. The work, which bears the name of a highly respectable Baptist minister in Edinburgh, Mr Innes, is entitled, "The Church in the Army;" published by Waugh and Innes.]

"I should premise, that ever since I was seventeen years of age I had been an open infidel and deist, having been made so at that early age by an old grey-headed gentleman, who attacked me one night at his house in Hereford, where I was spending the evening with his son. The old man, thinking I was an artless easy prey, commenced the subject after tea—warily and artfully, lest I should be shocked and frightened away. He tempted me, just as the devil did Eve, by casting suspicious doubts and evil surmises into my mind, till he excited my eager curiosity to hear all he had to say; telling me it was true wisdom and knowledge, and that I and all Christians were blinded by priestcraft, &c. As I knew nothing of the arguments in proof of the authenticity of the Scripture and truth of the Christian religion, he, in the course of a couple of hours, so powerfully tempted me—exciting in me every bad passion, particularly my pride to gain this knowledge and be wiser than the Christian world at large, and that I might be above all law to God, and sin with impunity—that I stretched forth my hand, and did pluck of the forbidden tree and eat. Instantly the poison began to work and corrupt within me; for I left him late, and on going home, finding my sisters had gone to bed, I thought I could not rest till morning to attack them as I myself had been attacked; and when I gained opportunity, endeavoured, by rant, boldness, and boasting, to poison them with the same abominations I had now imbibed.

"I continued in this state, a proud infidel boaster, till I went to a place called Moluill, in the county of Leitrim, in Ireland, on detachment; having, alas! ere this, corrupted many a young man with the poison of infidelity: for I had learnt all the jargon, cant, sophistry, and impudence of this system of the devil; and to be thought a clever fellow, and to raise a laugh, I used to ridicule Christ and his religion—but I own it was more out of sinful pride and vanity, than from disrespect in my judgment, or enmity to the character of Christ and his religion. However, I did not, and could not, in any sense, believe His religion or the Bible to be true. I had never read any arguments or books of evidences of the truth of Christianity, nor would I read them; but I had greedily devoured all the infidel writings I could meet with. The fact is, I did not wish to be convinced of the truth of the Bible and the Christian religion. I was an infidel from the love of sin, that I might indulge therein with impunity and liberty, and without fear of evil consequences; and for the same reasons would have been an open professed atheist, but I could not. And I believe in my soul that every infidel and atheist is so solely from the same motives; and I am persuaded that most of this class of men feel as I did, if they would but tell the truth—but they are ashamed to do so—for, although I launched into all the pleasures and sins of the ungodly world, I was miserable; and, like Milton's Satan, carried a hell within me, from which, no more than from myself, could I escape by change of time, or place, or scene. I knew there was a God, omnipotent, omniscient, omnipresent, holy, righteous, and true. I could not but believe and deeply feel, though I denied it, that there was a judgment-day to come—a heaven, and a hell. These truths I never could shake off, and I was, therefore, at times, when not in the intoxication of pleasure and revelry, miserably wretched. There were some simple arguments which, from their reasonableness and truth, always tor-

mented me; and by means of which I was literally my own tormentor; or rather my conscience was, which indeed 'makes cowards of us all.' The arguments were these: namely, If Scripture be true, all my disbelief and rejection of it can never make it false; and it never has been proved false: which, after all the opposition, and attacks, and sifting it has met with from every quarter, is a negative and presumptive proof that it is true. I reject it solely from necessity, not from choice of judgment or conscience; for I know its doctrines are grand and good, and most worthy of God; whereas the scheme I have embraced, but cannot fully believe in, of no future state and annihilation, is putting myself on a level with the beasts that perish, and is base: now if I were to be happy hereafter, I should naturally wish, like the Christians, to live for ever, as a recompense for all the pain, misery, and wretchedness of this world: so that I am forced, through necessity alone, to wish (for, after all, I cannot so believe it as to dispel my fears) to be annihilated at death. I therefore embrace the infidel doctrines in opposition to the Scriptures, although I know the infidel doctrines to be bad in themselves and productive of all evil, and the Scripture doctrines good, and productive of all good; but I reject the Scriptures, because they assert a future hell. Take away the hell, and I will instantly embrace and profess Christianity; for I should like, as would every infidel, if he spoke the truth, to go to heaven and be happy for ever, whatever that happiness may be. Yea, if there should be no happiness, but merely an exemption from misery, I should like it above all things, and embrace Christianity for the sake of it; for any thing is better than an eternal hell; and if there really be such a place of punishment, I know I deserve it: and if this be a truth, that there is an eternal hell, then my disbelief, or rather my trying to disbelieve it, but in vain, and rejection of it, cannot make it less true; for, if true in itself, it must ever remain so, which is the very nature of truth.

"But, particularly, the following old and simple argument always upset me at once, because it was short and incontrovertible, and embraced the whole of what I have here stated: namely, If the Christian religion be false, the Christian will lose nothing by it, but then will only be on a footing with the infidel, provided infidelity be true: but if Christianity be true, the Christian will gain every thing by it, and the infidel lose every thing; and then infidelity will be proved to be false, and an eternal hell proved for infidels. In short, come what will, whichever be true or false, the Christian can lose nothing by embracing his system; whereas the infidel may lose every thing, if his system prove false: therefore the chances are against the infidel, and it is possible and probable he may be cast into hell for ever.

"This argument used to make me terribly afraid whenever I would reflect upon the subject; for I clearly saw, that, as it was more than probable, and natural, and rational, there was a hell, it was probable, if I lived and died an infidel, I should be in it for ever. These thoughts would put to flight all my boasting, pleasures, and amusements, and dash down the draught of animal happiness from my lips, or at least so embitter and poison it, that I was often miserable beyond description; but through shame and pride, never told my feelings to any one.

"When I arrived at Mohill, I had the good providence to be introduced to a truly Christian lady; and after I had enjoyed her acquaintance a short time, I began to perceive and admire her great excellence. She was so benevolent and kind, and shewed such a real interest in my present and eternal welfare and happiness, knowing what were my perverted sentiments, and how wretched I must be, that I soon became intimate enough to unboosom my whole soul to her, with all its misery. And from the time I first knew her, respecting and ad-

miring Christianity, and its excellence, so vividly manifested in her, I ceased to oppose or ridicule the Christian religion. In short, she so won my confidence and high regard, that I told her sincerely all my past history, my infidelity, and all my present wretchedness.

"The first time I thus conversed with her, she said, 'I have a strong presentiment, and feel persuaded, that ere a year is passed you will be a true Christian.' I replied, 'I most sincerely hope you may prove a true prophetess; for I would give worlds to be a Christian, as you are'—for I both knew her excellence and virtues, and that she was ever happy; and my own sin and guilt, and that I was ever miserable.

"During my acquaintance with this Christian lady, she used every argument to win me over; and shewed that pity, kindness, and compassion, which the Gospel proves is the only way to this happy end, 'In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.' The happy result was, that in a short time I found I had no doubts left of the truths of the Scriptures, and that I believed them in my conscience, as I did ever before that fatal night the hoary-headed infidel taught me to disbelieve and reject them.

"During three months I had the privilege and happiness of this Christian lady's kind counsel and interest in my spiritual welfare, I gradually became more and more sincerely anxious to become a true Christian, such as I knew she was; and to believe with that holy saving faith, of which she used to speak, and which she proved from Scripture to be the gift and operation of the Holy Spirit on the mind. As yet, however, I could not understand in the slightest degree the real meaning of the nature or power of faith, or of spiritual things generally. All was darkness, mystery, and an enigma to me, both as to understanding these things, or feeling their power on my soul. And this is agreeable to 1 Cor. ii. 14: 'The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' Yet she told me, that if I prayed in truth and sincerity, and read the Scriptures in prayer—if I asked, it would be given me—if I sought, I should find—and she was sure I should do so; and that ere long I should possess this spiritual, saving, purifying faith, and be a truly regenerated child of God. This she always affirmed, judging from my sincerity and candour; as I seriously confessed, with sorrow, that I was a sinner, guilty and miserable, and that I longed anxiously to be made a real Christian.

"At this time I had many convictions of sin, and began to pray in private for pardon, which I had entirely left off, since the night I was corrupted by the old sinner, the deist: and I also think my Christian landlord used sometimes to read the Scriptures and pray with me. I now respected the religion of Christ and his real disciples; I loved the Saviour (although I could not call him my Saviour) and his children dearly, however poor or mean in life they might be; and, indeed, had gradually done so from the time my first friend took such an interest in my spiritual welfare and happiness.

"Shortly after this, my detachment was called in to head-quarters; immediately upon which I got leave of absence, and went to pay a visit for several months to my relations in my native island, the Isle of Man.

"In the Isle of Man I heard the Gospel preached by an old schoolfellow, the Rev. R. Browne, a minister of a sweet Christian spirit. In his sermons he dwelt much on the universal depravity of mankind, the nature and necessity of regeneration, the blood and merits of Christ, and the mercy of the Father through Him to the chief of sinners, in a very powerful and energetic manner; and, as his discourses were delivered extempore, they came with the more power to my heart. By constantly attending his ministry, having the benefit of his and

other Christian people's society, (who used to meet together for social prayer and reading the Scriptures,) and by reading good books and tracts, I gradually became influenced, I trust, by the truth as it is in Jesus. As I heard and read the primary fundamental truths on which all real Christians of all denominations agree, I learned to pray earnestly to Jesus Christ, under a sense of guilt, now deeply felt, for pardon and salvation, regeneration and holiness; and I do trust the good work of grace was then begun in my regeneration and conversion of soul to God; for I was sincere and zealous at that time among all my friends and relations, endeavouring to lead them into the truth, so far as I experimentally knew it.

"When I was led to see the true nature and grounds of a sinner's justification before God; that it was not conditional, but unconditional, and through the righteousness of Christ imputed by faith—that is, that the sinner upon believing is pardoned, accepted, and invested with a title to eternal life, for the sake of the infinite merits of Jesus Christ, (who died, the just for the unjust, to reconcile us to God,) through the mercy and sovereign grace of God the Father:—when I understood and received this blessed truth, I was quite overwhelmed with that joyous grief which ever accompanies true repentance 'not to be repented of.' I now saw clearly that a repenting, believing sinner is completely and eternally justified, through faith, without the deeds of the law; even through the righteousness of God, who can be (or appear) just, as well as merciful, while 'the justifier of him which believeth in Jesus; so that to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness.' Now I plainly saw the meaning of, heartily embraced, and rejoiced in, these blessed passages, and multitudes more of the same nature throughout the Word of God. They now appeared as with a *sunbeam*; and I was only amazed at myself in being so sinfully blind and obstinate as not to understand and receive them before; and that I could have been so long bewitched as to resist or oppose their plain and obvious meaning.

"The immediate effects of this change wrought in me by the Holy Spirit were great. My load of uncertainty, legality, self-righteousness, and unhappiness was removed entirely, and my soul filled with peace and joy. I was brought as into a new world of being; looked upon the Word of God, religion, and all things in the kingdoms of nature and providence, as well as of grace and glory, through a new medium; old things, indeed, in many important senses, had passed away, and all things had become new. And as to love to God in Christ, not only for mercies generally, but these sure, eternally sure mercies, my heart was ready to burst its bounds; and now in deed and in truth I felt powerfully the words of Jesus to Mary, 'Her sins, which are many, are forgiven her; therefore she loveth much.' Full assurance of faith and hope filled my soul, and I felt as already in heaven. Now I could say, with Paul, 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: and do count them but dung, that I may win Christ, and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' Now I felt I had power, through Christ strengthening me, to rush into the midst of the battle against the world, the flesh, and the devil, and to give a helping hand to others. Oh! truly they say falsely who affirm that these are doctrines tending to laxity of moral and spiritual conduct and life: surely they who have felt their power, (and they only can give an opinion,) can testify to the very reverse, and assert that they inspire (under the Spirit's teaching) the Christian soldier's heart to begin and continue to fight the good fight of faith unto

death. And why? because he has been assured by the Captain of his salvation that he shall gain the victory, and come off 'more than conqueror through Him that loved him.' Of that he is assured by the immutable oath of his God and Saviour when he begins the contest: and, oh! surely this will make him fight manfully and courageously, even though he were a coward before through his doubts and fears and uncertainty of victory."

## DISCOURSE.

BY THE REV. R. S. CANDLISH, A. M.

Minister of St. George's Parish, Edinburgh.

"He that trusteth in his own heart is a fool."

Prov. xxviii. 26.

THIS maxim of the wise man is justified by the description which the prophet Jeremiah gives:—"The heart is deceitful above all things and desperately wicked; who can know it?" For, if it be indeed such as it is there represented, assuredly the heart cannot be very trust-worthy. And that it is so, that the prophet's description is but too correct, must appear abundantly evident to all who have ever sincerely and seriously engaged in the difficult task of self-examination. The very difficulty of the task (and who that ever tried it in earnest, has not found it difficult?) proves how full the heart which is the subject of it must be of treachery and of secret vice; and how true it is, that we can scarcely hope to gain that complete knowledge of it, which alone could warrant our placing any confidence in it. For, however we may think ourselves fixed in our attachment to holiness, and our dislike of every thing that has even the appearance of sin, can we tell how much of this specious goodness is the result of religious principle in the soul; and how much of it, on the other hand, is due to the mere force of circumstances, the restraints of society, the absence of temptation? Can we be sure, that no alarming symptoms, no latent tendencies to crime escape our cursory observation? Do we scrupulously watch over every unhallowed passion in its birth, and check the slight and seemingly insignificant beginnings of evil? Do we detect, in each loose desire, the rage and violence of unbridled appetite,—in every word and look of causeless anger, the very spirit of the murderer? Can we guard against those enemies within us, which may rise in a sudden hour of weakness and of trial, and prevail over all those holy principles and holy resolutions which seem now to be so sure and strong? If we can thus thoroughly ascertain the whole amount of our strength, and the real extent of our infirmities, in that case, perhaps, it may be wise, and prudent, and safe, to trust in our own hearts. But if not; if it be so hard a task to search and know our own thoughts, and motives, and habits; if we are apt continually to be deceived or mistaken; if there be in our secret souls, a depth of depravity which we can never fathom; then, assuredly, the wise man's maxim is sagacious and sound, and he who trusteth in his own heart, must be indeed a fool.

But, not only is this maxim founded on a just



view of the human heart, it is abundantly justified and confirmed by universal experience, and may be illustrated experimentally.

I. One striking proof of the proverb in our text, we have in our proneness to relapse into sins, of which we fancied, perhaps, that we had long ago fairly repented. When the sinner is first convinced of his sin,—when he is, by some signal warning, or some special call, arrested in his thoughtless career, and awakened to reflection, and made keenly and bitterly sensible of the guilt and danger of his evil practices or his evil passions; then, with emotions of deep contrition, and in faithful dependence on that God whose grace has disposed him to repent, the sinner—fleeing to the cross of Christ, and seeing there his sin's exceeding sinfulness, grieving over it, and hating it, and turning from it to the God of love—determines, by a vigorous exertion of self-denial and holy resolution, to renounce for ever the habit which has hitherto tyrannised over the powers and affections of his soul. He makes at once his prompt, yet firm choice, between God and the world. He lingers no longer in reluctant hesitation. He seeks no excuse, no compromise. He pleads not even for delay. But at once and for ever, he consents to break off all connection with the world's temptations, and to remove his feet as far as possible from the fair, but fatal paths, in which before he was wont to go astray. He feels his own weakness too, and therefore, industriously avails himself of all the means of grace. By holy meditation,—by frequent retirement,—by the reading of the Scriptures,—by unceasing prayer, he strives to fortify his still feeble resolution, and to keep out of his mind all thoughts, and all desires, in the least connected with his former evil course. He shuns his old companions, and attaches himself to persons of sound religious views. He avoids every place, every amusement, every pursuit, which may tend, however remotely, to remind him of former liberties, and excite again the lusts of his unrenewed nature; and he labours so to busy himself in works of holy obedience, as to leave no leisure for his inclinations to wander. He starts at the slightest approach to excess. He is always watchful, always on the alert, and being ever sensible of his liability to relapse, he never, for an instant, loses his devoted reliance on the Saviour, never forgets to look to Him, who alone can carry on the good work begun in his soul.

Thus warily, thus humbly, thus devoutly—trusting nothing to his own good dispositions, trusting all to Him who delivers from evil—thus does he for a time go on, and so long does he continue to walk both wisely and safely.

But soon his evil heart of unbelief tempts him again to depart from the living God. He finds that by divine grace, his rigid self-discipline and his pious care have been in some degree successful. He finds, or fancies he finds, his character to be now completely and fairly changed. He thinks, therefore, that he may now calculate somewhat on the sincerity of his repentance, on the sound-

ness of his principles, and the strength of his newly acquired taste for the beauty of holiness; his newly formed habits of self-government and self-command. His conversion has been fully tried and proved; he has ceased to do evil, he has learned to do well. What need, then, he asks himself, of all that timid caution, which might be prudent, perhaps, in the infancy of his religious convictions, but which may surely be dispensed with now, when these convictions have attained their full and vigorous maturity? Why should he still be so very careful and scrupulous? There cannot, he may flatter himself, there cannot now be much danger of his yielding tamely to the slightest solicitations of appetites which he has learned to subdue, or pleasures which he has been brought to abhor, or companions whose friendship he has long ago renounced. There seems, too, to be something weak and cowardly in his thus timorously confining himself within so narrow a circle of formal trenchments and defences; why not venture boldly to cast aside his reserve, and go forth and mingle a little more freely with the world, and so boldly put to the test his repentance and his faith?

Thus, the penitent is unwarily betrayed by the very speciousness of his penitence, and that feeling of false shame, which is weak man's weakest point. He begins to relax at times his vigilance; to approach a little more nearly and less timidly the scenes and the circumstances of his former sinful pleasures. And as, perhaps, no immediate or serious harm may follow, he is fatally encouraged to venture still more confidently. He gradually and almost insensibly diminishes the fervour and the frequency of his devotions,—the pure sincerity of his single trust in God; and step by step he proceeds, from caution to negligence, from negligence to rashness, till the feeble barrier is at last broken down, and one sad moment serves at once to prove the madness of his high and proud self-confidence, and to blast the fruits of all his watching and his prayers. He finds his old enemy—the evil habit, the unruly passion which once subdued him, and which now, he thought, he had at last subdued—he finds it still much stronger than he imagined; lurking insidiously within him, even when he seemed to have wholly rooted it out; ready to take advantage of the least departure from strict discipline, and to start up again as fresh and strong as ever. He finds, that however fair the show of reformation might be, yet, when he trusted in his own heart, he was indeed a fool.

II. Another practical and experimental proof of the wise man's assertion in our text, we have, in the various turns of the believer's struggle with indwelling sin. The sins under this head referred to, are not, as in the former instance, sins apparently forsaken, into which the penitent may relapse, but rather sins which we may be even now vainly struggling to forsake—the sins which do most easily beset us. Thus, to select one example, which may easily be applied to

other cases: We are sensible, perhaps, of a particular defect in our character—a certain unbecoming and unchristian quickness of temper, we shall suppose—a hastiness to take offence—a disposition easily fretted by disappointment, or irritated by petty provocations. This may be our besetting sin, our special infirmity, over which we have most occasion to lament. For we feel, it is presumed, the absolute necessity of getting the better of this infirmity, and it is no mere careless wish with us, but an earnest and anxious desire, to acquire that charity which beareth all things. We feel that this blemish, however trifling it might appear to a worldly eye, forms a serious barrier of separation between us and the love of God; that there can be no solid comfort to our souls, as long as this one sin prevails within us. Hence we turn our attention particularly to this most assailable point in our characters, this doubtful quarter, this, our weak and vulnerable side. We strive to fortify and secure it, by devout resolutions, by fervent appeals to God, by a holy and watchful jealousy of ourselves. Every day, as we rise in the morning, we determine to keep a stricter guard on our temper than before, and to let no earthly consideration overthrow our meekness, and our settled equanimity; and aware of our weakness in the hour of danger, and well remembering our many falls and failures in time past, we form our determination humbly and piously, in the shape of a prayer, rather than a vow, that so it may have a chance of being all the better kept.

Thus far all is well—thus wisely do we begin the day. But then, no sooner do we enter on its ordinary occupations, than we allow our minds to be absorbed in the busy tumult of society—to be hurried away by the engrossing eagerness of worldly hopes and fears. At intervals, perhaps, we pause one instant, to bestow a passing thought on our danger and our infirmity—to recollect the morning's resolution—to repeat hastily the morning's prayer. But again we rush heedlessly on, and at the very moment, perhaps, when we fancy ourselves most secure—when we have just successfully resisted some really severe trial of our patience, and are congratulating ourselves with soothing self-complacency on this flattering proof of our amendment, little grateful to Him to whose grace we owe it, and little dreaming that we are even then more in need of his grace than ever,—in such a proud moment of premature and unseasonable triumph, some trifling inconvenience, some accidental provocation, some petty annoyance, some slight domestic discomfort, scarcely worthy of a single serious thought, may gain an easy victory over our unguarded temper, and cast us down at once, from the height of our rash self-confidence, to the depths of mortified dejection and despair.

III. In illustrating this maxim, we may pass from the Christian's continual struggle with the sin that dwelleth in him, to the resolute stand which he is called upon to make against the evil that is in the world. Here our propensity to trust in our own

hearts finds much excuse in that vague and indeterminate generality with which God has seen fit to give us rules and directions in this particular. There is nowhere in his word—which is the only rule of our conduct—there is nowhere laid down, any distinct and well-defined line of separation between the things which are, and the things which are not consistent with our Christian profession. "Love not the world, neither the things of the world"—"Be not conformed to the world,"—are, indeed, emphatic commandments. But then our Lord himself came eating and drinking. He countenanced no useless austerity. He intended that his followers should not be taken out of the world, but should live and act, for his glory, in the world. We *must* join in the affairs of men, and we may be quite sure that we are not forbidden to join also in their pleasures. The point is, how far we may safely do so; and on this point much is necessarily left to the prudence and discretion of each believer.

Now, as this liberty is probably left to us, in part at least, for the very purpose of proving our wisdom, so, in the exercise of it, we find large occasion for displaying our folly. Instead of walking humbly and fearfully with our God, in the midst of an evil generation, as a due sense of our frailty and our dependence would lead us to do, we seem rather disposed to give free scope to our desires of growing conformity to the world, confident in our supposed ability to stop short at any time, and say to our wildest passion, "Thus far shalt thou go, and no farther." In this too, as in the other instances, we are commonly betrayed, by gradual steps, into that confident pride which goeth before a fall. We begin, of course, very smoothly and plausibly—we make our first experiment with certain little liberties and compliances, in themselves very harmless, which interfere not perceptibly with the delicacy of our feelings, and the general regularity of our conduct. All seems as decent, and proper, and correct, as in the days of our most rigid and scrupulous precision. We are thus encouraged to unbend, yet a little more, the strict severity of our notions. For we must live as others do, we must accommodate ourselves, in some degree, to the views and practices of our associates. Still there is no very sensible diminution of our religious zeal—our devotion in prayer—our pious trust in God. We gather courage apace—presently we become liberal enough to smile at our former strait-laced scruples, and venture a sly remark on the conscientious but absurd and antiquated peculiarities of those whom we were wont to reverence. Still all seems well—we are merely growing more enlightened, and more free from narrow-minded prejudices. We gradually change our tone;—and speak of human frailty,—not as once we did, with the view of humbling our pride, and confirming our watchfulness, and rendering our prayers more earnest for that grace which is made perfect in weakness—but as a palliation or excuse for what we call our trivial, and natural, and venial failings. We begin to regard with an in-

pliant eye compliances and offences from which once we would have shrunk in disgust or in horror. Thus, imperceptibly, we lose our hold of the divine support, for we cease to care much whether we are supported or not. We tamper with temptation—we linger on the very verge of pollution, and become familiar with crime—we gaze on the forbidden region of delights, till our desire is kindled,—we nurse and foster our desire, as nearer and nearer we advance, and stretch out our hand, to touch, to handle, to snatch a trembling joy; and still enlarging, and yet again enlarging, the circle in which we move, we retire to a greater distance from our Saviour's love, and make new encroachments and new inroads on the accursed border. Confessing that our corrupt inclinations still long for certain forbidden indulgences, we yet heedlessly loiter still, within sight and within reach of the glittering prize, though we feel our longing becoming daily more intense, and our power to resist it daily giving way. But why trace farther the ungrateful picture? The end may be too probably foreseen. We shall have to thank that love which we despise, and certainly not the strength of our own hearts in which we trust, if, by some seasonable interposition, we are roused to a sense of impending ruin, ere we are hurried on, as the holy David was, by the irresistible impatience and impetuosity of passion, from heedlessly yielding to the first irregular suggestions of appetite, to the crimes of adultery, and cold-blooded treachery, and deliberate and cowardly murder.

IV. One other instance of this folly we may mention: Our proneness to rely on the amount of our attainments, the sufficiency and the stability of our own conscious and confirmed integrity. For so perverse, so ingenious in its flatteries is our self-love, that the very experience which we may have had of the efficacy of divine grace, is made a reason why we should cease to trust in it; that those very attainments in goodness for which we confess ourselves to be wholly indebted to our God, furnish a pretence for imagining now that we can do without his help. We readily acknowledge, that except the Lord had been on our side, we could never have advanced so far. But then we think that all the difficulty is now fairly past—that what remains of our course is smooth and easy—that the first impulse and the proper bias having been given, the ball will roll on, as of its own accord, to the appointed mark. So that, in the very same instant, we shall render thanks most humbly, for the past influences of the Holy Ghost, who has in part sanctified us, and yet secretly and practically cherish the delusion, that the work of our sanctification, thus auspiciously and promisingly begun, will, without any anxiety on our part, or any feeling of helpless dependence, naturally and quietly go on to perfection;—forgetting that still, to the very last, as it is God who must work in us both to will and to do of his good pleasure, so we must continue, while we work out our own salvation, to do so with fear and trembling.

It is thus that a little calm weather causes us to dwell securely, taking no thought of our crazy state, and making no provision for the storm that may be coming. The goodly summer show of our many Christian decencies deceives us, lulls us into negligence, and insensibly leads us to rely on what we are, and not on that grace which has made us what we are. No doubt, if our vigilance were still awake, we might see in our religious principles, strong as they seem, many symptoms of remaining frailty. But to such hints we are willingly blind. We easily forget the imperfection which adheres to our best services and our best qualities, and please ourselves with the idea, that some one favourite Christian virtue, at least, is now strong enough for any emergency. And from the very instant in which such an idea begins to prevail within us, that particular virtue may be pronounced the feeblest and the most precarious of all that we have. A slight change of circumstances—some very trifling accident, unforeseen and unexpected—a new temptation suddenly assailing us—may lay the proud structure in the dust, and teach us how vain it is to trust in any degree of excellence, in any height of Christian perfection, and to lose sight of Him, from whom that very excellence derives all its stability, in whom alone we can hope to continue for a single hour free from deadly sin. It is in this way that the very best qualities of the very best men, become, in one sense, the means of their fall—when they become the ground of their self-confidence—when they beguile them into the rash delusion of trusting in grace already received, rather than in grace every instant promised. The zeal of Peter was no doubt sincere, when he said to his Master,—“Though I should die with thee, yet will I not betray thee.” Nor was it a cold or lukewarm zeal which would have called forth his sword in his Master's defence. Yet his assurance failed him in the hour of trial, for it rested on himself alone. Warned as he was, he rushed heedlessly into danger, and fell the victim of his folly in trusting in his own heart. Even the meekness of Moses—of him concerning whom we have divine testimony, that he was “very meek above all men which were upon the face of the earth”—even his meekness was not proof against all provocation. On one memorable occasion, at the Waters of Strife, his passion was kindled, so that he spake unadvisedly with his lips;—which one offence, we know, deprived him of the glory of leading the Israelites into the land of promise. And the single instance of the Syrian Hazeel, who, when Elisha with tears foretold his future cruelties, with the honest indignation of conscious honour, repelled the charge, “Is thy servant a dog, that he should do this thing?” the recollection that this very man no sooner heard that he was destined to be King of Syria, than the lust of empire made all his goodness melt away, and turned him at once into a traitor, an assassin, and a tyrant,—this one instance were enough to convince us, that not the best of all our good dispositions is in any case trust-worthy

—that the heart is indeed deceitful above all things—that he who trusteth in its fairest promises, will too surely, in an hour when he thinketh not, find that his trust has been vain, and himself a miserable fool.

By these, then, and other similar instances, may the folly of trusting in our own hearts be evinced; and thus, by practical experience may the fact be proved, that if we are to stand at all, we must stand by Faith; since in the very instant of our forgetting Him who is the object of our faith, and becoming fearless and high-minded, in that very instant we are almost sure to fall. Let us then learn in time the lesson of that distrust in ourselves, which must lie at the very foundation of our faith in the Lord Jesus, that “walking wisely we may be delivered.” For this is the moral which the wise man in our text suggests. He would not discourage or deter us—he would not fill us with anxious fears—he would not make us conscious of sin and of weakness, and then leave us doubtful of pardon and of help—he would not have us shrink from any one of the duties or the trials to which we are called. But he would have us walk wisely, circumspectly, cautiously, yet boldly, with our eyes turned away from ourselves to God; and he assures us then of safety and deliverance. He would have us cherish a practical and habitual sense, not merely in general of the frailty of human nature, but in particular, of our own infirmity and our own helplessness. He would have us, not merely at intervals, acknowledge our dependence upon God, and then go away to live in forgetfulness of him, as if the fact of our having confessed our weakness and implored his help in the morning, would operate as a charm to save us during all the thoughtless hours of the busy day. He would have us at all times, in business and in pleasure, at home and abroad, in all our concerns, carry about with us a settled conviction of the folly of trusting in our own hearts. For it is folly, and it must be ruin.—What else is it, indeed, that lures and betrays to destruction the thousands who, like Felix, put away from them the word of truth that would make them tremble and repent? Day after day, they go on in their carelessness,—indifferent about religion, and the purifying influence of its faith and its hopes. Do they mean to go on thus for ever? Surely they contemplate a future change, either sudden and abrupt, or gradual and insensible. The evil is, that they know not their own utter inability to make that change themselves. They intend not to live always, at least they intend not to die, unconverted, unsanctified. But fondly, madly, they would persuade themselves, that they can convert and sanctify their own souls, at whatever time, and in whatever manner they may find it necessary or convenient. This is the delusion which they cherish—this the false confidence which soothes them in their delay. They trust in their own hearts, in their natural goodness, in their strength of principle, their resolution, their honour, their promise of stedfast amendment. But they grasp a lie in their

right hands. The heart is not good. We cannot make it, we cannot keep it good. It is the work of God; and our sole resource is, to seek Him while he may be found—to embrace the mercy and the grace of his gospel—to enter into covenant with Him, that he may be our God, that he may dwell in us, that he may redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works. In faith, therefore, let us walk humbly with our God, let us watch and pray continually that we enter not into temptation, since however willing the spirit may be, yet the flesh is weak. “Trust ye then in the Lord alone for ever, for in the Lord Jehovah is everlasting strength.” Amen.

#### PRAYER TO THE DEAD.

BY THE REV. ROBERT M'CHEYNE.

It is very interesting to compare the accounts which different missionaries give of different people and their superstitions, in order to find out the identity of human nature that runs through them all.

The following extract is from the Journal of the Rev. Mr Nicolayson, once the fellow-student and roommate of Gutzlaff, now labouring most faithfully in the cause of Christ, among the Jews, in “the City of the Great King.”

“I engaged with Rabbi S. in a discussion on the practice of Jews praying on the graves, which he admitted to have two intents, as stated in the Testament, 1. That we may be the more forcibly reminded of the fact that we are but dust and ashes, and fast returning to that original of our existence as to the body, that we may be the better prepared to make this humiliating confession of Abraham in our prayer before the Holy One. And, 2. That we may thus avail ourselves of the intercession and merits of our sainted forefathers. In reference to this last motive for this practice, I expressed to him my deep and sincere regret, to find the Jews thus given over to those very superstitions which have so sadly disgraced so great a portion of the nominally Christian Church. He tried to excuse this by saying, that it is not taught as a doctrine of divine authority, nor the practice enjoined as a necessary duty, but only encouraged as tending to minister consolation to the distressed mind. I contrasted it with the Old Testament doctrine of justification, and the utter worthlessness of human merits upon this point. He endeavoured to lessen the force of this contrast, by referring to Moses' appeal to Abraham, Isaac, and Jacob, in his intercessions for the people. But this was easily obviated by the fact, that, in the first place, it is not to the merits of these patriarchs, but to God's free promise to, and covenant with, them, that this appeal is made; and, in the next place, that it is not the justification of Israel he here pleads for, but the conversion of the threatened punishment of blotting them out, which might have seemed inconsistent with that covenant. In fact, that very generation perished in their sins. Rabbi S. was convinced that both the practice and principle of prayer to the dead, are inconsistent with the pure principles and worship of the Scriptures.

“Feb. 24, 1835.—Visited the tomb of Huldah the prophetess—Jews have free access to it, and we found several here saying their prayers.”

Now, if we leave this interesting Missionary, and his labours of love, among the broken-off branches of God's olive-tree, and follow his fellow-student to the scene of his labours in an opposite region of the globe—among

the Chinese, a people who seem to have nothing in common with the Jew—we shall find a strange identity of superstition. The following extract is from "Abeel's Residence in China," an interesting little work:—

"According to the superstitious custom of the Chinese, they have just been paying their annual visit to their departed relatives; repairing their tombs; decorating the surrounding spots with coloured papers; offering sacrifice to their manes, and attending to numerous rites, which they conceive to be becoming in the living, and not only gratifying to the dead, but quite necessary to their comfort. The more wealthy erect on these occasions booths on the hills, assemble their kindred, prepare a sumptuous entertainment, provide candles, incense, gold and silver paper, suits of clothes and other articles, which, being converted by the operation of fire into smoke, pass, they imagine, into the world of spirits. There they kneel and pray to this effect:—'We, a multitude of children, grandchildren, and other descendants, now, on such a day, have come hither to worship at our ancestors' tumuli. We pray, that by the protection of our ancestors, we may become prosperous, and that their descendants may be constantly supported.' Even those who profess to believe the doctrine of spiritual annihilation or metempsychosis, are among the most scrupulous in their offerings to the dead. It appears to be a very prevailing opinion, that the spirit, or one of the spirits, as they believe in a plurality, continues in the vicinity of the dispossessed body; that the sympathy between them remains almost as perfect as before their separation; and that the comfort of the living agent is materially affected by the regard shown to it, or to its decaying companion by earthly relatives. The idea of having none to sacrifice at their tombs, and supply them with such things as they are supposed to need in the invisible state, is abhorrent to a Chinaman."

Leaving the cemeteries of the Chinese, let us enter into the temples of the Roman Catholic all over the world, and still do we find the prayer ascending to the dead. Nay, there we find what we did not before, an assembled conclave of men, declaring, with an assumed tone of infallibility, "that the saints do pray for men, that it is profitable to invoke them, and to have recourse to their prayers and assistance." And further, hurling an anathema on those who say, "that their relics and sepulchres ought not to be honoured."

Truly, Satan is "Prince of the Power of the Air," for his delusions spread wherever there is air for man to breathe. Ask the Jew, the Chinese, the Romanist, why he lifts up unholy hands in prayer to the dead, "intruding into those things which he hath not seen?" The Jew will appeal to the Talmud, the Chinese to some Antediluvian lawgiver, the Romanist to tradition and the Church, as authorities for the practice, and perhaps they are all equally successful in the appeal. But might not an intelligent child point out a primary authority, whence these authorities derive all their information and all their power,—namely, the natural heart "led captive by Satan at his will," the fleshly mind which puffs up with vanity the poor children of darkness, ignorant of or despising, "the ONE Mediator between God and Man?"

#### THE SOLEMN LEAGUE AND COVENANT.

It gives us great pleasure to lay before our readers a spirited historical account of that act hallowed in the recollection of Scottish Christians, the signing of the Solemn League and Covenant. The account is taken

from a recently published work containing much valuable information, entitled, "The Life and Times of Alexander Henderson," by the Rev. John Aiton, Minister of Dolphinton. The narrative is as follows:—

"Wednesday the 28th day of February, 1638, was a proud day for Henderson, and one of the most memorable mentioned in the history of that period. By this time the Presbyterians had crowded to Edinburgh to the number of sixty thousand; and, to give all solemnity to the occasion, a fast had been appointed to be held in the Church of the Greyfriars. All were astir by the morning's dawn; the Commissioners of Barons were early met, and about half-past eight, Rothes and Loudon joined them.

"It was agreed, that 'all the rest of the barons and gentlemen that wer in toune sould meitt in the Greyfreer Kirk, be two hours in the afternoon, whar Rothes and Loudon sould meitt with them,' to sign the Covenant. This union, the great pillar of strength to the cause, having been thus effected with perfect harmony amid a world of difficulties, was the occasion of vast joy to all concerned.

"Long before the appointed hour, the venerable Church of the Greyfriars, and the large open space around it, were filled with Presbyterians from every quarter of Scotland. At two o'clock, Rothes, Loudon, Henderson, Dickson, and Johnston, arrived with a copy of the Covenant, ready for signature. Henderson constituted the meeting by prayer, 'very powerfullie and pertinentlie' to the purpose in hand. Loudon then, in an impressive speech, stated the occasion of their meeting. After mentioning that the courtiers had done every thing in their power to effect a division among the Presbyterians, and when thus weakened to introduce innovation, and that they should therefore use every lawful means for keeping themselves together in a common cause, he said, that in a former period, when Papal darkness was enlightened only from the flaming faggot of the martyr's stake, the first Reformers swore in Covenant to maintain the most blessed word of God even unto the death. In a later period, when apprehensions were entertained of the restoration of Popery, King James, the nobles, and people throughout every parish, subscribed another Covenant, as a test of their religious principles. The Covenant, now about to be read, had a similar object in view, and had been agreed to by the Commissioners. In conclusion, he, in their name, solemnly took the Searcher of Hearts to witness, that they intended neither dishonour to God, nor disloyalty to the King. The Covenant was next read by Johnston, 'out of a fair parchment, about an elne squair.' When the reading was finished, there was a pause and silence still as death. Rothes broke it, by requesting that if any one of them had objections to offer, he would now be heard. They were told, that if these objectors were of the south and west country, they should repair to the west end of the Kirk, where Loudon and Dickson would reason with them; but if they belonged to the Lothians, or to the country north of the Forth, they were to go to the east end, where he and Henderson would give them every satisfaction. 'Feu comes, and these feu proposed but feu doubts, which were soon resolved.' These preliminaries occupied till about four o'clock, when the venerable Earl of Sutherland stepped forward, and put the first name to the memorable document. Sir Andrew Murray, minister of Ebdy, in Fife, was the second who subscribed. After it had gone the round of the whole Church, it was taken out to be signed by the crowd in the churchyard. Here it was spread before them like another roll of the prophets, upon a flat grave-stone, to be read and subscribed by as many as could get near it. Many, in addition to their name, wrote, *till death*, and some even opened a

vein, and subscribed with their blood. The immense sheet in a short time became so much crowded with names on both sides throughout its whole space, that there was not room left for a single additional signature. Even the margin was scrawled over; and as the document filled up, the subscribers seem to have been limited to the initial letters of their name. Zeal in the cause of Christ, and courage for the liberties of Scotland, warmed every breast. Joy was mingled with the expression of some, and the voice of shouting arose from a few. But by far the greater portion were deeply impressed with very different feelings. Most of them, of all sorts, wept bitterly for their defection from the Lord. And in testimony of his sincerity, every one confirmed his subscription by a solemn oath. With groans, and tears streaming down their faces, they all lifted up their right hands at once. When this awful appeal was made to the Searcher of Hearts, at the day of judgment, so great was the fear of again breaking this Covenant, that thousands of arms which had never trembled even when drawing the sword on the eve of battle, were now loosened at every joint. After the oath had been administered, the people were powerfully enjoined to begin their personal reformation. At the conclusion, every body seemed to feel that a great measure of the divine presence had accompanied the solemnities of the day, and with their hearts much comforted and strengthened for every duty, the enormous crowd retired about nine o'clock at night. Well, indeed, might Henderson boast, in his reply to the Aberdeen doctors, 'that this was the day of the Lord's power, wherein we saw his people most willingly offer themselves in multitudes, like the dew-drops of the morning—this was indeed the great day of Israel, wherein the arm of the Lord was revealed—the day of the Redeemer's strength, on which the princes of the people assembled to swear their allegiance to the King of kings.'

"Next day, 1st of March, some of the leading Presbyterians went to Tailor's Hall, where the ministers who had more recently come to town were met. Here again the doubts of every one were stated with freedom, and after having been removed by arguments similar to those already detailed, about three hundred of the clergy added their names. The Covenant was next carried round the city, and signed by many who could not attend the day before. On this occasion, it is said that a multitude of women and children followed it weeping and praying. Some of the nobles took a copy with them wherever they went, and solicited the subscription of those whom they met. On the Friday, a copy for signature was transmitted to every shire, bailiery, and parish. In the country, it was everywhere received as a sacred oracle. Much more than was necessary has been said on both sides, in an angry spirit of controversy, about children being allowed to subscribe. In answer to these imputations, Rothes expressly asserts, that only the hands of those who were admitted to the Sacrament were allowed to be put to the parchment. It has also been often asserted by the Court historians, and was complained of by the Marquis of Hamilton, that coercive measures were used to procure names; and that several who refused at Glasgow, St Andrews, and Lanark, were not only threatened, but beat into compliance. It cannot be denied, that some who had the management of the subscriptions in the country carried their preposterous zeal too far—that non-conforming ministers, who after exhortation still refused to subscribe, were 'dismayed' by Presbyterians—and that even personal compulsion was resorted to in some instances. In fact, both Rothes and Baillie lament that their good cause had been thus hurt by ungodly violence. But it is by no means true, that these disorders were encouraged by the leaders, or that they were even exercised to any considerable extent. The testimony of Rothes, Henderson, and Baillie, is surely conclusive on

this point. All classes of the community were admitted, and public notaries were at hand to act for those who could not write; but so far from the unwilling being forced to subscribe, they were not, even after consenting, admitted to enjoy the privilege. Every body was not allowed to come forward. No distinction was made in point of rank or circumstances, but there was in respect of character and conviction. Some men, says Henderson, of no small note, offered their subscription, and were refused, till time should prove that they joined from love to the cause, and not from the fear of men. No threatenings were used, except those of divine judgment; nor force, except that of reason. The matter was so holy, says Rothes, that they held it to be irreligious to use wicked means for advancing so good a work. Baillie says, that they had no remedy for such unhappy grievances, till the law was made patent. 'I was present,' says Livingstone, 'at Lanark, and several other parishes, when on Sabbath, after the forenoon's sermon, the Covenant was read and sworn, and I may truly say, that in all my lifetime, excepting at the Kirk of Shotts, I never saw such motions from the Spirit of God. All the people generally and most willingly concurred. I have seen more than a thousand persons all at once lifting up their hands, and the tears falling down from their eyes; so that through the whole land, excepting the professed Papists, and some few who adhered to the prelates, people universally entered into the Covenant of God.' The writer of the Edinburgh Collections not only bears testimony in similar terms to the manner in which the Covenant was signed and sworn in the Greyfriars and College Kirks of Edinburgh, but he asserts that, on Sunday the 28th April, the Communion was solemnly given to the people in these two kirks, according as it was given before the Assembly at Perth, after twenty years interruption. The same writer states, that there were about this time many Jesuits in Scotland, who laboured by argument and gold to make converts. One of them, called Abernethy, made an open recantation in the Greyfriars Church. On the day following that on which the Jesuit was converted, Lindsay, a minister from the north, who had long refused to subscribe the Covenant, preached in the same church. In the end of his sermon, he declared that for a long time he was in a great wrestling with the doubts of his own conscience; thereafter calling sundry times with fervent prayer to God to resolve his mind, he at length got resolution to his conscience to yield and subscribe, which he did. And he stated in his sermon, that since his subscription, he had such comfort in his mind as he was not able to express, and that for all the earth he would not turn back. All this he declared with tears in his eyes, attesting God for the verity of it, to the great consolation of all who heard him."

#### CHRISTIAN TREASURY.

*Christian Light.*—There is a spirit of light and knowledge flows from Jesus Christ into the souls of believers, that acquaints them with "the mysteries of the kingdom of God," which cannot otherwise be known. And this spirit of knowledge is withal a spirit "of holiness;" for purity and holiness are likewise signified by this "light." He removed that huge dark body of sin that was betwixt us and the Father, and eclipsed Him from us. The light of his countenance "sanctifieth by truth;" it is a light that hath heat with it, and hath influence upon the affections, warms them towards God and divine things. This darkness here, is indeed the shadow of death, and they that are without Christ, are said, till he visit them, "to sit in darkness and in the shadow of death," Luke i. 79; so, this "Light is life," John i. 4; it doth enlighten and enliven, begets new actions and motions in the soul. The right notion that a man hath of things as they are, works upon him, and stirs him

accordingly, thus this light discovers a man to himself, and lets him see his own natural filthiness, makes him loathe himself, and fly from himself,—run out of himself. And the excellency he sees in God and his Son Jesus Christ, by this new light, inflames his heart with their love, fills him with estimation of the Lord Jesus, and makes the world, and all things in it that he esteemed before, base and mean in his eyes. Then, from this light arise “spiritual joy and comfort,” which are frequently signified by this expression, as in that verse of the Psalmist, (the latter clause expounds the former,) “Light is sown for the righteous, and joy for the upright in heart!” Psal. xvii. 11. As this “kingdom of God’s dear Son,” that is, this kingdom of “light,” hath righteousness in it, so it hath “peace and joy in the Holy Ghost.” Rom. xiv. 17. It is a false prejudice the world hath taken up against religion, that it is a sour melancholy thing; there is no truly lightsome and comfortable life but it. All others, have they what they will, live in darkness; and is not that truly sad and comfortless? Would you think it a pleasant life, though you had fine clothes, and good diet, never to see the sun, but still to be kept in a dungeon with them? Thus are they who live in worldly honour and plenty, but still without God; they are in continual darkness with all their enjoyments.

It is true, the light of believers is not here perfect, and therefore neither is their joy perfect; it is sometimes overclouded; but the comfort is this, that it is an everlasting light, it shall never go out in darkness, as it is said, in Job xviii. 5, “the light of the wicked shall;” and it shall within a while be perfected; there is a bright morning without a cloud that shall arise. The saints have not only light to lead them in their journey, but much purer light at home, “an inheritance in light.” Col. i. 12. The land where their inheritance lieth is full of light, and their inheritance itself is light; for the vision of God for ever is that inheritance. That city hath no need of the sun, nor of the moon, to shine in it, for “the glory of the Lord doth lighten it, and the Lamb is the light thereof.” Rev. xxi. 23. As we said, that uncreated Light is the happiness of the soul, the beginnings of it are our happiness begun; they are beams of it sent from above, to lead us to the fountain and fulness of it. “With Thee,” says David, “is the fountain of life, and in Thy light shall we see light.” Psal. xxxvi. 9.—LEIGHTON.

*Effects of Faith.*—If I look into the Gospel glass, my looking is a figure of my faith; for unless I look I can neither see Christ nor myself. When I look, what do I see? Christ crucified, and God in Christ reconciling the world unto himself. My eyes, my soul, are fascinated with wonder and solemn delight. My heart melts, my eyes overflow; my head is as water while I look on Him whom I have pierced. The burden of guilt gently unlooses and rolls into his quiet sepulchre, and the peace of God calms all the tumult of my breast. For a season, I am so engaged in the contemplation of the heavenly vision, that I have no leisure to consider myself; but at length I catch a glimpse of my own countenance and image. I recognise the same features, but how wonderfully are they changed; what a spirit is lighted up in these faded eyes! Peace is enthroned on the brow so lately wrinkled by care—celestial splendours play upon my temples—all my gaping wounds are healed, and not a scar is left behind. My tattered filthy rags are exchanged for a robe made white in the blood of the lamb. Immortal vigour braces every nerve, I tread in air, and Abba, Father, bursts spontaneously from my loving heart.—MELVILLE HOANE.

The prayer of all should be, “Lord Jesus, as thou hast got death, and him that hath the power of death, under thy feet, even so, Lord, put them under ours.”—ROMAINE.

*Man’s Disease, and the Gospel Remedy.*—Man, in his original state, was the object of the kind regards of the Supreme Being—he knew and loved his Creator—he was innocent, obedient, and happy. His state and character were in perfect harmony, and calculated to perpetuate each other. His intellectual and moral faculties were in complete unison. He was good and he was happy—and his goodness and happiness were plainly fitted, by their re-acton, to secure an indefinite progress in both. “How is the gold become dim—how is the pure gold changed!” Man the sinner, is the object of the righteous displeasure of the Moral Governor of the world. He misconceives the true character of God, and hates him—he violates his law, and renders himself miserable. Guilt, ignorance, error, depravity, misery—these are the leading characteristics of man in his present state. These circumstances bear the same relation to each other that their opposites did in the primeval state. Ignorance, and error, and depravity lead to guilt. Guilt perpetuates and increases ignorance, error, and depravity; and all work together with a fearfully systematic regularity and certainty of result, in sinking man in a bottomless pit of degradation and wretchedness. The machinery of man’s constitution remains, in a great measure at least, unaltered, but it has got under a malignant influence—and works as steadily and powerfully in destroying, as under a happier influence it would have done in perfecting his moral nature.

If these views are correct, it follows, of course, that there must be system and order in any dispensation, or series of dispensations, which has for its object the restoration of human nature,—there must be something, which, according to the laws of the divine moral government, shall lay a foundation for a change of man’s relations in reference to the supreme Being—there must be something, which, according to the laws of the human constitution, will effect a complete transformation of the character—and these, whatever they may be, may be expected to have a close connection. The Bible is substantially a revelation of such a restorative dispensation,—an account of the way in which ignorant, guilty, depraved, miserable man may, in a consistency with the perfections of the divine character, and the principles of his own constitution, be forgiven, and be made truly wise, and good, and happy for ever. In that revelation which contains a detail of those divine dispensations, which have the restoration of man for their object, we are led to anticipate, and we do not anticipate in vain, certain grand principles which bind together what, at first view, may appear unconnected statements, and give a character of consistent regularity to the whole.—REV. JOHN BROWN.

*Edification.*—I read in a learned Physician, how our provident mother, Nature, foreseeing men (her wanton children), would be tampering with the edge-tools of minerals, hid them far from them in the bowels of the earth, whereas she exposed plants and herbs more obvious to their eye, as fitter for their use. But some bold empiricks, neglecting the latter (as too common), have adventured on those hidden minerals, oftentimes (through want of skill), to the hurt of many, and hazard of more.

God, in the New Testament, hath placed all historical and practical matter (needful for Christians to know and believe), in the beginning of the Gospel. All such truths lie above ground, plainly visible, in the literal sense. The prophetic and difficult part comes in the close. But though the Testament was written in Greek, too many read it like Hebrew, beginning at the end thereof. How many trouble themselves about the Revelation, who might be better busied in plain Divinity! Safer prescribing to others, and practising in themselves positive piety, leaving such mystical minerals to men of more judgment to prepare them.

## SACRED POETRY.

## THE DEATH OF THE RIGHTEOUS.

How fair and how lovely it is to behold  
The sun in its splendour approaching the west!  
Its race is near run, and, refulgent as gold,  
It glides through the ether, as hastening to rest.  
It sinks—but in sinking 'tis only to rise,  
Its splendour and glory afresh to display;  
It sets—but in other and far distant skies,  
It rises and reigns in the brightness of day.  
Yet far more resplendent than this is the scene  
Of the good man approaching the confines of time,  
All loving, all peaceful, all calm and serene,  
He passes away with a brightness sublime.  
He dies—but no pencil can ever display  
The splendour and glory that burst on his sight,  
As, guided by angels, he speeds on his way,  
Through the portals of praise to the temple of light.

J. HARRIS.

## MISSIONS.

Light for the dreary vales  
Of ice-bound Labrador!  
Where the frost-king breathes on the slippery sails,  
And the mariner wakes no more;  
Lift high the lamp that never fails,  
To that dark and sterile shore.  
Light for the forest child!  
An outcast though he be,  
From the haunts where the sun of his childhood smiled,  
And the country of the free;  
Pour the hope of Heaven o'er his desert wild,  
For what home on earth has he?  
Light for the hills of Greece!  
Light for that trampled clime,  
Where the rage of the spoiler refused to cease  
Ere it wrecked the boast of time;  
*If the Moslem hath dealt the gift of peace,  
Can ye grudge your boon sublime?*  
Light on the Hindoo shed!  
On the maddening idol-train,  
The flame of the suttee is dire and red,  
And the fakir faints with pain,  
And the dying moan on their cheerless bed,  
By the Ganges laved in vain.  
Light for the Persian sky!  
The sophy's wisdom fades,  
And the pearls of Ormus are poor to buy  
Armour when Death invades;  
Hark! hark!—'tis the sainted Martyr's sigh  
From Ararat's mournful shades.  
Light for the Burman vales!  
For the islands of the sea!  
For the coast where the slave-ship fills its sails  
With sighs of agony,  
And her kidnapped babes the mother wails  
'Neath the lone banana tree!  
Light for the ancient race  
Exiled from Zion's rest!  
Homeless they roam from place to place,  
Benighted and oppressed;  
They shudder at Sinai's fearful base;  
Guide them to Calvary's breast.  
Light for the darkened earth!  
Ye blessed, its beams who shed,  
Shrink not, till the day-spring hath its birth,  
Till, wherever the footstep of man doth tread  
Salvation's banner, spread broadly forth,  
Shall gild the dream of the cradle-bed,  
And clear the tomb  
From its lingering gloom,  
For the aged to rest his wearied head.

SIGOURNEY.

## THE BLIND GIRL TO HER MOTHER.

MOTHER, they say the stars are bright,  
And the broad Heavens are blue—  
I dream of them by day and night,  
And think them all like you.  
I cannot touch the distant skies,  
The stars ne'er speak to me—  
Yet their sweet images arise,  
And blend with thoughts of thee.  
I know not why, but oft I dream,  
Of the far land of bliss;  
And when I hear thy voice, I deem,  
That Heaven is like to this.  
When my sad heart to thine is pressed,  
My follies are forgiven,  
Sweet pleasure warms my beating breast,  
And this I say is Heaven.  
O, Mother, will the God above  
Forgive my faults like thee?  
Will He bestow such care and love  
On a blind thing like me?  
Dear Mother, leave me not alone!  
Go with me, when I die—  
Lead thy blind daughter to the throne,  
And stay in yonder sky.

Anonymous.

*Jerusalem.*—We have viewed Jerusalem from different stations, have walked around it, and within it, and have stood on the mount of Olives, with Josephus' description of it in our hands, trying to discover the hills and valleys as laid down by him, near 1800 years ago; and after all our research, we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age; but who still retains some general features, by which we recognise her as the person who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City, which was once "the perfection of beauty, the joy of the whole earth."—PLINY FISK.

*The Continent.*—The Rev. S. Dwight, at the anniversary of the Bible Society in London in 1825, stated, that after a particular examination of the booksellers' shops in fifty towns upon the Continent, he only found the Scriptures in two instances; the one a Bible in ten folio volumes, the other merely the four Evangelists

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THOUGHTS ON THE DEATH OF  
THE RIGHTEOUS.

BY THE REV. JOHN A. WALLACE,  
*Minister of Hawick.*

CONSTITUTED as this world is, the true believer cannot remain here, and at the same time be completely happy. He may have undergone a most decided change of mind, through the regenerating influence of God's Holy Spirit;—he may have escaped in a great measure from corruptions, by which, at a former period, he was held in a state of the most galling bondage;—and, through the power of a vigorous faith, he may have gained many signal victories over the world, and the flesh, and the devil;—and by these means, the highest principles of Christianity may have been brought to a state of great maturity within him; but still, it is quite clear, that no succession of victories which it is possible for him to gain, and no degree of advancement which it is possible for him to reach, can exempt him altogether from the manifold evils which are incident to this present state of existence. Even though his faith should be as strong and as steadfast as it has ever been in the case of the noblest Christian, there will, nevertheless, be much in his own experience to convince him, that this is not his rest; that his heaven is not to be found on this side of the grave; that the consummation of his peace is to be reserved for the perfection of a loftier and a holier world. Indeed, it is one of the great laws of Christianity, that just in proportion to his progress in the path of holiness, will be the clearness of his perception in regard to the evil and hateful-ness of sin. Thus, the man who is the most distinguished Christian, who has risen to the highest and the holiest walks of the Christian life, and reached to the remotest distance from the vanities and the pollutions of the world, and breathed most freely of the spirit of heaven, is just the man, who, of all others, is the most sensitively alive to its intolerable abominations. And were he to be doomed to live for ever in the present world, and at the same time, to be perpetually advancing in the graces of the Holy Spirit, it would be to him a state of the most galling and insupportable bondage. Hence, we hear of an ancient saint exclaiming, amid the darkness of an ancient dispensation,—“I would

not live always, for my days are vanity;” nay, rising superior to the horrors of death and the grave, “For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and not for another, though my reins be consumed within me.” Words these which are followed up by the language of the noblest apostle, under a clearer and a more glorious dispensation. “Oh wretched man that I am! who shall deliver me from the body of this death:” “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus our Lord.” In fact, there can be no relief for the Christian but a complete change of scene, as well as a complete change of nature. He must not only be regenerated in the spirit of his mind, but he must be taken away from the evil of the present world. Therefore, there is a breaking down of the mortal tabernacle,—a separation of the spiritual from the material,—a disruption of the soul from the body, that the one may return straightway unto God who gave it, and the other be purified in the grave for the glories of a new and endless life.

Behold, then, the righteous man and the merciful conflicting with the troubles of this mortal state—harassed, and tempted, and dispirited—toiling amidst the storm, and crouching beneath the agonies of death, and let your prayers and your sympathies be his. But behold him with his eyes closed, lying in his loneliness on the bed of death, sleeping in Jesus; and rejoice ye with exceeding joy. For the man truly hath gone to his rest. His day of trial, and of conflict, and of suffering, is past for ever. Even the frail and mortal body—the occasion of so much anxiety—the instrument of so much sin, is ransomed from all its troubles; and though sad be the transition through which it is destined to pass, *that* nevertheless is the cause of no annoyance to the spirit itself. The spirit hath left it to its rest, “in the sure and certain hope of a glorious resurrection from the dead.” And the spirit itself, freed from the gross impedi-

ments of its material tenement, hath returned unto God, and is walking onwards, and within the veil, and without interruption, and everlastingly, in its own uprightness.

How magnificent the prospect to every true believer! To think of the independence of the immortal and imperishable spirit—its capacity for thought and for enjoyment, even when the tabernacle in which it once lived, and acted, and breathed, is wasting away and perishing in the dust—the vital energy of a spirit that needs no refreshment and no repose any more for ever! How vivid the light which it throws over the gloom and the desolations of the grave! And how glorious the transition from the body resting in the grave, as if it were purifying itself from its corruptions, and reposing in peacefulness after all the toils of its mortal conflict—the transition from the body, to the untired and untiring spirit, escaped from its fetters, ransomed from its pollutions, walking onwards for ever in its uprightness!

In penning these thoughts, we cannot refrain from adverting to a very solemn and most affecting dispensation of divine Providence, to which our attention has been lately called, and which ought to make a very deep impression on the mind of every one. We refer to the death—the sudden death of one of the brightest and the most illustrious ornaments of the Church of Christ—one of the most eminent and distinguished men of God—a man, certainly, of whom it may be truly said, that he hath entered into peace, that he is now resting on his bed, that he is walking in his uprightness.

Is there a man in Scotland, whose spirit does not thrill with emotion at the mention of the name of M'Crrie—the Historian of the Reformers of Italy and of Spain—the Historian of the Martyrs of Scotland—the Historian of the immortal Knox—a man who, in his day and generation, has done the mightiest service to the cause of the Reformation—to the cause of the Church of Christ?

His memory deserves to be held in sweet and fragrant remembrance in the spirit of every patriot—of every member of the Church—of every man of God. That man of high and masculine intellect, who had been drinking deeply into the spirit of the martyrs, and ennobling his mind with the philosophy of history, and commanding universal admiration by the mastery of his genius, the independence of his principles, and the strength, and the sterling worth, and the high honour of his character—that man, on whose lips, so late as the Lord's day previous to his decease, his own devoted flock were hanging with the liveliest interest, as he was discoursing to them of the great realities of an eternal world, and who, two days after, was walking abroad amid the light of day—that man, with all his greatness, and with all his accomplishments, is now gone from us, like a shadow that declineth. God looked upon him in the strength of his manhood, in the maturity of his character, in the glory of his renown. He passed by him as he was walking by the way. He touch-

ed him with his hand. And in the lapse of a few hours, the fashion of his countenance was changed—the light of his keen eye quenched—the thoughts of his bright intellect had perished—his family, his brethren, his flock, were all left behind—his labours in the cause of the Reformation were interrupted—his station in the Church of Christ was abandoned—the place of his own sanctuary left desolate—and, mighty and matchless as he was, behold him now, stretched out upon his bed, amid the stillness and the helplessness of death.

Oh, Death! thou art a mighty conqueror—Thou destroyest the hopes of man—Thou respectest not the persons of any—Thou preyest upon the strongest and the healthiest of the sons of men—And beneath thy sceptre, the most admired and the best beloved are arrested, cut down, and withered. But the dust *alone* of the mortal and the material tabernacle is thine. The *spirit* is beyond thy power—the spirit is free—the spirit returneth unto God!

Oh, Christianity! at the grave where the mighty are fallen, thy glory is most glorious of all—Thou revivest the hope which death seemed to have destroyed—Thou pourest the balm of consolation into the heart which death seemed to have broken—Thou watchest over the dust which death seemed to have claimed as his own—Thou walkest in thy majesty over the silent and the solitary domain of the grave, marking and numbering the dead that are in the Lord, shedding the radiance of a soft and tranquillizing light over all that land, though else it were but the land of darkness, as of Darkness itself; and crying with the voice of a conqueror, mightier than the King of Terrors, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth her dead." "I will ransom them from the power of the grave; I will redeem them from death: Oh death! I will be thy plagues! Oh grave! I will be thy destruction!"—"Blessed then are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Until the day of Christ they shall "rest in their beds, each one walking in his uprightness." And then "in a moment, in the twinkling of an eye, at the last trump, shall the dead be raised, and this corruptible shall put on incorruption, and this mortal shall put on immortality, and then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

#### A PASTOR'S SKETCHES.\*

No. I.

(*Memoir of John J\*\*\*\*\*, a Christian Peasant.*)

I HAD not been many days admitted to my charge as minister of a parish not far from Edinburgh, when the name of John J—— was read out in Church as "in great distress, and desiring to be remembered in prayer."

\* The reason for withholding the name in all articles of this nature must be obvious; and we are sure that our readers will not perceive such authentic sketches with less interest, because they are presented in an anonymous form.—Ed.

Receiving this as an intimation that a visit from his parish minister would not be unwelcome, I went next day to his cottage, and found him laid in an enclosed bed, where, on first entering from the clear light of day, he was but dimly visible. The first sound of his voice was enough to awaken an interest in him. He spoke in a soft and placid tone, and his words were in the language of Canaan. As my eye gradually adapted itself to the light of the cottage, I perceived by and by an old man, verging upon fourscore years. His tremulous frame showed that the hand of God had smitten him with palsy, while his countenance reflected the expression of an inward serenity and benevolence. Having been paralytic for three long years, he met every repeated stroke of his disease as the messenger of death, and at the time I saw him, he conceived that his departure was at hand. Yet the prospect excited in him no disquietude or dismay, and his blessed composure, as soon became apparent, was not the effect of stupor or insensibility, but of that precious faith in Christ, who hath overcome death, and who alone can deliver men from the fear of death. Having learned, during our conversation, that he had passed many sleepless days and nights, I asked him how he occupied his thoughts the while? "In meditating on his Word," was his reply. "On what part of Scripture have you more recently been meditating?"—"On the sixth and seventh of John's Gospel—a part of Scripture which I have often found very comfortable." These chapters he had perfectly committed to memory, as well as many other favourite passages, and when unable to read, was wont to recal them, to nourish and refresh his soul. After repeating a few of those verses with a propriety and simple pathos, which marked beyond the possibility of mistake his relish of the Truth, he said, "That is a comfortable Scripture. I have often been instructed and comforted by it in the night seasons."

The secret of its happy influence upon his heart was soon explained. "For," said he, "I make a point, in reading or remembering Scripture, to take every word as from the mouth of Christ; this fills up the gap between the dead letter and the living Author, so that it comes with greater power and preciousness to the heart." This observation struck me as indicative of great simplicity and strength of faith in his own mind, and as supplying a most useful hint to every one for the more impressive and profitable reading of the Word of God. I do not doubt, but that every man who is taught of God, and reads the Bible in the exercise of a true faith, will, like this good old man, more or less closely to connect divine truth with its divine Author. But it must be feared, also, that many set themselves to read their evening and morning portion in the closet or family, without being careful to bring God near while they read, or bearing solemnly in mind that it is God who speaks to them. As many as complain that the Scripture has little power over their conduct, and little preciousness to their hearts, will find, if they inquire, that their experience is to be referred to this cause; and the man who will adopt the method of this simple peasant, and "make a point" of hearing the voice of Christ in every command, and invitation, and promise of the written Word, will find himself bound by its commands, encouraged by its invitations, and comforted and refreshed by its exceeding great and precious promises. It was no doubt owing to this truly Christian exercise of mind, that, as this man told me, and often repeated to the praise of God's love and faithfulness, "he was never left without something to comfort him." He found no full and unfulfilling consolation in meditating on God's Word, that those sleepless nights, which are so often the subject of complaining among the old and infirm, were to him seasons of positive enjoyment. "I enjoy wanting sleep," said he to me on one occasion, "for when I doze, my thoughts wander, and are unprofitable.

But when I cannot sleep, I can think; and it is never but some word is given me to comfort me."

From my first interview with this humble Christian, I felt strongly drawn to him; and as his advanced age and shattered frame precluded all hope that I should know him long, I left him with the purpose of soon repeating my visit.

After a brief interval, accordingly, I went back to his cottage, and found that the violence of his disease had passed away. He was now seated by the fire, in his wooden chair, a fir table at his side, and his Bible, his constant companion and counsellor, laid upon it. His conversation on this and other occasions, has escaped my memory. I remember well, however, it was always such as to evince, that his devotion was not like that of some who may be met with confined to a sick or dying bed, but the fixed habit of his renewed nature.

Though he was not given to speak of himself, but would have dwelt continually on the Scriptures, their gracious Author, and his great dependence on them for occupation to his mind, and encouragement to his hope, I became acquainted by degrees with his simple history. He was born in the parish where he lived and died. In his eleventh year he was left an orphan, and was received into the house and service of an uncle, who appears to have been a man of piety, and attentive to the Christian education of his children and household. From this early period, John received no more schooling. He continued in his uncle's house till his seventeenth year, when he left it for another service, which, as the country phrase goes, "promised to do more for him." In this humble capacity he spent his life, and, like a man of unambitious and contented mind, made very few changes in the course of it, his terms of service being ten, or thirteen, or seventeen years. Indeed he said to me, that he never was in the place in which he was not comfortable. And why should his experience in this respect be so widely different from that of thousands and tens of thousands in the present day, who are "given to change," who find nothing right, and none who use them well, go where they will, and who fit from one service to another, in the vain hope of "bettering themselves?" The cause was not in his condition, but in his disposition. He possessed a humble mind. He had learned, in whatever state he was, "therewith to be content." "It is no every thing that puts John about," said one of his neighbours. Another, in somewhat peculiar, but expressive phrase, said of him, "He is a contented piece of flesh." This disposition might, to some degree, be the gift of nature, but in the beautiful and blissful extent in which it reigned in his bosom, it was the result of Christian principle, the fruit of his filial confidence, and of his heavenly hope.

From various little circumstances which he mentioned to me, I have reason to believe that his mind had been brought under the influence of Christianity in early life. He told me, indeed, "he did not remember the time when he was without the fear of God." How far it was allowed its just practical influence upon him through life, I am not able to determine. I remember one or two little incidents of his early life, which he repeated to me, and which, if they exhibit the deficient power of right and conscientious principle, serve at the same time to evince the presence and operation of grace in his soul. On one occasion, he broke through a garden hedge to steal gooseberries, but ere he had completed his transgression, conscience resumed its power, and he drew back his hand already stretched out to the tempting bush. His own words were, "restraining grace held my hand, and I went back the way I came without touching a berry." Men who estimate sin by its visible effects rather than by the sanctity of the law it violates, or the majesty of the Lawgiver on whose authority it tramples, may be apt to ascribe the feelings of this good man for his deliverance from this sin to a

weak or scrupulous conscience. But if ever the Spirit of God visit their hearts as a spirit of conviction, and lead them to see sin in its own intrinsic odiousness, they will feel that it is only the fool who can mock at any sin, however little, and that deliverance from any act of that deceitful and ensnaring evil which seduces the transgressor from bad to worse, till he fall into ruin, is, indeed, the cause of thanksgiving to God, through whom we stand. St Augustine, whose youth was spent in ungodliness, but whose age was happily as signally eminent for Christian character, dwells with frequent and bitter expressions of penitential sorrow upon the very sin for his preservation from which this man gave God the praise. If the sin, as committed, sowed the seed of such grief and bitter regret, not less, surely, ought preservation from it, as remembered, to be made the cause of gratitude and praise.

Another instance of the sins of his youth I may mention, for the sake of shewing how unhappy he was in sinning. A companion of his being about to leave the parish on the Lord's day, he was prevailed on to accompany him into an inn by the way-side to take a parting glass. He had no sooner yielded to solicitation, however, than he was filled with remorse and shame. "I could not look the people in the face whom I met going to church, I was so ashamed," said he, and from that day to the last hour of his life, he steadily avoided all such profanation of the Lord's day. It is, alas! but too evident, that in our day such conduct is not so feared or shunned by multitudes of both sexes. The suburbs of our cities are thronged with young people, who spend great part of their Sabbaths in the taverns, and who meet the returning worshippers unabashed. Alas! their steps take hold on hell. They stand on the brink of a steep and dangerous descent, and are ready to fall into deepest ruin. O that they had more of that tender watchful conscience which would give them no rest until they were recovered out of the snare of the devil. O that they had more of that resolved purpose, which would embolden them to say to all who would seduce them to such profanation of the holy Sabbath,—“Depart from me, ye wicked men, for I will keep the commandments of God.”

While it appears from the incidents just mentioned, that this man feared the Lord from his youth, I am disposed to think, that his years of trouble, the last four years of his earthly life, were the season of his most signal progress in the life of grace. During this time, he was relieved from labour—his sole occupation was reading the Scriptures, and storing his mind with their precious truths; and indeed I have seldom seen a man, who might with so much truth have adopted the words of the Psalmist, “O how love I thy law, it is my meditation all the day.” When he began to speak on this theme, it was as the letting out of water. An allusion to a Scripture text often gave occasion to the repetition of an entire chapter, with a propriety, and pathos, and unction which only a deep experimental sense of its meaning and preciousness could produce. And indeed, there was a consistency and a finish about his simple character, which shewed that the Gospel had come to him not in word only, but in power, and that his whole man was cast into and formed upon its pure and elevating truths.

During his last illness, he exhibited a fine instance of the triumph of faith over the severities of bodily pain, and the terrors of approaching death. Though he suffered much, there did not one word of complaining escape him. On one occasion, his wife said to him, “You seem to suffer greatly;” he replied, “But I suffer not from the hand of man; when I suffer much, much comfort comes on the back of it, for the hand of my friend in heaven is laid upon me, and strikes (strokes) my wounds.” In speaking to me of his losses and afflictions in his family, he at once appeared to lose sight and feeling of them; and with tremulous, yet triumphant accents, exclaimed, “Children die—friends die—

comforts die—I die; but the Lord liveth, and blessed be my rock, and let the God of my salvation be exalted.” Speaking to me of his poverty, I said to him, “You, John, know what this means; I know thy poverty, but thou art rich.”—“Yes,” said he, “and it is all through Him, who, though rich, yet for our sakes became poor, that we, through His poverty, might be rich.” Speaking of his prospects, he assumed the language of the apostle. “I know that when the earthly house of this tabernacle shall be dissolved, I have a building of God, eternal in the heavens;” and as if catching the spirit of triumph from the expression of his confidence, he proceeded to give utterance to it in these other words of Paul, “O death, where is thy sting! O grave, where is thy victory!” I asked him if he used this language to express his own experience, he said, “he did.”—“Like Paul, then, you must be willing to depart?”—“Yes, Sir, to tell you my mind, I am at this moment more willing to depart and leave the world, than I was ever willing or anxious about anything in the world; for, blessed be His name, He has reconciled himself to me as my Saviour and my friend, and why should I desire to linger here?” This blessed confidence was not the feeling of the moment, strong when death seemed distant, feeble when it drew near. It was the unshaken, and almost uninterrupted state of his mind. One morning when I asked him how he felt, he answered, “I am wading among thorns and briars; but there is light above, and soon shall I see face to face, and shall behold His glory.” But though he had an hour of conflict, he had not one moment of distrust or terror. Even in the depth of his trouble, he held fast his confidence and hope. Another morning, he said to me, “I have had a sweet visit from my Lord.” I asked him to explain it, but he said, “I cannot, it is not lawful for me to utter it.” While he lay in this state of assured confidence and joyful hope, the gable of his house fell down, and threw the family into great consternation. Notwithstanding of his great nervous debility, he felt no disquiet or alarm. “We need na fear,” said he to his wife, who was much flurried by the accident,—“we need na fear, we are under the shadow of the Almighty.”—“Ye hae strong confidence, John,” said she. “Na,” Mally, said he, “I hae a stronger tower.” It is not easy to find, as it appears to me, a more beautiful specimen of the self-renouncing spirit of the Christian than this language manifests. It is as if he had said, don't admire my fortitude; consider rather who sustains and protects us, and wonder rather it is not greater both in you and me. In this state of mind he continued to the end. “How poor would I be to-day,” said he, on one of the last days of his life, “without Christ. Blessed be He who has revealed his glorious Gospel to me.” I shall not soon forget the last articulate words I heard him speak. On my asking him once again the ground of his hope for eternity, he summoned up his little remaining strength to a last effort, and his voice swelling into animation and pathos, which gave a character of sublime and most melting eloquence to his words, he replied, “Christ is my hope, I have no righteousness of my own; blessed be He, for the fountain opened in his blood. On Him I depend for my salvation. Through Him I look for justification at the Father's judgment-seat. From Him I trust to have a place among the spirits of the just in the New Jerusalem, where I shall sing for ever and for ever the new song, ‘Worthy is the Lamb that was slain, to receive honour and blessing, and glory and praise.’”

On the morning of this day, as his wife informed me, he had asked the day of the week. On his being told it was Friday, he said, “Then I hae now but two days and little more to suffer, before I shall be at rest.” It fell out according to his presentiment. On the evening of the Sabbath, John entered into rest. “Mark the perfect man, and behold the upright, for the end of that man is peace.”

## REMARKS ON ISAIAH, CHAPTER XVIII.

The following exposition is taken from the elaborate Dissertation of Bishop Horsley, the finest specimen perhaps extant, of profound and sagacious Scripture criticism. Instead of the Bishop's own translation of the chapter, excellent as it is, we prefer giving the authorized version, as it stands in our common Bibles, only arranging it in lines, according to the manner of Hebrew poetry. In the first verse, we change "Woe to" into "Ho!" a change justified in the notes. In the second verse, we omit the word "saying," which our translators have supplied, printing it as usual in italics, to shew that it is not in the original. In the same verse, as well as in the last verse, instead of "a nation meted out," we say, with Bishop Horsley, "a nation expecting, expecting." And in the fourth verse, instead of "I will consider in my dwelling-place," we adopt, as more correct, the rendering suggested by our translators themselves in the margin, "I will regard my set dwelling-place," "I will cast my eye upon my prepared habitation."—Horsley. In these slight variations, we adhere to the text of the authorized version.

1. Ho! Land shadowing with wings, which art beyond the rivers of Ethiopia,
  2. That sendest ambassadors by the sea  
Even in vessels of bulrushes upon the waters!  
Go, ye swift messengers,  
To a nation scattered and peeled,  
To a people terrible [or wonderful] from their beginning hitherto,  
A nation expecting, expecting, and trodden down,  
Whose land rivers have spoiled.
  3. All ye inhabitants of the world, and dwellers on the earth,  
See ye, when He lifteth up an ensign on the mountains,  
And when He bloweth a trumpet, hear ye.
  4. For thus the Lord [*Jehovah*] said unto me,  
"I will take my rest (and yet I will regard my set dwelling-place)  
Like a clear heat upon herbs, [or, just before lighting,]  
Like a cloud of dew in the heat of harvest."
  5. For afore the harvest, when the bud is perfect,  
And the sour grape is ripening in the flower,  
He shall both cut off the sprigs with pruning-hooks,  
And take away and cut down the [useless] branches.
  6. They shall be left together unto the fowls of the mountains  
And to the beasts of the earth;  
And the fowls [*birds of prey*] shall summer upon them, [it, i. e., *God's dwelling-place*, v. 4.]  
And all the beasts of the earth shall winter upon them.
  7. In that time shall the present be brought  
Unto the Lord [*Jehovah*] of Hosts;  
[*The present*] of a people scattered and peeled,  
Even of a people terrible from their beginning hitherto,  
A nation expecting, expecting, and trodden under foot,  
Whose land rivers have spoiled—[*shall be brought*]  
To the place of the name of the Lord of Hosts,  
Mount Zion.
- "It has been assumed by most interpreters, 1st, that the principal matter of this prophecy is a woe, or judgment; 2dly, that the object of this woe is the land of Egypt itself, or some of the contiguous countries; 3dly, that the time of the execution of the judgment was at hand, when the prophecy was delivered.

"I set out with considering every one of these assumptions as doubtful; and the conclusion, to which my investigations bring me, is, that every one of them is false. First, the prophecy indeed predicts some woeful judgment. But the principal matter of the prophecy is not judgment, but mercy; a gracious promise of the final restoration of the Israelites. Secondly, the pro-

phesy has no respect to Egypt, or any of the contiguous countries. What has been applied to Egypt is a description of some people, or another, destined to be principal instruments in the hand of Providence, in the great work of the resettlement of the Jews in the Holy Land; a description of that people, by characters by which they will be evidently known, when the time arrives. Thirdly, the time for the completion of the prophecy was very remote, when it was delivered, and is yet future; being indeed the season of the Second Advent of our Lord."

Ver. 1. "*Ho*" land.—"Many interpreters render the exclamation by 'Wo to'—But the particle is not necessarily comminatory. Sometimes it is an exclamation of surprise; and very often it simply calls persons at a distance: and so it is to be taken here."

"*Shadowing with wings*."—"The shadow of wings is a very usual image in the prophetic language, for protection afforded by the stronger to the weak. God's protection of his servants is described by their being safe under the shadow of his wings. And in this passage the broad shadowing wings may be intended to characterise some great people who should be famous for the protection they should give to those whom they received into their alliance."

"*Beyond the rivers of Ethiopia*."—"The land of Cush in holy writ (commonly rendered Ethiopia) is properly that district of Arabia where the sons of Cush first settled. But as this race multiplied exceedingly, and spread, not only into other parts of Arabia, but eastward, round the head of the Persian Gulf, to the confines of Susiana; and westward, across the Arabian Gulf, into the region since called Abyssinia; the land of Cush is often taken more largely. The rivers of Cush in this place, may be either the Euphrates and the Tigris on the east, or the Nile, and its adjacent streams on the west. But which of these are meant, it must be left for time to shew."

Ver. 2. "*That sendest ambassadors by the sea*."—"Messengers in this place, in the English, might be better than ambassadors; for the original word may be taken for persons employed between nation and nation, for the purposes either of negotiation or commerce."

"*In vessels of bulrushes*."—"Navigable vessels are certainly meant; and if it could be proved, that Egypt is the country spoken to, these vessels of bulrushes might be understood literally of the light skiffs, made of that material, and used by the Egyptians upon the Nile. But if the country spoken to be distant from Egypt, vessels of bulrush are only used as an apt image, on account of their levity, for quick-sailing vessels of any material. The country, therefore, to which the prophet calls, is characterised as one, which in the days of the completion of this prophecy, should be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world with expedition and security, and in the habit of affording protection to their friends and allies. Where this country is to be found is not otherwise said, than that it will be remote from Judea, and with respect to that country, beyond the Cushean streams."

"*Go, ye swift messengers*."—"The word 'saying' has been inserted in our public translation, and many others of a late date, upon a supposition that the words which follow, 'Go, ye swift messengers,' &c. are a command given by the people, called to in the first verse, to messengers sent by them. But it should rather seem, that the command to the swift messengers is the prophet's command, that is God's command by the prophet; and that the swift messengers to whom the command is given, are the very people called upon in the first verse; who by their skill in navigation, and their perpetual voyages to distant parts were qualified to be swift carriers of the message. First, the prophet calls upon this peo-

ple; he summons them to attend to him; then he declares for what immediate purpose they are summoned, viz. to be the carriers of a message."

"To a nation scattered and peeled."—"The first participle, 'scattered,' or 'dragged away,' may be applied to a people forcibly torn from their country, and carried into captivity. And the second, 'peeled,' or 'plucked,' may be applied to a people plundered of their wealth, and stripped of their power. Or, as the word is sometimes used for the plucking of the hair of the beard in contumely, it may be applied figuratively to a depressed people, treated every where with insult and indignity. Thus both these participles may be more naturally applied to the Jews in their present condition, than to any other nation of any other time."

"To a people terrible from their beginning hitherto."—"To a people terrible,' &c.—'to wit, the Jews,' says the annotator in the English Geneva Bible, 'who, because of God's plagues, made all other nations afraid of the like; as God threatened.' The word, if I mistake not, is applicable to whatever excites admiration or awe. And the people of the Jews have been from their very beginning, are at this day, and will be to the end of time, a people venerable in a religious sense, awfully remarkable, on account of the special providence visibly attending them."

"A nation meted out and trodden down," "or literally rendered, according to the ancient translations, 'A nation expecting, expecting, and trodden down.' Now, are not the Jews, I would ask, in their present state, a nation 'expecting, expecting, and trampled under foot?' still without end expecting their Messiah, who came so many ages since, and everywhere trampled under foot, held in subjection, and generally treated with contempt? And is not this likely to be their character and condition till their conversion shall take place?"

"Whose land the rivers have spoiled."—"Rivers,' i. e. the armies of conquerors, which long since have spoiled the land of the Jews. The inundation of rivers is a frequent image in the prophetic style for the ravages of armies of foreign invaders. (Isaiah, viii. 7, 8.)

"Thus it appears that the description of the people to whom the swift messengers are sent, agrees most accurately in every particular with the character and condition of the dispersed Jews, a nation dragged away from its proper seat, and plucked of its wealth and power; a people wonderful, from the beginning to this very time, for the special providence which ever has attended them, and directed their fortunes; a nation still lingering in expectation of the Messiah, who so long since came, and was rejected by them, and now is coming again in glory; a nation universally trampled under foot; whose land, 'rivers,' armies of foreign invaders, the Assyrians, Babylonians, Syromacedonians, Romans, Saracens, and Turks, have overrun and depopulated.

"We have now heard messengers summoned; we have heard a command given to them to go swiftly with the message; we have heard the people described to whom the message was to be carried. It might be expected we should next hear the message given to the messengers in precise terms. But in prophecy, the curtain (if the expression may be allowed) is often suddenly dropped upon the action that is going on before it is finished, and the subject is continued in a shifted scene, as it were, of vision. In the present instance, the scene of messengers sent upon a message is suddenly closed with this second verse, before the messengers set out, before even the message is given to them. But the new objects which are immediately brought in view evidently represent under the usual emblems of sacred prophecy, other parts of the same entire action, and declare with the greatest perspicuity the purport, the season, and the effect of the message. An ensign or standard is lifted up on the mountains; a trumpet is blown on the hills: the

standard of the cross of Christ; the trumpet of the Gospel. The resort to the standard, the effect of the summons, in the end will be universal. A pruning of the vine shall take place after a long suspension of visible interpositions of Providence, just before the season of the gathering of the fruits. Fowls of prey and wild beasts shall take possession of Jehovah's dwelling-place. But at that very season, when the affairs of the church seem ruined and desperate, a sudden reverse shall take place. The people to whom the message is sent, shall be conducted in pomp, as a present to Jehovah, to the place of his name, to Mount Zion."

Ver. 3. "See ye—hear ye," or, "shall see—shall hear."—"The prophecy announces a display of God's power and providence which should be notorious to the whole world, and particularly, I think, alludes to a renewed preaching of the Gospel with great power and effect in the latter ages."

Ver. 4. "For thus the Lord," &c.—"This verse seems to describe a long suspension of the visible interpositions of God in the affairs of this world and in favour of his people; during which, however, his providence is not asleep; he is all the while regarding his set dwelling-place—i. e., Zion, directing every thing to the ultimate prosperity of his people, and to the universal establishment of true religion."

"The Lord takes his rest, like a clear heat upon herbs," or "a parching heat just before lightning."—"The stillness of that awful pause is described under the image of that torpid state of the atmosphere in hot weather which precedes a thunder-storm, when not a gleam of sunshine breaks for a moment through the sullen gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no rippling wave curls upon the sleeping surface of the waters; the black ponderous cloud covering the whole sky seems to hang fixed and motionless as an arch of stone, Nature seems benumbed in all her operations. The vigilance nevertheless of God's silent providence is represented under the image of his keeping his eye, while he thus sits still, upon his prepared habitation. The sudden eruption of judgment threatened in the next verse, after this total cessation, just before the final call to Jew and Gentile, answers to the storms of thunder and lightning which, in the suffocating heats of the latter end of summer, succeed that perfect stillness and stagnation of the atmosphere. And as the natural thunder at such seasons is the welcome harbinger of refreshing and copious showers, so it appears the thunder of God's judgments will usher in the long desired season of the consummation of mercy. So accurate is the allusion in all its parts."

Ver. 5. "He shall cut off the sprigs, and take away the branches."—"These words express not simply sprigs and branches, but 'useless shoots,' 'luxuriant branches,' which bear no fruit, and weaken the plant; and properly such shoots and branches of a vine. A vine, in the prophetic language, is an image of the church of God; the branches of the vine are the members of the church; and the useless shoots and unfruitful luxuriant branches are the insincere nominal members of the church; and the pruning of such shoots and branches of the vine is the excision of such false hypocritical professors, at least the separation of them from the church by God's judgments. This verse therefore, and the following, clearly predict a judgment to fall upon the church for its purification, and the utter destruction of hypocritical professors of the truth.

"The time is fixed in the beginning of this verse, 'For afore the harvest,' &c. This pruning will immediately precede the harvest and the ingathering. The season of the harvest and of the gathering of the fruit is the prophetic image of that period, when our Lord will send forth his angels to gather his elect from the four winds of heaven; of that period, when a renewed preaching of the Gospel shall take place in all parts of the

world, of which the conversion of the Jews will perhaps be the first effect.

Ver. 6. "*They shall be left together,*" &c.—"That is, the shoots and branches cut off as unfruitful and useless shall be left."

"*Summer upon them—winter upon them.*"—"The pronoun of the third person in the original is singular, 'it.' The true antecedent of this singular pronoun in the original is the word, 'my dwelling-place,' in verse 4; which dwelling-place may be understood literally of Mount Zion. It was a prevailing opinion in the primitive ages that Antichrist's last exploit would be, to fix his seat of empire on that holy spot, where he would ultimately perish."

Ver. 7. "*In that time shall the present be brought,*" &c.—"*In that time.*"—Immediately after this purgation of the church, at the very time when the bird of prey, with all the beasts of the earth, Antichrist with his rebel row, shall have fixed his seat between the seas, in the holy mountain, 'a present shall be brought,' &c. the nation, described in verse 2, as those to whom the swift messengers are sent, after their long infidelity, shall be brought as a present unto Jehovah. (Compare chap. lvi. 20.) They shall be converted to the acknowledgment of the truth, and they shall be brought to the place of the name of Jehovah, to Mount Zion; they shall be settled in peace and prosperity in the land of their original inheritance.

"This then is the sum of this prophecy, and the substance of the message sent to the people dragged about and plucked. That in the latter ages, after a long suspension of the visible interpositions of Providence, God, who all the while regards that dwelling-place, which he never will abandon, and is at all times directing the events of the world to the accomplishment of his own purposes of wisdom and mercy, immediately before the final gathering of his elect from the four winds of heaven, will purify his church by such signal judgments as shall rouse the attention of the whole world, and in the end strike all nations with religious awe. At this period the apostate faction will occupy the Holy Land. This faction will certainly be an instrument of those judgments by which the church will be purified. That purification therefore is not at all inconsistent with the seeming prosperity of the affairs of the atheistical confederacy; but after such duration as God shall see fit to allow to the plenitude of its power, the Jews converted to the faith of Christ will be unexpectedly restored to their ancient possessions.

"The swift messengers will certainly have a considerable share as instruments in the hand of God in the restoration of the chosen people. Otherwise, to what purpose are they called upon (verse 1) to receive their commission from the prophet? It will perhaps be some part of their business to afford the Jews the assistance and protection of their fleets. This seems to be insinuated in the imagery of the 1st verse. But the principal part they will have to act will be that of the carriers of God's message to his people. This character seems to describe some Christian country, where the prophecies relating to the latter ages will meet with particular attention; where the literal sense of those which promise the restoration of the Jewish people will be strenuously upheld; and where these will be so successfully expounded as to be the principal means, by God's blessing, of removing the veil from the hearts of the Israelites.

"Those who shall thus be the instruments of this blessed work, may well be described in the figured language of prophecy as the carriers of God's message to his people. The situation of the country destined to so high an office is not otherwise described in the prophecy than by this circumstance, that it is 'beyond the rivers of Cush:'—that is, far to the west of Judea, if these rivers of Cush are to be understood, as they have been generally understood, of the Nile and other Ethiopian

rivers; far to the east, if of the Tigris and Euphrates. The one or the other they must denote, but which, is uncertain. It will be natural to ask, of what importance is this circumstance in the character of the country, which, if it be any thing, is a geographical character, and yet leaves the particular situation so much undetermined, that we know not in what quarter of the world to look for the country intended, whether in the East Indies, or in the western parts of Africa or Europe, or in America? I answer, that the full importance of this circumstance will not appear till the completion of the prophecy shall discover it. But it had, as I conceive, a temporary importance at the time of the delivery of the prophecy, namely, that it excluded Egypt.

"The Jews of Issiah's time, by a perverse policy, were upon all occasions courting the alliance of the Egyptians, in opposition to God's express injunctions by his prophets to the contrary. Issiah therefore, as if he would discourage the hope of aid from Egypt at any time, tells them that the foreign alliance which God prepares for them in the latter times, is not that of Egypt, which he teaches them at all times to renounce and to despise, but that of a country far remote; as every country must be that lies either west of the Nile or east of the Tigris."

#### DOGS IN EASTERN CITIES.

BY THE REV. ROBERT JAMESON,  
*Minister of Westruther.*

It is scarcely possible for an European to form an idea of the intolerable nuisance occasioned in the villages and cities of the East, by the multitude of dogs that infest the streets. The natives, accustomed from their earliest years to the annoyance, come to be regardless of it; but to a stranger these creatures are the greatest plague to which he is subjected; for, as they are never allowed to enter a house, and do not constitute the property of any particular owner, they display none of those habits of which the domesticated species among us are found susceptible, and are destitute of all those social qualities which often render the dog the trusty and attached friend of man,—the lively companion,—the faithful guardian, and the favorite on every hearth. Instead of the gentle, attractive, and almost rational creature he appears to be among us, the race seems wholly to degenerate in the warm regions of the East, and to approximate to the character of beasts of prey, as in disposition they are ferocious, cunning, blood-thirsty, and possessed of the most insatiable voracity: and even in their very form, there is something repulsive; their sharp and savage features; their wolf-like eyes; their long hanging ears; their straight and pointed tails; their lank and emaciated forms, almost entirely without a belly, give them an appearance of wretchedness and degradation, that stands in sad contrast with the general condition and qualities of the breed in Europe. They are almost wholly outcasts from human habitations; and, consequently, in Asiatic countries, the beautiful traits of canine fidelity and attachment are altogether unknown. There the hand of man is seldom extended to offer the stroke or the morsel of kindness; and the creature that receives or snatches it from the unwilling hand, would, in a few hours after, if an opportunity offered, mangle and devour the corpse of his benefactor without the smallest repugnance. These hideous creatures, dreaded by the people for their ferocity, or avoided by them as useless and unclean, are obliged to prowl about everywhere in search of a precarious subsistence; and, as they have never been subjected to any discipline, and run generally in bands, their natural ferocity, inflamed by hunger, and the consciousness of strength, makes them the most troublesome and dangerous visitors to the stranger who unexpectedly finds himself in their neighbour-

hood, as they will not scruple to seize whatever he may have about him, and even in the event of his falling, and being otherwise defenceless, to attack and devour him. It is chiefly, however, at night, that these prowlers are the most formidable; for even those which lie during the heat of the day, lazy, inactive, and scarcely raising their head to growl at the passenger who may have chanced to trample on them, run about, whenever the shades begin to fall, and the inhabitants to disappear from the streets, and are so intolerable by their perpetual din, and their sudden and furious attacks, that it is an attempt never made without the greatest risk, to walk abroad at night, and without sufficient protection. This circumstance, which is frequently noticed by travellers in the East, may be illustrated by an incident described in a very lively manner by the French traveller Denon. It occurred on the day of his entry into Alexandria, when that city was stormed by the French in the late war, and having omitted to take with him some necessary articles of clothing, he had gone for that purpose to his ships, and was returning considerably later than he had anticipated to the city, which he found totally deserted; the stillness of midnight prevailing, and not a glimmer of light, but what was afforded by the stars and clear atmosphere of the climate. He had not proceeded far, when he was met by a troop of furious dogs, who attacked him from the streets, the doors and the low roofs of the houses, with so much ferocity, as almost to deprive him of the power of self-defence. No sooner had he passed the territory of these, than he was received by a fresh band of assailants, till at length, molested and wearied almost to death, he thought of taking a circuitous route along the suburbs of the city, by which, after climbing over walls, and wading a considerable depth into the river, he came, after the greatest fatigue, about midnight to one of the French sentinels, convinced that dogs are one of the greatest pests of an Oriental city. Chateaubriand, speaking of Galata, near Constantinople, says, that "the almost total want of women, the want of wheel-carriages, and the multitude of dogs without masters, were the three distinguishing features of the city;" and Le Bruyn, describing another Eastern city, says, "great numbers of dogs crowd the streets; they do not belong to any one, but either get their food as they can, or are supported by the charitable, who give money to bakers and butchers to feed them, and even leave legacies for that purpose." In ancient times, they seem to have been no less a nuisance than they are to the modern cities of the East; for we find the sacred writers making several allusions to the particulars now mentioned regarding the character and condition of dogs in terms so graphic, and so like what an observer of the present day might use, as to convey the impression, that the ancient inhabitants of Palestine witnessed the same spectacles, and were subjected to the same molestations, as are found still to exist in all the towns and villages throughout the East. Thus, the Psalmist, (Psalm lix. 14, 15,) "at evening they return, and make a noise like a dog, and go round about the city; they wander up and down for meat, and grudge if they be not satisfied." In the 22d psalm, in which he gives a prophetic description of the sufferings of Messiah, he uses these expressions: "dogs have compassed me; the assembly of the wicked have enclosed me;"—aptly representing, under the image of a band of ferocious dogs attacking a defenceless passenger, the proceedings of the insolent and infuriated multitude, who insisted for the crucifixion of Jesus. To the same features in the character of Eastern dogs, allusion is made in the following passage from Isaiah:—"The watchmen of Israel are blind; they are ignorant; they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber: yea, they are greedy dogs, which can never have enough." Under this

figurative language the prophet described the indolence, unfitness, and rapacity of the prophets and teachers of his corrupt age; the application of his bold metaphors may easily be made by help of the statements already given, of the disposition and habits of the dog in Eastern countries; but he has included one additional circumstance that remains to be noticed to complete the description of the Oriental breed. He calls them "dumb dogs; they cannot bark;" and this, too, is in exact accordance with what is found to be the case still; for travellers, who have attended to this point, inform us, that the canine species degenerate so much in hot countries, that in a short time they lose their voice and cannot bark, so that they either make a hideous melancholy howl, or, as in some places, become altogether dumb. These animals, driven by hunger, greedily devour every thing that comes in their way; they glut themselves with the most putrid and loathsome substances that are thrown about the cities, and of nothing are they so fond as of human flesh; a repast, with which the barbarity of the despotic countries of Asia too frequently supplies them, as the bodies of criminals slain there for murder, treason, or violence, are seldom buried, and lie exposed till the mangled fragments are carried off by the dogs. Many travellers in the East mention their having met with such disgusting spectacles, and Bruce, in particular, describes the streets of Gondar, the capital of Abyssinia, as strewn with pieces of carcases, and that he was rendered miserable at seeing his own hungry dogs, twice let loose through the carelessness of his servants, and bringing off the heads and arms of slaughtered men into the court-yard to eat them at leisure. With these circumstances in our knowledge, we cannot be surprised at those parts of the Sacred History which describe the readiness of the dogs to lick up the blood of the much injured Naboth; or at the wretched fate of the royal accomplices in this murder; with one of whom, the atrocious Jezebel, the dogs had been so busy, that when the messenger came to bury her corpse, "they found no more of her than the skull and the feet, and the palms of her hands." And we are enabled to judge also of the severity of the divine judgment upon the guilty and impenitent nations of old, when the Almighty threatened to visit them, among other terrible scourges, with multitudes of furious and ravenous dogs:—"I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, and the fowls of heaven, and the beasts of the earth, to devour and destroy." (Jer. xv. 3.)

The unsocial and disgusting propensities which the dog exhibits, together with the general state in which he lives as a wandering outcast, have made him be regarded, in all ages, by the people of the East, with the greatest aversion and contempt; and hence, one of the strongest terms which they can ever employ towards one whom they hold in little or no estimation, is, to call him a dog. Various examples of this occur in the course of the Sacred History. "Am I a dog," said the Philistine champion to David, "Am I a dog, that thou comest to me with staves?" alluding to the defences with which people are obliged to furnish themselves against the attacks of these furious animals. "After whom," said David, wishing to express his own insig-

• In a more settled and advanced state of Eastern society, more attention is paid to the domestication of the dog, and the owners shew him acts of kindness. Thus, in the Gospel history, we read of the dogs being fed with the crumbs that fell from their master's table; a circumstance, which, while it indicates a higher status as occupied by the dog at that period, is probably to be accounted for by the custom of the ancients not using a linen cover for their tables; but merely rubbing them with a wet sponge, and after eating, cleansing their hands with the soft parts of the bread, instead of a towel. So that the crumbs used for this purpose, or dropped by the guests on the table, were reserved as the portion of the dogs. Perhaps, too, the graphic circumstance introduced into the parable of the rich man and Lazarus, of the dogs licking the sores of the beggar, is to be interpreted rather of the private and well-fed pack of Dives, than of a ravenous band, whom the feeble arm of the aged and diseased mendicant would have been ill able to keep at bay.



nificance as an enemy of Saul,—“after whom is the king of Israel come out? After whom dost thou pursue? after a dead dog?” Mephibosheth, by way of expressing his own humility, and thereby magnifying the liberality of king David towards him, said, “What is thy servant, that thou shouldst look upon such a dead dog as I am?” Abner, when accused of an odious crime by his master, Ishbosheth, made this indignant reply:—“Am I a dog’s head, that thou chargest me to-day with a fault concerning this woman; i. e., am I the head, the foremost and most headstrong of a band of grovelling dogs, that thou treatest me so?” Hazael, too, when informed by the sorrowing prophet of the dreadful cruelties he would perpetrate on the land of Israel, when he ascended the throne of Syria, the haughty soldier indignantly repelled them as an imputation on his honour. “But, what, is thy servant a dog, that he should do this great thing?”

Before bringing this article to a close, one other circumstance in the natural history of the dog, though not peculiar to the Oriental species, may be mentioned as illustrating an interesting passage of Scripture. It is well known that dogs, when about to quench their thirst, do not, with slow and deliberate caution, stoop down upon their knees, but continue in a standing posture, and, merely stretching out their neck to the surface of the water, “lap, by forming the end of their tongue into the shape of a hollow spoon, by means of which, they lave or throw up the water with the greatest expedition into their mouth.” The power of imitating this rapid mode of quenching thirst, was, as every reader of the Bible knows, the test by which the elite of the Israelitish army was selected for the enterprise of Gideon. The reduction of his forces was intended as the trial of his faith, and as the vast multitude who obeyed his summons at first, comprised numbers unfit for a bold and daring enterprise, the manner in which the reduction was effected was admirably calculated to distinguish the active and intrepid, from those who were indolent and fond of ease. The Israelites seem to have had the same practice that still prevails among the wandering people of Asia and Africa, who, when, on a journey or in haste, they come to water, do not stoop down with deliberation on their knees, but stand, bending forward only as much as is necessary to bring their hand in contact with the stream, and throw it up with such celerity and address, that they do not drop a particle, although the hand never touches the lips. The sound made by this action strongly resembles the lapping of a dog; and thirst is allayed in this manner far sooner than by any other. “I frequently attempted,” says Mr Campbell, “to imitate this practice, but never succeeded, always spilling the water on my clothes, or some part of my face, instead of the mouth;” and another traveller, who several times made the same experiment with a company of Arabs, says, that his companions were always done almost before he had commenced. Those of the Israelites, therefore, who quenched their thirst in this rapid manner, shewed themselves to be fit for a work that required expedition; and the rest were dismissed according to the divine direction. Gideon with his select band began his mid-

• In the New Testament, the word occurs also in the same metaphorical sense, and is applied either to those who were not the descendants of Abraham, and heirs of the promise, or to persons of grossly impious, immoral, and unworthy characters. It is used in the first sense in this passage: “It is not meet to take the children’s bread, and cast it to dogs.” It occurs in the second sense in the following passages: “Give not that which is holy unto the dogs.” (Matt. vii. 6.) “For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.” (Rev. xxii. 15.) “Beware of dogs, beware of evil workers.” (Phil. iii. 2.) The same epithet has continued to the present day to be used by Eastern people as a term of infamy and reproach. Two historical anecdotes may be mentioned as illustrative of this. “The Grecian dog,” was the usual title given by the Mahomedans to the Emperor of Constantinople, (Ottley’s Hist. of the Saracens,) and the letter of the famous Haroun-al-Raschid to the Emperor Nicephorus, was addressed to the Roman Dog, (Gibbon, vol. vii. p. 44.)

night march to the enemy’s quarters, and to the execution of that ingenious stratagem, which, by the favour of heaven, was the means of achieving one of the most splendid victories that Israel ever gained over their numerous enemies.

## DISCOURSE.

BY THE REV. JAMES BREWSTER,  
Minister of Craig.

“Who is a wise man endowed with knowledge among you? Let him shew, out of a good conversation, his works, with meekness of wisdom.”—JAMES, iii. 13.

“IN understanding be men,” says the Apostle Paul; and he is unworthy of the name of man who is contented to know nothing, and to remain on a level with the lower animals around him. Mankind, indeed, are in general sensible of the credit which belongs to wisdom and knowledge. Though they may not be so diligent as they ought in pursuing them, they are sufficiently desirous to appear to possess them. They will bear any reproach more easily than that of ignorance or stupidity; and many would choose rather to be blamed for a wicked action, than to be despised for a weak understanding. They look more, however, to the semblance than to the substance of wisdom. They are pleased with whatever gives them the appearance of a superior understanding. They are easily puffed up by a very small portion of knowledge. They are too frequently deceived by its counterfeits, or at least persuaded to pursue its least valuable branches. And especially do they fail to make a right use of the better knowledge which they may possess. Justly, then, does the apostle remind us in the text, of the character and influence of genuine wisdom: “Who is a wise man endowed with knowledge among you? Let him shew, out of a good conversation, his works, with meekness of wisdom.”

In Scripture language, the term “wisdom” ordinarily signifies the knowledge and fear of God, especially that enlightening of the mind which flows from the word and spirit of Christ; and the superior excellence of this wisdom may be well expressed in the words of Solomon, “Happy is the man that findeth wisdom, and the man who getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.” Soon may a little reflection satisfy every man, how justly this heavenly wisdom is proposed to us as the most precious of all, as alone worthy of the name of wisdom. And the more deeply to impress your minds with the importance and value of this exalted blessing, we propose to set before you, in the following discourse, a view of the *salutary influence* of this true wisdom as exhibited in the text.

Much of what is called wisdom and knowledge among men, can scarcely be said to have any influence at all; and very frequently all that can be said in its praise is merely this, that it is a more sedate species of amusement than men commonly pursue. But it may be that there is some difficulty in attaining it, and that every one is not able to make such an acquirement. Hence, it is es-

teemed by many as of no small value, because it exercises their faculties, ministers to their vanity, or plausibly occupies their time. Other kinds of wisdom and knowledge there are, which may be sufficiently applicable to practical purposes, and sufficiently useful for promoting the temporal interests of their possessor, but which have no salutary influence on the heart or conduct. Such kinds of wisdom may often be attained by the most worthless persons, and may sometimes render them only the more daring in their wickedness, and the more dangerous to their fellow-men. But it is the distinguishing character of the wisdom mentioned in the text, that it both produces good fruit for the use of others, and exerts a purifying influence on the heart where it dwells.

I. It leads to a "*good conversation*," or manner of life. Every man's manner of life may be considered as at once the evidence and the effect of his principles. It will generally be good or bad, according as he is influenced by heavenly or earthly wisdom. The smallest portion of divine knowledge, truly impressed upon the heart, will exert a greater influence upon the course of life, than all the stores of mere human learning,—while, on the other hand, many may be endowed with knowledge sufficient to manage the affairs of an empire, who yet have no rule over their own spirits, and no discretion to guide their own steps. Often, indeed, may we see the utter inefficacy of all human wisdom in renewing the soul itself, sadly demonstrated by the striking spectacle of men, who possess its highest attainments, rushing into the same madness of folly, and falling into the same depths of vice, as the most ignorant and stupid of their race. How little is the worth of that wisdom which makes a man wise for others, but not wise for himself; wise towards men, but not wise towards God; wise for this world, but a fool for the next; wise for the lowest, but a fool for the highest of his concerns! But it is at once the great excellence and good effect of the wisdom here mentioned, that it directs our manner of life now, so as to prepare us for a better life to come.

This is the truest wisdom and most useful knowledge. "The fear of the Lord, that is wisdom, and to depart from evil, that is understanding." Thus, to depart from evil is the natural fruit of such wisdom, wherever it dwells. "When wisdom entereth into thine heart, and knowledge is pleasant to thy soul,"—"discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of the evil man."

Who, then, is a wise man, and endowed with knowledge, among you—who among you professes to put any value on this wisdom, or to cherish any portion of it in his heart? Let him shew, that he wishes to follow a *good conversation*, or manner of life. You are well assured, that the calling, with which you are called in the Gospel of Christ, is a "holy calling," and that the wisdom which cometh down from above is first pure—pure in its whole character and influence. For this end it cometh

down, namely, to make us "free from the law of sin," and to purify "us unto God a peculiar people." Let every one, therefore, who seemeth to have this wisdom, or wishes to have it, feel his obligation "to cleanse himself from all filthiness of the flesh and of the spirit."—"Let your conversation always be as becometh the Gospel," and your conduct "as the children of God, blameless, harmless, and without rebuke." Let it never once enter into the imagination of your minds, that you truly possess any portion of heavenly wisdom, if it is not your full desire and endeavour to be "holy in all manner of conversation." Wherever there prevails a deliberate ungodliness of spirit, or unrighteousness of conduct, there is neither the "spirit of knowledge" nor "the wisdom of the just." No inconsistency can be greater, no delusion more fatal, than to suppose it possible for you to be guided by "the wisdom which is from above," while you shew not "a good conversation" or manner of life. But,

II. It leads to "*good works*;" let him shew out of a good conversation *his works*.

The wisdom and knowledge of which we are speaking, *regulate the manner of life*, not only by keeping their possessor from evil, but also by inclining him to good. He who is wise, ceases not only to be the servant of sin, but learns to become an "instrument of righteousness." He not only rejects what would be disgraceful and debasing in practice, but studies to be "full of mercy and of good fruits." He is not content with avoiding whatever would be offensive to his Maker, hurtful to his neighbour, or injurious to his own best interests; he strives, farther, to do what may be pleasing in the sight of God, profitable to man, purifying to his own spirit. This wisdom cometh, as we are repeatedly taught, not only that we may be "purified unto God," but be also "zealous of good works;" not only that we should be "blameless and harmless," but also "shine as lights" "in the world;" not only that, by "naming the name of Christ, we should depart from iniquity," but also that, by faithfully discharging every duty, we should "adorn his doctrine in all things." Thus the apostle prays for the Colossians, that they "might be filled with this knowledge in all wisdom and spiritual understanding, that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work." This is always the character of heavenly wisdom, the design for which it is bestowed, the effect which it is fitted to produce, the effect which it will, more or less, produce upon every one who is guided by its light. Not only will it lead you to shun evil, but also to do good; and whenever it is not the aim of any one to follow both these objects, then, unquestionably, he shews himself deficient in true wisdom and Christian knowledge. You may see a certain degree of these duties in different persons, but it is their union in the same soul which distinguishes the wise man. You may see an individual doing good works which are useful, generous, charitable; and you may be ready to say:

"this is a wise man and endowed with knowledge." But when you look again, you see in him a conversation that is not good, a manner of life which is disorderly and ungodly, and you are compelled to feel that true wisdom dwells not in his heart, that his wisdom, as saith the apostle, is "sensual, and not that which cometh from above;" that his works, therefore, must proceed from some lower principle, some lower view, some lower impulse, than what the knowledge of God would have inspired, and that, though the things themselves that he does are good, yet he is not good who does them. Again, you may see an individual, whose manner of life is good, quiet, orderly, inoffensive, and you may be ready to say, with the gladness of Christian charity, here is "a wise man and endowed with knowledge;" but when you look again, you see in him no readiness to shew good works; no desire to find out something for the honour of God or the good of man; no great willingness to do such things, even when presented to his mind and placed within his power; nothing in short of that benevolent alacrity, "by love to serve another," which distinguishes the true disciple; nothing but selfish considerations always uppermost, minding only his own ease and seeking only his own profit. You see with sorrow that wisdom is not there; that the mind has not yet been enlightened, nor the heart warmed by its heavenly beams; that the wisdom which such a one appeared to have is earthly, and not that which cometh from above; and that all his sobriety, decency, and regularity of life, must, therefore, flow from some other considerations than what the knowledge of God would have inspired. Who then is a wise man and endowed with knowledge among you? let him shew not only "a good conversation," or manner of life, but also out of that conversation or manner of life, as its natural accompaniment, let him bring forth, as he may find the ability and opportunity, "his works" of righteousness and mercy. Let him never forget "to do good and to communicate," knowing that "with such sacrifices God is well pleased." Knowing this, let him "neither be barren nor unfruitful in the knowledge of the Lord." Let him remember the word of that heavenly teacher, that "hereby only do we know that we know him if we keep His commandments;" and that "he who loveth not his brother," and sheweth not that love by doing him good, "knoweth not God."

III. It leads to "*meekness*," or gentleness. "The meekness of wisdom," that unassuming and unoffending deportment, which always becomes, and ought always to attend, true wisdom and superior knowledge. This expresses the temper and spirit in which all that is here recommended is to be prosecuted and practised. You are to study to shew a good manner "of life," and to abound in all "good works;" but in all this, to guard against every thing that could justly be accounted harsh, censorious, overbearing, or intolerant towards others. It is one of the most distinguishing fea-

tures of "the wisdom from above," that it is "*gentle, and easy to be intreated*;" and it is the exhortation of Him "in whom dwelleth all the treasures of wisdom and knowledge," "Learn of me, for I am *meek and lowly in heart*." Always, then, must you keep in mind this essential mark of true wisdom, which is so very apt to be overlooked. You may, at times, see an individual, whose manner of life is good, and who is active also in good works; zealous for God, and not unfriendly towards men; and you may be ready to say with confidence, this is a "wise man, and endowed with knowledge." But you look again, and you discern few tokens of meekness and humility, but rather many symptoms of "strife and vain glory," of bitterness and envying, of perverse passion, and spiritual pride. You behold, with sad regret, that wisdom is not there, and that amidst all the doings of zeal for God, or benevolence towards man, there mingle other sentiments than what the knowledge of God should inspire.

"Who then is a wise man, and endowed with knowledge, among you?" Let him not only shew a good manner of life, and such good works as become the Gospel of Christ, but farther, let him study to do all these things in the spirit of the Gospel, and after the example of the Lord. Let him study to be gentle, "shewing *meekness towards all men*," and "remembering always what manner of spirit you should be of." Such a spirit is not only a duty in itself, a part of the Christian character, but is in a manner the appropriate dress in which every heavenly grace and good work should be arrayed. Thus, you are exhorted to associate this meekness with every form of well-doing; to walk worthy of the vocation wherewith ye are called with all lowliness and *meekness*; to "hear *with meekness* the ingrafted word;" to give a reason "of the hope that is in you *with meekness*;" to "restore one who is overtaken in a fault *in the spirit of meekness*;" in "*meekness*, to instruct those that oppose themselves." This is the way in which you are to shew or exercise your wisdom; and hence it is called "the meekness of wisdom," that which belongs to it as a property, which becomes it as an ornament, which proceeds from it as an effect, which proves it to be from above.

Observe then, in one view, these features and fruits of heavenly wisdom, and be assured, that no other deserves the name. It leads to a good conversation or manner of life, to good works or fruits of righteousness, to a spirit of meekness or Christian humility, as the Psalmist expresses it in one short sentence, "to depart from evil, to do good, and to seek peace;" or, as it is more fully described by this apostle, as "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy." Keep ever in view this its true character, that you may not be deceived by any counterfeit in its place. Be not indeed, severe towards others, or desponding in spirit, because, both in them and in yourselves, this wisdom may bear

about it, at the best, many marks of human infirmity. But though far from having fully attained or fancying yourselves perfect, see that you cordially approve this its true character, that you diligently seek it more and more in its purity, that you humbly follow it as your true glory to the end. "If any man lack this wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." If any man have this wisdom in any measure, let him *shew* it in its true features, and by its blessed fruits, as here described. And let him thus shew it, not for the praise of men, but for the good of men; not in the spirit of strife, but in all meekness; not as his merit before God, but as giving glory to God, the great father of lights, and growing in the likeness of Him, "in whom are hidden all the treasures of wisdom and knowledge," and who alone must be made to us of God, "wisdom and righteousness, and sanctification, and redemption." Amen.

SCRIPTURAL RESEARCHES,  
No. I.

ON THE ORIGIN AND LANGUAGE OF THE EARLIEST NATIONS.

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"After their families, after their tongues, in their countries, and in their nations."—Gen. x. 20.

MANY authors have written on the connection between Sacred and Profane History, and most of them seem delighted when they can discover a coincidence, as if the Sacred Scriptures needed the support of heathen authority. The heathen authors scarcely pretend even to guess at the origin of nations, but content themselves with recording a few puerile fables, and unauthorized traditions. The Scriptures, on the other hand, state a few naked facts, which, scanty as they are, gather strength with extending knowledge, and throw light on the history of the world, and on the ways of Providence. In the remarks which I am now to make, I do not intend to adduce heathen authority in support of Scripture, but to shew that the Scriptures explain many facts well known in profane history, for which heathen authors have never attempted to account.

I propose, then, in the *first* place, to shew that the Hebrew language was more extensively diffused than any other ever spoken by man; and *secondly*, to account for this on Scripture authority.

Almost every body knows, that Hebrew was the language of Palestine, the vernacular tongue of the Jews, and it is embalmed and consecrated in the Old Testament Scriptures. From particular circumstances, it was preserved in its greatest purity among the Jews. We have an account of the interesting circumstances, which carried the father of the tribes of Israel, with his whole family and dependents, into the land of Egypt, where his descendants continued between two and three hundred years. Their mother tongue, during all this time, was preserved from fluctuation and innovation, by their distinct separation from the Egyptians, as they had a particular district allotted to them, where they followed the pastoral occupation of their ancestors, an employment despised by the Egyptians. After their deliverance from Egypt, they remained for forty years in the wilderness of Arabia, unmixed with the surrounding nations, with whom they were in constant hostility. During this period, a sacredness and stability were given to their language, by the writings of Moses, containing not only the religious ordinances which they were to observe, but the municipal laws by

which they were to regulate their civil polity; and it is evident, that nothing can give such prevalence and permanence to language, as to make it the vehicle by which the laws are administered, and the services of religion performed.

But though the Hebrew was thus preserved in peculiar purity among the Jews, we shall commit a great mistake in imagining that it was peculiar to the Hebrew nation. It was the language of the Babylonians, of the Medes and Persians, of the subjects of the great King Ahasuerus, who reigned over a hundred and twenty-seven provinces, from India, even unto Ethiopia. It was the language of Arabia, of Syria, of Phœnicia, of Egypt, and of Carthage. These assertions must be supported by proofs, and it will not be difficult to furnish them.

Every reader of Scripture is familiar with the history of the Jewish captivity, when Jerusalem was taken, its temple destroyed, and its inhabitants carried captive to Babylon, where the race continued for seventy years, when they were re-established in their own country by the order of Cyrus.

Now, the language of Babylon, during this period, was Chaldee, which differs from the Hebrew not more than the Doric or Ionic dialects differ from the parent Greek. A considerable part of the books of Daniel and Ezra, who were themselves among the captives at Babylon, are written in Chaldee, and present no difficulty whatever to a Hebrew scholar; and these are the only genuine specimens that remain of the language of the mighty Babylonish empire. We may perceive, then, that the Hebrew, which is identical with the Chaldee, though the least influential of all languages, on the literature of Europe, was nevertheless the language of one of the greatest empires whose names stand on the records of history.

But the Hebrew language did not merely extend to the borders of India, it extended as far westward as the Pillars of Hercules; always, however, keeping clear of Europe. Let us trace its vestiges over this extensive tract. The language of Syria, which bordered on the Babylonian, Median, and Persian empires on the west, was the same as the Chaldee, which we have seen to be a dialect of the Hebrew. Of this we have ample opportunities of judging, as there is a version of the Scriptures into Syriac, which though it may be considered as modern when compared with the fragments in Daniel and Ezra, is nevertheless sufficient to satisfy us that it is substantially the same as the ancient Chaldee, and both of them, of course, in the closest affinity with the Hebrew.

But this is not all; the language of the vast peninsula of Arabia, comprehending in ancient times many powerful states and kingdoms, is to this day substantially Hebrew. The Arabic is undoubtedly one of the oldest spoken languages,—I would be inclined to say, that it is absolutely the oldest spoken language—on the face of the earth. But this most ancient and venerable language is so thoroughly impregnated with Hebrew, that Parkhurst, the Hebrew lexicographer, has declared that the Arabic of the Alcoran is nothing but a compound of the different dialects of the Hebrew.

The Canaanites, the original occupants of Palestine, and the Phœnicians, who spread along the eastern margin of the Mediterranean, used the same language as the Jews; this is apparent from the history of Abraham and of his grandson Jacob, who sojourned for many years in the midst of these people, conversing freely with them, and migrating from place to place without any fixed local habitation, and without any interruption from difference of tongues. But I have said, that the Hebrew language extended, on the African side, as far as the Pillars of Hercules or Straits of Gibraltar. We find it, indeed, existing there at this day in a corrupted state, in the language of the Moors, which is chiefly Arabic. But it belonged in ancient times to a much more im-

portant, and more powerful people, who were the founders of Carthage, the rivals of Rome, and who fell in the death-struggle with that state, for the dominion of the Mediterranean, which would necessarily give to those who possessed it the supremacy among the nations of the world; for it is girdled by the finest and most fertile countries of Europe, Asia, and Africa, which must all have been at the mercy of the state which held the sceptre of the sea.

There are, indeed, no remains of Carthaginian literature to attest the language which was used by this people; but we have from other sources undoubted evidence that the language of Carthage was a dialect of the Hebrew: for the proper names of persons and places, mentioned by the classic authors, are all of Hebrew origin. Thus, the names Hamilcar, Hannibal, Asdrubal, Miberbal, &c. are pure Hebrew compounds, and convey to every Hebrew scholar a distinct signification. And what puts this matter beyond a doubt, is the circumstance of Plautus, the oldest comic writer of Rome, having introduced into one of his plays a sentence uttered by a Carthaginian slave, which the learned always regarded as unmeaning gibberish, to ridicule a barbarous tongue, till Bochart shewed that it was a distinct dialect of the Hebrew, and had a precise and appropriate meaning.

Thus have I endeavoured to trace the existence and prevalence of the Hebrew tongue, in one form or another, from the western boundaries of India, to the western limits of the Mediterranean. I believe it may appear strange to some, that a language now so little known should have had such an extensive influence in ancient times; and it shall now be my business to account for this state of things. The most obvious solution would appear to be, that all who spoke the same language must have proceeded from the same stock, and must have spread, in colonizing migrations, over the extensive territories which have been mentioned, carrying their language and their customs along with them.— Though we may be pretty sure that this conjecture is not far from the truth, yet it is desirable that it should be confirmed by unsuspected evidence, and by facts which may throw some light on the history of nations, and on the rise or decline of different states.

And it fortunately happens, that in regard to all the cases which I have mentioned, we have evidence, amounting to demonstration, for a solution of all the facts which I have adduced: though I must notice one obvious difficulty which presents itself in all inquiries of this kind; I mean, the confusion of tongues which took place at Babel; from which it is inferred, that it must be impossible to trace the original language of mankind. It is not essential to my argument to prove that the Hebrew is the original language of mankind, though there are very strong presumptions in favour of this opinion. And there is no necessity for supposing that the confusion produced at Babel was permanent: the object of the miracle was the dispersion of mankind, that they might fulfil the purpose for which they were created, which was to replenish the earth and subdue it: but this they had determined not to do: and having found what they reckoned an eligible situation, they said, "Let us build us a city and a tower—lest we be scattered abroad upon the face of the whole earth." Nothing could defeat this conspiracy against the purposes of Heaven more effectually than the confusion of tongues. As this was effected by a miracle, it would be worse than absurd to attempt an explanation of it; a miracle which can be explained on any principle of natural causes is no miracle at all, however extraordinary it may be in its appearances and results. But certainly, whatever diversities of language were introduced, there is no necessity for believing that the original language was abolished. Diversities sufficient to effect a complete dispersion, and relinquishment of the undertaking were produced; but the

delightful spot on which they had pitched as their permanent residence was not to be relinquished; and it is probable that the party which remained there was composed of those who spoke what had been the common language of the human race, up to the time of the enterprise at Babel.

At all events, we are sure that Hebrew was the language spoken by Abraham, who was a native of Chaldea, and distinguished by the epithet of the *Hebrew*. He was the lineal descendant of Shem, one of the sons of Noah, and lived for a considerable time as his contemporary. It is likely, therefore, that Abraham spoke the language of Shem; and we may be sure that Shem spoke the language of his father Noah, and that Noah spoke the language of the Antediluvians, as it had descended from Adam.

But leaving these arguments for the primeval origin of the Hebrew language, let us endeavour to account for its prevalence over such extensive regions of the earth. We need not be surprised, then, that the Jews and Babylonians should speak the same language, when we find that Abraham, the father and founder of the Jewish nation, was a native of Ur of the Chaldees in the land of Babylon, and that he dwelt in Mesopotamia, the most fertile district of the Babylonian empire, till he was called to leave his kindred and his father's house, and go in search of the inheritance which God had promised, not to him but to his offspring. His children and their descendants, therefore, spoke the language of Chaldea, or Babylon, which was, in fact, the cradle of their race, though it afterwards proved a step-mother and oppressor. It was 400 years before the Israelites were fully established in the land promised to their fathers, which they were compelled to seize by force of arms, and were expressly commanded to root out its idolatrous inhabitants. Yet the people whose country they invaded, spoke essentially the same language with themselves, though they were from a different stock. No record in the world but one could throw any light on these circumstances. But in the 10th chapter of Genesis, we are told that all the different branches of the Canaanites who had taken possession of the land of Palestine, were the descendants of Canaan, the son of Ham, the son of Noah; whilst the Israelites were the lineal descendants of Shem, the brother of Ham. And as Shem and Ham undoubtedly spoke the language which they had learned from their father Noah, they as undoubtedly transmitted this language to their respective descendants, although this was the only link between them, their feelings being placed in determined and irreconcilable hostility.

On the same principle, and on the same authority, we can account for the Phœnicians, or Sidonians, speaking the same language with the Jews and the Canaanites, as they are the descendants of Sidon, the son of Canaan, and grandson of Ham, from whom they named their principal city Sidon, and were themselves first known among other nations by the name of Sidonians. Nothing could be more natural, than that the descendants of two brothers should speak the language common to their fathers; though in the case of their descendants, this language might be a little varied by local or accidental circumstances.

Having seen that the Babylonians, Canaanites, Jews, and Phœnicians spoke substantially the same language; and having shewn from the sacred record how easily this may be accounted for, we can have no difficulty in explaining how the Carthaginians, an afflicted race, should speak a kindred tongue. This could be accounted for even on heathen authority; for it is universally admitted, that Carthage was peopled by a colony of Phœnicians. The name *Pœni*, by which the Carthaginians are usually known, is a proof of this, it being universally understood to be the same as *Phœni*, which is the same as *Phœnices*.

The heathen authors, from that love of the marvellous, which made them disfigure the truth in order that they might produce effect, have treated us with a romantic story about the peopling of Carthage by a Phœnician colony under Queen Dido, who fled from Pygmalion, the murderer of her husband Sicheus, and with a number of faithful followers built the city of Carthage, and founded a state, which was for a long period the most formidable enemy of Rome. This story forms one of the most beautiful episodes in the *Æneid*. But we have no need of romance to account for the policy of an enterprising commercial people like the Phœnicians, in fixing on such a locality as Carthage for increasing their wealth and extending their influence. They were fully aware of the advantage of such situations as Tunis and Algiers for facilitating their commercial enterprises, and for giving them, in fact, the command of the trade of the Mediterranean. In the enterprising spirit of their Phœnician ancestors, the Carthaginians cast their eyes on Sicily, which brought them into immediate contact with the Romans, and led to a long series of desperate conflicts, which ended in the utter ruin of the Carthaginian power; insomuch, that the industry of man in modern times has not been able to discover where the rival of Rome, the mistress of the world, once stood.

It only remains to account for the introduction of the Hebrew language into Arabia. Sir W. Drummond, in his *Origines*, without any reference to the subject of language, states, that Arabia was peopled by the descendants of Ham. This can only be partially true. It would, however, sufficiently account for the Arabians speaking a language which was common to the sons of Noah.

But there is a distinct and simple statement in Scripture, which accounts in a most satisfactory manner for the use of the Hebrew language in Arabia. We read in Scripture, that when Ishmael was driven out along with his mother from the house of Abraham, on the birth of his son Isaac, he went into the desert, which must mean Arabia, as it is described as lying between Egypt and Assyria; and there founded, not only a sovereignty, but established no less than twelve dynasties, under his twelve sons, whose names are mentioned, and by which names, many of the districts in Arabia were afterwards distinguished, such as, Nebaioth, Kedar, Jetur, Dumah, &c. We read repeatedly in Scripture of the *tents of Kedar*; and some of the first heathen classics speak of Nebaioth, and Jetur or Itur. Ovid, in distributing the winds, refers to this Nebaioth, as a kingdom. And Virgil, in his *Georgics*, not only alludes to Itur, from whom the country of Iturea had its name, but to a distinguishing feature in the character of Ishmael, his father; and the Scripture says of Ishmael, the father of Itur, that "he went into the wilderness, and became an archer."

Here, then, we find a large part of Arabia peopled by the descendants of Abraham, who spoke the Hebrew language in its greatest purity. But this is not all; Esau, the grandson of Abraham, and a kind of outcast like Ishmael, established an independent sovereignty in Arabia, viz., the kingdom of Edom, or Idumea. The Scripture tells us, that Esau was also called Edom, and mentions *eight* kings descended from him, who governed the kingdom of Idumea. Need we wonder, then, at the prevalence of the Hebrew tongue in Arabia, when we find that the whole country was parcelled out into dynasties under the government of the descendants of Abraham the Hebrew? And I would farther observe, that the name of Edom explains the epithet of the *Red Sea*, which travellers have in vain puzzled themselves to explain. This sea was called the Idumean Sea, or the sea of Edom, and *Edom* in the Hebrew language means *red*. This is the true origin of the name, and all other explanations are futile and absurd.

Nay, the language of ancient Egypt, which has been so mystified by the hitherto inexplicable character in which it has been written, must have been originally the same as the Hebrew. This is obvious, on the admitted principle that cognate nations must have kindred tongues. Now, Egypt is repeatedly called in Scripture *the land of Ham*, and wherever the word *Egypt* occurs in any version of the Bible, the word in the original is always *Misraim*; and Misraim was the second son of Ham, who settled in Egypt, as his elder brother Cush did in part of Arabia, and his younger brother Canaan, in the land which bore his name. Thus, then, we see the whole of Asia Minor, Assyria, Media, Persia, Arabia, Palestine, Phœnicia, Egypt, and the north of Africa where it borders on the Mediterranean, all speaking dialects of the same tongue; whilst we find, in a record entirely above all suspicion, notices thrown out as it were by accident, and apparently of no interest whatever to the general reader, yet explaining what no other record can unriddle, and supplying a link to connect the present race of men with the first generations of the world.

#### A JEWISH MARRIAGE.

MR FRISK, an American Missionary, gives the following account of a marriage ceremony as celebrated among the Jews:—

"The gentlemen assembled in a large apartment, in reality the court, but now used as a parlour. We were seated on a divan at one end of the court, where the ceremony was to be performed. Near us stood a large wax candle, and from the ceiling were suspended seven chandeliers. Some of the candles were burning, though it was not dark. All the Orientals have a great fondness for burning lamps and candles in their places of worship, and on all religious occasions. At the opposite end of the court was a kind of gallery, where the bride was making preparation for the ceremony, and in front of which hung stripes of different coloured paper, red, pale red, and yellow, some of them covered with gold leaf. Now and then the bride shewed herself through the lattice or wooden net-work, which stood in front of the gallery. It reminded us of Solomon's Song, ii. 9, 'My beloved is like a roe, or a young hart; behold he standeth behind our wall, he looked forth at the windows, shewing himself through the lattice.'

"About five o'clock the high priest (Rabbi Mercado) and five other Rabbis came in, and took their seats on the divan, and the service soon commenced. First, the clerk and people repeated in Hebrew the eighteen Benedictions of the name of God. Then the high priest arose, and said, 'Blessed are they who dwell in thy House; they shall praise thee for ever.' The people responded, 'Blessed people whose God is the Lord.' After this the evening prayer was said, in which the name of God occurs eighteen times. Each time this name was repeated, the Rabbis shook and trembled. After this prayer the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches all of which were burning. This was carried up to the gallery of the ladies, where the bride was waiting, the bridegroom being all the time among the gentlemen below. Boys then began to beat on cymbals, and the bride was conducted down stairs, covered with a long white veil, preceded by three women with cymbals, and led by two others. Several women also followed her, one of whom occasionally uttered a shriek, which we at first supposed a shriek of distress, but were afterwards told it was an expression of joy. The whole court now wrung with cries, shouts, and the noise of the cymbals. The bride being led to the divan, the bridegroom took his place by her side, and both continued standing, while Rabbi Mercado, accompanied by the people, repeated the 45th Psalm, 'My heart is inditing a good

matter,' &c. The Rabbi then took a cup of wine, and said, 'Blessed art thou, O Lord our God, King of the world, who hast created the fruit of the vine.' The people responded, 'Blessed be He, and blessed be His name.' Rabbi. 'Blessed be thou, O Lord, who sanctifiest thy people by wedding and by marriage.' People. 'Blessed be He, and blessed be His name.'

"One of the Rabbis then took a ring and put it on the finger of the bridegroom, and then on the finger of the bride, and then gave it to the bridegroom, who placed it on the finger of his bride, saying, 'Verily, thou art espoused to me by this ring, according to the law of Moses and of Israel.' A large shawl was then thrown over the new married couple, and the Rabbi, twice giving them wine to drink, said, 'Blessed art thou, O Lord our God, King of the world, who hast created all things for thy glory. Blessed art thou, O Lord our God, King of the world, who hast created man in thy likeness, and hast prepared for him and from him a house for ever and ever.' At the end of each sentence, the people responded, 'Blessed be He, and blessed be His name.' Rabbi. 'Rejoice, shout and be merry, thou barren. Thou wilt soon gather thy children about thee in joy. Blessed art thou, O Lord, thou that makest joyful Zion's children. Thou makest joyful with joy a lovely pair, as thou didst make joyful thy creature according to thy image in the garden of Eden of old. Blessed art thou, O Lord, who rejoicest bridegroom and bride! Blessed art thou, O Lord our God, King of the world, who hast created rejoicing and joy, and also bridegroom and bride! The voice of love and affection, cordiality, peace and friendship, shall be speedily heard in the cities of Judah, and in the streets of Jerusalem; the voice of rejoicing and the voice of joy; the voice of the bridegroom, and the voice of the bride; the voice of shouting, and of wedding-days, and of marriage, and of feasting-days, and the voice of the music of the youth. Blessed art thou, O Lord, who makest joyful the bridegroom with the bride, and makest them prosper.'

"After this the bridegroom took the cup of wine and tasted it, and then gave to his spouse. Both of them continued standing during the whole service. Then the Rabbi said, 'Praise the Lord, for his mercy endureth for ever. Joys shall increase in Israel, and sorrows shall flee away, and it shall be for a good sign.' As the Jews present offered their congratulations to the bridegroom, they said, 'A good sign.' The nuptial torch was then extinguished, but immediately lighted again, and the bride was reconducted to her chamber by the women with the sound of cymbals.

"While the Rabbis were performing the service, some of the people attended to it with great devotion, but others were talking, laughing, and walking about the room. The Rabbis went through the service in the hurried, indistinct manner, which seems to pervade all religious services in the East."

#### CHRISTIAN TREASURY.

*Lawfulness of Amusements.*—In judging of the innocence or immorality of prevalent amusements, you will do well to keep before your minds the three following questions as so many tests. 1. Can you make them the subject of *believing prayer*? Supposing you have ventured to engage in them, can you ask the blessing of God to accompany them, for your benefit? and on returning from them, perhaps at the hour of midnight, can you offer up thanks to him for having given you the opportunity of joining in them? If you cannot, be assured they are amusements which cannot endure the scrutiny of an enlightened conscience, or the eye of a holy God. 2. Can you indulge in them without having your *religious feelings impaired or weakened*? Can you return from them with an increased wish for the study of divine truths, and the enjoyment of devotional duties? Can you say, after ruminating on the

impressions they have left on your hearts, that they have stimulated and strengthened your gracious affections and spiritual desires? If you cannot, you have reason to pause, to consider, and to ask yourselves whether or not you are "keeping yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life"—whether or not you are "seeking those things which are above, where Christ sitteth on the right hand of God." 3. Enquire farther whether the pursuit of them will afford you comfort in the immediate prospect of death. Will they help to assuage the sorrows of dissolution, and dissipate the gloom of the grave? Will they contribute to sustain the confidence, the courage, and the hope of the departing soul, and to embolden her approach upwards to the tribunal of the Judge? Or are they calculated rather to leave a sting in your awakened conscience, to plant a thorn in your dying pillow, and to cast an additional shade on the dark valley. Ah! my young friends, these are so many criteria by which you may judge of the character and tendency of fashionable amusements, and discover the duty and importance of "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

I most readily grant that periods of relaxation are necessary to refresh and invigorate the powers of our minds. But it does not follow, that we are at liberty to fritter away valuable portions of time either in abject sloth or frivolous recreations. As moral beings accountable to God for the use to which we apply our passing hours, and awaiting an immortal existence beyond the skies, we should see whether there may not be found recreations that combine *utility* with relaxation. It is by no means necessary, as the popular notion is, that the change should be from an employment that is useful to one that is useless; but the object may be even better accomplished by a change that shall keep the mind still employed to advantage. If your ordinary employment is one that lays your faculties under severe contribution, that to which you resort for amusement ought undoubtedly to require but moderate mental exercise; and in cases of great exhaustion from intellectual effort, it may be proper to give the mind, for a season, an entire dispensation from the labour of connected thought. But in all ordinary cases, you will find that in unbending from severe exertion of mind, with reference to renewing that exertion with greater success, you need not yield to positive inaction, or occupy yourself with any thing that is trifling, but may still be doing something for the benefit of yourself or your fellow-creatures. If you regulate your amusements by a regard to this principle, you will find it a most effectual means of redeeming time, and will have the pleasure to reflect "*that even your hours of relaxation are hours of usefulness.*"—MACINDOE.

*The Love of Christ.*—Comparisons can give but a very imperfect view of this love which passeth knowledge. Though we should suppose all the love of all the men that ever were, or shall be on the earth, and all the love of the angels in heaven, united in one heart, it would be but a cold heart to that which was pierced with the soldier's spear. The Jews saw but blood and water, but faith can discern a bright ocean of eternal love flowing out of these wounds. We may have some impression of the glory of it, by considering its effects. We should consider all the spiritual and eternal blessings, received by God's people for four thousand years before Christ was crucified, or that have been received since, or that will be received till the consummation of all things; all the deliverances from eternal misery; all the oceans of joy in heaven; the rivers of water of life, to be enjoyed to all eternity, by multitudes as the sand of the sea-shore—we should consider all these blessings as flowing from that love, that was displayed in the cross of Christ.—MACLAURIN.

## SACRED POETRY.

ON MUNGO PARK'S FINDING A TUFT OF GREEN MOSS IN  
THE AFRICAN DESERT.

"WHATEVER way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation, for though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves and capsule, without admiration. Can that Being, thought I, who planted, watered and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image? Surely not. I started up, and disregarding both hunger and fatigue, travelled forward assured that relief was at hand, and I was not disappointed."

THE sun had reached his mid-day height,  
And poured down floods of burning light  
On Afric's barren land;  
No cloudy veil obscured the sky,  
And the hot breeze that struggled by  
Was filled with glowing sand.

No mighty rock appeared its head  
To bless the wanderer with its shade  
In all the weary plain;  
No palm-trees with refreshing green  
To glad the dazzled eye were seen,  
But one wide sandy main.

Dauntless and daring was the mind  
That left all home-born joys behind  
These deserts to explore—  
To trace the mighty Niger's course,  
And find it bubbling from its source  
In wilds untrod before.

And ah! shall we less daring shew,  
Who nobler ends and motives know  
Than ever heroes dream—  
Who seek to lead the savage mind,  
The precious fountain-head to find  
Whence flows salvation's stream?

Let peril, nakedness and sword,  
Hot barren lands, and despot's word  
Our burning zeal oppose—  
Yet, Martyn-like, we'll lift the voice,  
Bidding the wilderness rejoice  
And blossom as the rose.

Sad, faint and weary on the sand  
Our traveller sat him down; his hand  
Covered his burning head,  
Above, beneath, behind, around—  
No resting for the eye he found;  
All nature seemed as dead.

One tiny tuft of moss alone,  
Mantling with freshest green a stone,  
Fixed his delighted gaze—  
Through bursting tears of joy he smiled,  
And while he raised the tendril wild  
His lips o'erflowed with praise.

"Oh, shall not He who keeps thee green  
Here in the waste, unknown, unseen—  
Thy fellow exile save?  
He who commands the dew to feed  
Thy gentle flower, can surely lead  
Me from a scorching grave!"

The heaven-sent plant new hope inspired—  
New courage all his bosom fired,  
And bore him safe along;  
Till with the evening's cooling shade  
He slept within the verdant glade,  
Lulled by the negro's song.

Thus, we in this world's wilderness,  
Where sin and sorrow—guilt—distress  
Seem undisturbed to reign—  
May faint because we feel alone,  
With none to strike our favourite tone  
And join our homeward strain.

Yet, often in the bleakest wild,  
Of this dark world, some heaven-born child,  
Expectant of the skies,  
Amid the low and vicious crowd,  
Or in the dwellings of the proud  
Meets our admiring eyes.

From gazing on the tender flower,  
We lift our eye to him whose power  
Hath all its beauty given;  
Who, in this atmosphere of death,  
Hath given it life, and form, and breath,  
And brilliant hues of heaven.

Our drooping faith, revived by sight,  
Anew her pinion plumes for flight,  
New hope distends the breast,  
With joy we mount on eagle wing,  
With bolder tone our anthem sing,  
And seek the pilgrim's rest.

Larbert.

R. M'CH—

*Love of the Bible.*—During the time that Dr Kennicott was employed in preparing his Polyglot Bible, he was accustomed to hear his wife read to him in their daily airings, those different portions to which his immediate attention was called. When preparing for their ride, the day after this great work was completed, upon her asking him what book she should now take, "Oh," exclaimed he, "let us begin the Bible."

*Clear views of a Greenlander.*—The following is from a discourse of a Greenland convert:—"How deep our fall must have been, we may learn from the sufferings of Jesus! When God created the visible world, he used only one word, 'Let it be,' and it was; but our redemption could not be accomplished by a word; to restore us poor creatures He had to descend from heaven—live and suffer as man—tremble, and groan, and sweat bloody sweat;—and at last expire in torments,—that He might redeem us by His blood. Can any one therefore, refrain from loving our Saviour, and devoting soul and body to His service?"

Wilberforce, the son of the late Rev. Legh Richmond, two hours and a-half before his death, went to bed and laid his head upon the pillow. His father said, "So he giveth his beloved rest." Wilberforce replied, "Yes, and sweet indeed is the rest which Christ gives." He never awoke from this sleep.

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**WHY ARE CHRISTIANS AVERSE TO  
RECOGNISE THEIR OWN CHRISTIANITY?**

By the REV. JAMES SILVERIGHT,  
*Minister of Markinch.*

A YOUNG child of a reflecting turn of mind, in which the seeds of piety had been early sown, when first taught to read the doctrines and precepts of Jesus Christ in the New Testament, besought her parents, with constant importunity, to tell her where Christians lived—saying, she longed to go to their country and dwell there, to see their divine religion, and live like them. And when her parents smiled at her simplicity, and told her she saw Christians every day, and had always lived among them, it seemed to her a mockery; for those she had hitherto known, appeared, she thought, to have nothing in their manner of living that resembled the disciples of Jesus, and therefore could not be the people she desired to see. This might seem a childish fancy, which a wider range of observation, with a ripened understanding and an experienced eye, would in a little while chase away. It were well, however, if a want of conformity to Christ among nominal Christians were but the fancy of inexperienced youth, and not a fact of such frequent occurrence that sober reason is compelled to own it; and struck with the palpable incongruity, and unable to reconcile ordinary practice with the holy principles of the Christian faith—reason demands other examples, and asks, like the untutored child, Where shall Christians be found?

We are aware that many things, besides the pure love of Christianity, may induce men to complain that Christians are rare. There is a fault-finding generation, who spy nothing but spots and wrinkles in the fairest features of Christian character; to whom censure is a mental repast, and who take as much pleasure in the discovery and publication of some new fault or inconsistency in men eminent for piety, as is felt by those who explore the starry firmament, on bringing to light some new celestial phenomenon. Had such censorious observers beheld the church at Corinth, as described by its apostolic founder, instead of owning that the Lord "had much people there," they would have rather denied that any such could be

found where so much division and disorder manifestly reigned. When we hear the uncharitable and narrow-minded severely pronouncing that a true Christian is one of the rarest things in the world, we lay no stress on a judgment tinged with malevolence, and dictated by a morbid propensity to detraction. None but a Christian can judge fairly of other men's Christianity, and none will judge more leniently than he.

Others complain that few true Christians are to be met with, because they entertain a mistaken and preposterous idea of what Christianity actually is. In certain minds of an imaginative texture, there floats a vague and indefinite conception of the religion of Christ, to which are assigned qualities the most romantic and superhuman. It is something too exalted to walk on earth,—too angelical to tenant a corporeal frame,—too mystic and refined to mingle with life's ordinary conditions, or associate with the homeliness of common sense. It deals in abstractions which it seldom sees even partially embodied in human character, and admits nothing to be Christian, but what is shiningly and superlatively so. Initial steps, gradual progress, imperfect holiness, it disclaims, and calls for absolute attainments, and full conformity to its own arbitrary model. It will not own grace in the stalk nor in the blade; shew it the full ear, otherwise your plant is fit only to be cast into the fire. These persons look down from their transcendent altitude upon the Christian world beneath, and men of highest Christian stature appear in their eyes scarcely distinguishable, while the ordinary sort are not recognised at all.

There are more Christians, however, in the world than the uncharitable either wish or know, and far more than the advocates of an ideal Christianity will ever allow. Is the baptised world then full of Christians? To ascertain this matter, let us lay aside the report both of the romantic and the uncharitable, and go forth for information with an unerring standard in our hands. What standard is more authentic than that exhibited by our Lord in his Sermon on the Mount? With it, therefore, we repair to yonder bright and brilliant assembly, gaily disporting themselves in all moods of mirth that youthful fancy, devising pastime, can suggest. They were all baptised, and, no doubt,

call themselves Christians. Let us apply our Lord's Beatitudes to this gamesome throng, and see which of these fitting figures abides the test? which of them on its application stands confest a serious Christian? They will be serious on Sabbath we are told. Of that we are not sure; but we know they are not serious now. We turn away grieved at the result; reflecting on the vanity of seeking Christians under a mask of folly.

But yonder is a congregated populace, whose shouts and vehemence indicate some vast tumult of anger or transport of joy. These, too, were baptised Christians. Shall we apply our Beatitudes here? Shall we begin to say,—“Blessed are the poor in spirit—blessed are the meek—blessed are they that hunger and thirst after righteousness?”—no man hears us—our blessings are drowned in the wild uproar—our test is disregarded—and we ourselves hardly escape the trial of some Shibboleth, with which we are fiercely menaced. We hasten from an arena of strife, clamour, and agitation, well befitting the ancient worshippers of “the image that fell down from Jupiter,” but most unsuitable to the character of those we seek. We are bid tarry, and look more narrowly at the scene, and we may chance to discover even ministers there. It may be so, we answer; but it is Christians we seek; and if Christians, compelled by a sense of duty, should shew themselves there; their duty fulfilled—they will not swell the public passion, but retire in peace.

Some one now chides us for seeking Christians at scenes and seasons such as we have hitherto described. “Go to the Sabbath concourse, and number, if you can, the followers of Christ.” Thither, accordingly, we repair, and at first sight conclude, that now the Christian world is found. This conclusion is somewhat shaken on a nearer view, sometimes by the fewness of the worshippers in the midst of a teeming population, and sometimes by a lamentable want of attention, reverence, and devotion, conspicuous in the greater part of the Sabbath auditory. Notwithstanding these occasional abatements, however, we freely admit, that were the estimate to be taken in churches only—one would easily infer that our land is full of Christians. But, in our judgment, he is not a Christian in church who is not one out of it; and on this principle we reckon pulpit-Christians, and pew-Christians, of little account, unless every day-conduct bear the application of Christian rule, and unless the stream of life that runs through the six other days of the week, be traceable to the sanctuary as its source, and plainly taste of its origin.

We do not reckon God's husbandry fruitless, nor suppose that the field of the world is unproductive of better things, because tares grow rankly, and first attract the passer by to notice them. True Christians, taken collectively, are doubtless a numerous host; only we seldom find them hitherto in masses of imposing magnitude—and therefore, leaving the myriads of church-going Christians with no attempt to measure the length and breadth of their Christianity while assembled

formally in the temple—let us follow them into their dwellings apart, and learn from their spontaneous and habitual order of life what evidence of Christianity they afford. And, first of all, it is reasonable to inquire what they themselves think of their state. And here, to our surprise, we find scarce one among twenty that *freely and frankly* recognises his own Christianity, without reserves and hesitations, that indicate a mind unsatisfied, and most unassured as to its own belief. It would seem as if an “almost Christianity” were to many an ultimate attainment—and nothing is more rare among the generality of modern Christians, than a full, sincere, and hearty recognition of the truth, as personally accepted, and consciously held, and ingenuously professed. How is it that the most careless stand to the profession of Christianity, and cry, “we are Christians”—while men of much apparent worth, of much profession in other respects, and goodly practice, when we come to ask them if they are altogether Christians—if they are believers, and have faith—seldom own a settled persuasion as to their state? No doubt, it is sin and deep ignorance that prompts the careless class so boldly to aver their Christianity; but we cannot discern the virtue of disavowal, or of a partial qualified recognition, on the part of others, from whose manner of life a direct acknowledgment of interest in Christ might have been fairly anticipated. In fine, were we to estimate Christians by the rule of recognising their own Christianity, we should be led to think that true Christians are less numerous among us than we had fondly believed. Not that we unchristianise all who decline to recognise their own faith—for many upright souls belong to this number, who clearly shew to others what themselves profess they but doubtfully see. But we think a greater decision in this respect would obviate many anxieties that disquiet the mind, and impede the practice of duties, as well as hinder the expansion of grace.

#### BIOGRAPHICAL SKETCH OF THE REV. THOMAS BOSTON.

*Author of the “Fourfold State,” &c.*

OF all the names that adorn the annals of piety in our land, there is not, perhaps, one which is more uniformly associated in the minds of our countrymen with the religion of the heart, than is that of Thomas Boston. In his life written by himself, he tells us, that he was born in the town of Dunse, on the 17th of March 1676, that he was the youngest of seven children, and having been born in his mother's old age, he was, therefore, sometimes called “God's-send.” Trifling as this last circumstance may appear, we have no doubt that it had considerable effect in regulating the future current of his life. A parent's views with respect to his children are often influenced by very trivial matters; and there is little doubt that Boston at a future period of his life, often in casting himself upon the care of Providence, reflected that he was in a manner the child of Providence.

We know but little of the character of his parents both of them appear however to have served the Lord. His father, indeed, suffered imprisonment as a nonconformist, which shews this much at least, that he looked upon religion as a matter of vital importance.

Thomas Boston was very early sent to school, and before the age of eight he could read the Bible and understand the historical parts of it, in which, even at that period of his life, he found the greatest pleasure. But though even then he might have called the Word of God his delight, and though in his conduct man, who looks only upon the outward appearance, could not find much to blame, it was not however till the twelfth year of his age, that by means of the preaching of Henry Erskine, the father of Ralph and Ebenezer, he became awfully alive to his lost state by nature, and to the glorious provision made for fallen man in the Gospel. We thus see that while his heart was yet tender, having sought the Lord, according to the promise he found him; and as the natural fruit of early piety, he experienced much of the pleasure of religion, while his youthful breast glowed with love to God, as his Father and his Friend.

From this period to the time of his death, it may almost be said literally, that religion was the business of his life. In the every day history even of the vast majority of the people of God, their worldly concerns occupy a prominent place, while their religion is too often comparatively lost sight of. But the life of Thomas Boston shews him to have been a man who sought "first the kingdom of God and his righteousness," and who made all other objects completely subordinate to this his great, his supreme desire. Not that it is to be supposed he became a recluse, one who was constantly shut up in his closet, and shunned converse with men, that he might hold uninterrupted fellowship with God. No. It is from this that the contemplation of his character is of use to men in general,—whilst he lived by the faith of an unseen God, he diligently exerted himself in the discharge of the duties which God had assigned him in the world. Having attended the grammar school of Dunse between four and five years, and obtained a good knowledge of Latin and a slight acquaintance with Greek, it was his desire to enter the University, but the want of funds prevented his doing so during two years. This circumstance almost made him lose heart, and he would have given up his views of the ministry and chosen a trade, had not his father encouraged him. "Meanwhile," says he, "the difficulties I had to grapple with in the way of my purpose, put me to cry to the Lord in prayer on that head, that he himself would find means to bring it about. And I well remember the place where I was wont to address the throne of grace for it, having several times thereafter had occasion to mind it, in giving thanks for that he had heard the prayers there put up for that effect."

His father being enabled, after two years, to pay the expenses of his education, he entered the University of Edinburgh in the year 1691, and continued there three sessions. Having thus obtained a complete knowledge of the various branches of literature then taught, he commenced the study of Theology under Professor George Campbell, in the beginning of the year 1695.

At the close of the session he made application for the office of parish schoolmaster at Penpont, but being unsuccessful he accepted the same office in the neighbouring parish of Glencairn. Not long after he had entered upon his duties, however, becoming disgusted with the conduct of the minister, in whose house he resided, he soon resigned the charge. The next situation he obtained, was in the family of Lieutenant-Colonel Bruce of Kennet, as tutor to Andrew Fletcher of Aberlady, a son of his lady by a former marriage. Having remained a twelvemonth in this situation, he returned to his native place, and obtained license from the Presbytery of Chirnside on the 15th of June 1697. His residence in the family of Bruce of Kennet, he speaks of as highly useful to him, especially in wearing off his natural bashfulness, and in

increasing his acquaintance with human nature. And though that period was not without its troubles, it seems to have been peculiarly endeared to his recollection by the comforts wherewith God visited his soul. "There," says he, "I had some Bethels where I met with God, the remembrance whereof hath many times been useful and refreshing to me, particularly a place under a tree in Kennet Orchard, where, January 21, 1697, I vowed the vow and anointed the pillar;" and immediately after he adds, "I did there solemnly covenant with God under a tree, with two great boughs coming from the root, a little north-west from a kind of ditch in the eastern part of the Orchard." This particular description of his Bethel, strongly reminds us of the deep impression which their place of worship had made upon the hearts of the captive Israelites when they exclaimed,—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

After he was licensed to preach the Gospel, he continued during two years and three months to do duty in various places as a probationer. Being well aware of the deadness of mankind at large to any right sense of divine things, he tells us that he commenced "in a rousing strain; and would fain have set fire to the devil's nest." But Jesus Christ soon became his favourite theme. He did not, however, at this period, fully understand the Gospel, especially the doctrine of the perfect freeness of the grace of God, so that he often found himself much perplexed in studying his sermons upon this subject, and would almost have given it up entirely had he not been convinced, that whatever other topics may be entered upon by a minister of Christ, the thought of giving up this main topic whilst addressing condemned sinners could only be from the devil. And it must not be imagined, that he found this subject to be less rousing than others, for setting it forward as he did in opposition to all self-sufficiency, there could certainly be no more rousing theme. As a proof that this was indeed the effect of his preaching, it may be mentioned, that one evening after he had thus been endeavouring to drive men out of themselves to Christ, he was told, that "he had put not only those that never knew anything of God, in the mist, but even terrified such as had known him." At no time of his life had he any one subject on which he perpetually insisted to the exclusion of every other. He was an experimental Christian, so that even at the commencement of his ministry his own experience often led him to the choice of such subjects as would be most useful, and some of his discourses were written with a more special reference to his own besetting sins. Dealing thus faithfully with himself, it need not be said that notwithstanding the hardness of the human heart, his labour was not without effect; inasmuch that he tells us there was a report "he had more wit than his own;"—the hearing of which greatly encouraged him, as shewing that the character of the Word of God, as a discernor of the thoughts and intents of the heart, was discovered in his preaching.

While he was a probationer, he resided for some time within the bounds of the Presbytery of Stirling, in the house of Thomas Brown of Barhill, to whose sister-in-law, Catherine Brown, he was afterwards married. When there, he officiated in the neighbouring parishes, but the principal scene of his ministerial labours was the Merse,—his native district, where he was settled in the parish of Simprin, 21st September 1699.

The parish of Simprin, which is now united to that of Swinton, was one of the smallest in the country. The population amounted to about ninety individuals, all of them inhabiting the same village. The stipend was small in proportion amounting to five chalders of

grain and 80 merks Scots money. The circumstances of the parish would have been to most men an occasion of indolence, but Boston drew from them an argument for being more diligent than his brethren. The difficulties attendant on collecting a scattered flock are many, and the condition in which they come together in bad weather, is a sufficient reason for abridging the services; but the people of Simprin stayed close at hand, and could be collected without exposure to the elements, in the worst of weather, and this was accounted by Mr Boston a sufficient reason for being more abundant in his public labours than the neighbouring clergy. And as for his private labours, the same circumstance which enabled his people so readily to come to him, cut off all excuses for not going to them. During the time he remained at Simprin, he preached twice on the Sabbath; and in the evening, at his first coming, he had a catechetical discourse; but afterwards becoming more completely aware of the ignorance of his people, instead of lecturing on the catechism, he catechised his flock. The morning of Monday, he usually devoted to extraordinary devotions in private; afterwards he visited the sick, that is to say, those who were not dangerously ill, for he confined his visitation of them to no particular times. As an instance of the assiduous attention which he paid to the sick, we may adduce the following brief extract in his own words:—"Being with E. P. the night before her death, I had no satisfaction in converse with her; which affected me exceedingly. Thereupon I came in to my closet and set myself to wrestle with God on her account, and then went to her again, and was much comforted in her; so that my spirit was more than ordinarily elevated." On the evening of Tuesday, there was a meeting for prayer and Christian fellowship. Wednesday appears to have been the day particularly set apart for the visitation of his parish, though he sometimes devoted part of Tuesday and Friday, and even Saturday, to a similar purpose. On the evening of Thursday, he had a week-day sermon, and Friday and Saturday were more especially allotted by him to Sabbath preparation. So that it would appear he found little time for idleness, although his parish was so remarkably small both in extent and in population. Indeed his labour, or rather the confinement and want of exercise which attended it, was more than his constitution could endure, and had he not, when his health began to give way, been removed to Etterick, a parish requiring more bodily labour, there is little doubt he would have sunk under his work.

It was while at Simprin that he married Catherine Brown, a woman of a kindred spirit with himself, who, he tells us, was a "crown to him in his public station and appearances, but whose weak state of health often pierced his heart, and kept him much on his knees before the Disposer of health and sickness."

It was here also, in the year 1702, whilst treating of the ordinary method of the Spirit with sinners in conversion, that, sensible of the delicacy of the subject, and desiring to say nothing which was not well digested, he commenced writing out his sermons at full length, a custom which was then uncommon, though now nearly universal; and although he felt this afterwards, in his own language, "to be a yoke, he never could throw it off." It may be remembered also, that it was whilst at Simprin he first met with the celebrated work entitled the "Marrow of Modern Divinity." It is generally known, that upon the printing of a new edition of this work, with a preface by Mr Hog of Carnock, it was, at the instigation of Mr James Haddow, Principal of the College of St. Andrews, taken into consideration by the General Assembly, and, after having been examined in committee, was condemned in the year 1720, chiefly on account of its Antinomian tendency. In the controversy to which this book gave rise, Boston took a lively interest; and as his own opin-

ions were decidedly in favour of the "Marrow," he republished the work, appending to it a copious collection of valuable Notes, explanatory of the text.

Mr Boston removed to Etterick on the 17th of June 1707. "It was an extremely disunited parish, and one where there was much profession of religion, and many Bibles, but very little religious knowledge, and still less of the power of godliness." There were many things to trouble him here, but the two principal he states to have been, their great attention to public affairs, compared with their attention to personal religion; and their desertion of his ministry. As examples of the former, he says, "The sabbath sermons were coldly enough received, but remarkable was the pricking up of ears when any thing relative to the public came on, which was a wounding observe to me." And as for the forsaking of his ministry, he complains that many would, on his entrance, leave the houses which he came to visit ministerially, and even those who occasionally attended his ministrations, thought nothing of staying away several sabbaths successively. Besides, there existed much strife and wickedness, and even profanity amongst the people. All these things led him to feel that "he had just come from home, and was, in a manner, beginning his ministry." But, by dealing faithfully with offenders, and insisting in the pulpit on the need men have of Christ, these latter transgressions were much restrained. The tendency to forsake his ministry was greatly lessened about nine years after his coming to Etterick, on his refusing the parish of Closeburn, and thereby making manifest to his people his sincere desire for their welfare. And as for their overweening attention to public matters, in preference to their own eternal welfare, this of course decreased, as their sense of higher interests increased.

The different conditions of the parishes of Etterick and of Simprin, gave rise to a different routine of duties. We have already seen the plan he pursued at Simprin. Whilst at Etterick, he had but one diet on the Sabbath, and so long as his health permitted, he catechised his people once in the year, and visited them ministerially twice besides, and on these occasions he used to impress upon them the practical use of what they heard from the pulpit, and pray with them for a blessing upon themselves and their families.

Whilst at Simprin he was in the habit of having the sacrament of the Lord's Supper administered twice in the year; but for the first two years after he came to Etterick, it was not administered at all. From that period it was administered annually, except during the years 1717, 1726, and 1729, when family affliction prevented its celebration. Perhaps no better idea of the effect of his labours could be given, than is afforded by his own statements respecting the first and the last dispensations of that ordinance whilst he was minister of Etterick. "At the first," he says, "there were 5 communicants of our own parish;" and as the statement respecting the last not only affords a striking contrast to this, but presents an interesting view of the manner of the people, we may transcribe it at length. "The tokens distributed to communicants were 777; the collection on the three days £77:13:4d. Scots. There were about nine score strangers in Midgehop; for score of them, William Blaik, husband of Isabel Biggart, entertained, having before baked for them half a barrel of meal for bread—bought 4s. 10d. Sterling worth wheat bread, and killed three lambs, &c.—made beds. And I believe their neighbour, Robert Biggart, Isabel's brother, would be much the same. This I record once for all, for a swatch of the hospitality of the parish; for God hath given this people a largeness of heart, to communicate of their substance on these, and other occasions also. And my heart has long been that occasion particularly concerned for a blessing on their substance, with such a natural emotion as it is

had been begotten of my own body. Those within a mile of the church still had the greater weight on solemn occasions."

Whilst he was at Etterick, any time that he could spare from other duties was devoted to the publication of his works, and to the composition of a treatise on the Hebrew points. His practical works, especially his "Fourfold State," will never be forgotten while there are Christians in our country to read it. Some there are, indeed, who are prevented from perusing his writings, by a sort of floating imagination, that though a very good man, he was a weak man. And true it is he knew his own weakness, but this is the very reason why the power of godliness was so well known to him. If, however, we would regard him as weak compared with others, we venture to say, that few have equalled him in mental power, any more than in piety. His practical writings may shew this truth, but his "Miscellaneous Questions" shew it still more clearly. Though it is not to be expected that all who read them will be convinced by his arguments, considering that the subjects involve the most difficult points in Theology, yet all who read them will acknowledge that there have existed few more skilful reasoners. Indeed, there is one piece which he wrote to prove that the world, properly speaking, was not created once only, but is created anew every instant, where his reasoning is almost identical with that of President Edwards, on the same subject; and although the conclusion of both may be admitted to be erroneous, to err with Edwards is an honour to which very few men can attain.

The reputation which Boston obtained as a Hebraist is, we believe, not generally known; but on this subject it may be enough to mention, that Michaelis, the most celebrated scholar of his day, speaks of him as the "most illustrious and most learned Boston," and says, "that he had handled the subject of Hebrew punctuation with so much ingenuity, accuracy, cautious solidity, assiduity and attention to the natural principles of the doctrine, as to leave all others whom he had seen or read far behind."

His domestic character is perhaps better depicted in the following brief quotation than could be done by volumes. "While I was walking up and down my closet in heaviness, my little daughter, Jane, whom I had laid in bed, suddenly raising up herself, said she would tell me a note, and thus delivered herself:—'Mary Magdalene went to the sepulchre—she went back again with them to the sepulchre; but they would not believe that Christ was risen, till Mary Magdalene met him, and he said to her, "Tell my brethren"—they are my brethren yet.' This she pronounced with a certain air of sweetness. It took me by the heart. 'His brethren yet,' (thought I), and may I think that Christ will own me as one of his brethren yet? It was to me as life from the dead."

In temper he himself tells us, "he was timorous and hard to enter on, but eager in the pursuit when once entered." His private walk with God, however, is the most striking circumstance of his life. Not merely had he family fasts upon remarkable and sacramental occasions, but he hardly ever wrote a letter without first asking the divine direction and assistance.

And how did this man die? Such a question is surely unnecessary. He died as he lived—a citizen of that city whose builder and founder is God—one who, while on earth, lived by faith and not by sight; and one who, amidst much weakness, was strong in the Lord, and in the power of his might. The following letter, written a few weeks before his death to a correspondent in Edinburgh, and supposed to be the last letter which he wrote, shews a soul weaned from this world, yet patiently abiding the Lord's good time.

"My very dear Sir,—I am obliged downright to acquaint you, that I have been of a considerable time, and

am still, in an apparently dying condition. All business is quite given over; and I can no more, as matters stand, correspond with any about the MSS., or any thing else, but must leave them to the Lord, and the management of my friends, as he shall direct them. I do not doubt but your God, who has seen meet to row you into deep waters, will, in due time, bring you out; but there is need of patience.

"I cannot insist.—The eternal God be your refuge, and underneath the everlasting arms, and plentifully reward your twelve years' most substantial friendship.—I am, my very dear Sir, yours most affectionately," &c.

He died on the 20th of May 1732, aged 56. We know but little of his latter end. His public services in the church of Christ were not much interrupted by his indisposition; and when he was so debilitated by it as to be unable to go out to the church, he preached from a window in the manse, the auditory standing without. His fortitude in the immediate prospect of dissolution never forsook him. His patience under the chastisement of a Father's hand was uninterrupted. Inured to afflictions, as well personal as domestic, he bore them with that quiet submission, and unreluctant resignation, which a filial spirit can alone inspire. Viewing them as originating from his heavenly Father, the habitual language of his heart was, "Shall I receive all good at the hand of God, and shall I not receive evil."

#### HONESTUS;

OR, THE MAN THAT CRIED, "WHO WILL SHEW ME ANY GOOD?"

BY THE REV. ROBERT LEE,

Minister of Inverbrothock, Arbroath.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."—MATTHEW, xi. 28, 29, 30.

"Rest!" This is the very thing which all men everywhere are seeking—which they are anxiously running hither and thither in pursuit of—and almost all complaining that they cannot find. Solomon was the wisest of men, and he thought he might find what others had sought in vain. He had all the means and the will to make the search, and accordingly he ransacked the whole world. If you read his Book "Ecclesiastes," you will hear him complaining much like a man who had been to "gather figs of thorns and grapes of thistles." None of us will ever have the power to make this experiment on the same scale as Solomon; but if we had, we should infallibly come to the same conclusion. We should all of us become preachers from his text, "Vanity of vanities." The whole world lies in wickedness, and the whole world lies blinded by this delusion, that in the world itself, in its pursuits, pleasures, enjoyments, (as they are called,) there is a substantial and real good, such, that if being obtained, the soul will be satisfied. And many thousands of immortal souls pursue this phantom from childhood to youth, from youth to manhood, from manhood to old age, and thence into the grave, and never will be persuaded that it is nothing but a phantom; and the same phantom assuming many different forms, to suit the changing tastes of the deluded creatures who chase it.

Honestus was a boy of good parts and dispositions, and one that began early to observe and reason for himself. He thought that if he could escape from the confinement of school, and the drudgery of learning his lessons, and were left at liberty to go and do as he liked, he should be happy. Honestus was surprised, even in childhood and early youth, to find that things did not please him as he expected they would, but that, when he obtained anything he had desired, instead of resting

with that, his only rest was to begin directly to wish and seek something else.

As he grew up, vanity put on a new dress to suit his altered taste. He fell into those strong and pleasing emotions, in which youth imagines it has discovered the elixir of life. But that passion was quickly consumed by the fierceness of its own flame, and it left only ashes, which happily contained some few grains of wisdom.

The love of knowledge succeeded, and the ambition to be distinguished for learning. "Oh, how excellent is knowledge!" all around him cried; and Honestus sighed, "amen," and determined that he should not be left behind in the race for so noble a prize. Neither was he. But this youth soon learned, what none of the books of science taught him, that it was possible to know a great many things, and yet be miserable, through ignorance of the one thing needful. And many thought Honestus must be happy because he was distinguished; they envied the honours which they supposed satisfying, only because they had them not—while he was wishing he had never existed, or that God had made him one of the irrational creatures, for which no hell is prepared either in the present world or in the future—that he were a dog, a worm, or a stone. For he knew of a God, but he did not know God—the portion and rest of the soul. He knew God enough to feel that he testified in his conscience against Him—to dread Him as an enemy—to harbour dark suspicions, as if he had been created by one who delighted in his misery. He thought of God only as the judge and tormentor of the wicked, and such he felt himself to be. He dreaded God too much to love Him. He was conscious of being God's enemy, and he reasoned that God must be his, and he knew what he might expect from such an enemy. And then, oh how he wished there were no God! He would have that God out of existence if he could. Had there been any such power as Fate, he would have prayed to that power that God might no longer be.

Honestus then tried pleasure and dissipation. He studied the arts of pleasing in society with great success; for he was soon in universal request. He was now almost never out of the whirl of company. The whole circle in which he moved liked him—so interesting he was, so gay, so happy he seemed, and then so respectable, so correct, so moral. Honestus soon found this was not the true road. He saw that these people were a set of mutual dupes and hypocrites, who tried to keep each other in countenance by each smiling in the presence of the rest. And all acted *the joyful* so well, that each imagined he was the only person who was not so; and tried the game again, to see whether it would not bring him what it seemed to bring all others, but in truth brought none. What shall this poor deluded man seek to next? Is his darkened understanding to be seduced by more wiles of the devil? Shall he, like another Sü, be driven over more lands, restless and tortured by an eternal sting? Now he dreams he shall find rest in travel. He crosses the sea, he "surveys the cities and the manners of many nations," and "holds speech with people of a strange language." But alas! he was forced to admit that it was much easier to flee from his home than from himself—that "the eye is not satisfied with seeing, nor the ear with hearing," and that the void of the heart is too large for the world to fill.

What shall now be tried? Is not the man at length satisfied that the evil is not without but within—not in his circumstances, but in himself? Oh! the manifold wiles of the devil, to keep the soul from God!—the fruitful expedients and endless refuges of lies, of which the corrupt and darkened mind is the dupe and the slave! Once more Honestus will venture a stake—if he loses now, he knows not what he shall do. He is possessed of a small fortune, but he will engage in professional pursuits, to gain distinction. The prospect pleases, till the distinction is gained. For the man is of such

indomitable energy, that his purposes and their fulfilment are never far asunder. What next? Amass a fortune, retire, and spend the evening of life in that peace which the morning and heat of the day had been forward to promise, but slow to fulfil. Here is another Moloch, before which this idolater proposes to offer the dearest sacrifices—not discerning that this, like all the former, is nothing but a dumb idol—which neither can hear nor answer his vows.

The love of money is frequently the last load which the devil prepares for the backs of his faithful slaves. This is very often the last stage of the life of sin and of alienation from God. *Avarice* keeps the last inn on the road which leads to hell, and many, at all times, are her elderly and reputable guests. But what Solomon says of the lewd woman (Prov. vii.) is true of her:—"Her house is the way to hell, going down to the chambers of death." Most of the cold-hearted respectable class of sinners land here; and as it is a decent house (the men are scrupulous about reputation) they are content to dwell in it, though every thing is frozen, and they lead a kind of frozen life, which if it deadens pleasure deadens pain also, till their summons comes, and they pass to the place where dwell Dives and they that gluttons are, with Judas, Balaam, Demas, and all those who loved the present world and "the wages of unrighteousness."

Did Honestus land here? No. By the mercy of God he escaped that snare. He had long "suspected himself a fool." Lately, "he knew it and he found his place." When he had finished his professional experiment, "he did chide his infamous delay;" and now that he was to retire from the world, "he resolved and re-resolved," as so many have done who yet "died the same." Still he is unhappy. Still plagued with his old disease—a vacuity of spirit—a seeking for what he knows not where to find. Long custom, indeed, hath now taught him better to bear his load; and as eternity approaches, it gradually begins to appear to his mind's eye as if it were further distant. This delusion is strange, yet Honestus was distinctly conscious of it, and many others have been so.

But what ails the man? Surely he has committed some monstrous crime, and is haunted with the terror of an evil conscience! Hath he, like another Orestes done foul murder, that, like him, he is pursued by a chorus of implacable furies? To human eyes, the man hath lived on the whole well. He hath not been dishonest, nor dishonourable, nor cruel. And if his youth was not altogether stainless, yet he did nothing which the world is not very ready to palliate, yea excuse. Al that know the man love him, they esteem and even admire him. Why then doth his open and ingenuous countenance convey nothing but emptiness, sorrow, and fear?

When Orestes was pursued by the furies for the murder of his mother, who deserved to die, though not by the hand of her own son, he was directed by the oracle to take shelter at the altar of the god of light. Would that all who are haunted with fears—those furies of the mind—would listen to that oracle, spoken from Heaven: a "most sure word of prophecy," which directs to see the temple and the altar of Him, who is both the light and the life of the world! Run we then, and lay firm hold of *this* altar, on which one sacrifice hath been offered that purges the conscience from guilt and fear, and on which the blessed radiance of God's forgiving love and mercy beams and rests so sweetly, that confidence and hope shall be kindled by it, and that "perfect love shall follow, which 'casteth out tormenting fear,' and 'maketh His commandments not grievous,' and 'peace the peace of God,' which passeth understanding."—Indescribable serenity, too perfect a gift to descend from any but from the Father of Lights,—shall keep our hearts through the knowledge and love of God.

Does any one still ask why this respected and an

able person is not happy? I answer, the causes are these two:—The absence of good is evil, the want of pleasure is pain, the want of happiness is misery. The soul of man has been created with an appetite for good, not apparent but real, as his body has been with an appetite for real and solid nourishment. And without the former, the soul can no more be satisfied than the body without the latter. We may deaden or mock those appetites. When they "ask bread we may give them a stone, when they ask a fish we may present them with a serpent;" but without their proper supply they never can be at rest. The bodily appetite and the spiritual may, both of them, be abused with that which has the appearance merely of what they crave, but they will rest in this only all the deception has been detected. "It shall ever be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite."—Isaiah, xix. Many people think, that if a person has nothing to make him miserable he must, of course, be happy. How foolish this supposition! As foolish as to conclude that a man must therefore be rich because nobody robs him; or strong and healthy because no one wounds him; or live for ever because no person stabs or poisons him. Happiness is not the negation of misery, though misery is the negation of happiness. This is the first cause why Honestus has all his life resembled that man in the Gospel, (Luke xi.) "out of whom the unclean spirit went, and who walked through dry places seeking rest but finding none." Did any one ever think it wonderful that a thirsty person was uneasy till he got drink wherewithal to quench his thirst? or should we pronounce it strange that he felt still unsatisfied, though many things were presented to him which had got the name, but not one of them the nature and properties of what he sought?

The second cause of this man's discomfort, was a certain light which had got into his conscience—a light which came from heaven doubtless, but was to him worse than darkness, for it gave him nothing but fear. He knew thus much, that his whole life had been one series of rebellions against God, or rather one continuous act of rebellion. He did not remember, that during his whole life he ever performed one action, on the simple ground, that God required it; and he shuddered at the judgment of his Maker therein already pronounced in his own conscience, against more than fifty years of actual and active opposition to His government and will, of contemptuous disregard of His authority. He was filled with consternation at his own madness in having so daringly despised an enemy out of whose hands he could not even hope to escape. And when he awoke in the morning and found himself still out of hell, he wondered whether this forbearance on the part of God were an overflowing of mercy, or a refinement of cruelty, reserving him for a severer punishment. The devil helped him to favour the last supposition, which increased his fear and hatred of God.

Honestus, having got out of the world, and having found that his calm retreat was only another of the "clouds without water," by which a lying spirit had promised that his soul should be refreshed and satisfied, saw at length, with a clearness not to be mistaken, that his whole inner man was wrong; that his whole notions and sentiments must be radically false; in short, that the fault was not without in his conduct, but within, in his own mind. But how did other men feel? Honestus was a person of extensive reading and observation, and he remarked that the great majority of people were not very unlike himself, though not to the same degree dissatisfied; that, when they spoke candidly, they confessed they had followed shadows,— "sown the wind and reaped the whirlwind." The

only exceptions to this, seemed to be that class of persons, who are enthusiastic about Christianity, and who are commonly called "saints." These men did confidently affirm they had found what all others, and themselves aforesaid, sought in vain. Two things respecting these people Honestus remarked as singular; first, that they were unanimous in their assertion; and, second, that they were all very confident in it, and the more enthusiastic they were, so much the more confident. It might not be amiss he thought to try this experiment also. The hopes of religion extend to another world, and therefore, if delusive, they would at least please him during the whole of this. Honestus had never been a professed infidel,—he had been infidel only in fact and in life. He had never laughed at the Bible, he had only despised it by every thing he did, and said, and thought. As for atheism, his had never gone farther, than "being without God in the world," and wishing there were no God. He had even sometimes said his prayers, but God had never given him what he did not wish. And though he went occasionally to church, which he thought a laudable custom, and useful for example's sake, he found all he sought there, that is—nothing at all.

Honestus knew something of the evidences of Christianity. He had read Butler's "Analogy" many years ago, and this was the chief reason why he had not grown a professed infidel in self-defence. He now began seriously and diligently to read and study the New Testament. He was astonished to find the book so interesting,—so full of vivacity and variety—such pathos—such power and vividness of description. But the thing which now impressed Honestus most, and convinced him of the divine inspiration of the Scriptures was, the true and striking picture which they gave of himself; of the wickedness of his heart, and the misery which accompanied it. They discovered to him more of his condition not only than any other book had done, but even more than himself had ever discovered or known, but which, when discovered, he could not but acknowledge was perfectly true.

But now his distress increased tenfold. He knew himself diseased, of this he had a most painful conviction, but he saw not where or what was the cause. He felt much more wretched than formerly; as a prisoner, found guilty, condemned, ordered for execution, is more wretched than one who only suspects he may be found guilty, and if so, may suffer some secondary punishment. For, as the Bible describes his character in that of "the wicked who through the pride of his countenance called not upon God, and in all whose thoughts God is not;" when he perceived himself accurately painted, as "the proud," "the high-minded," "the sensual, who have not the Spirit," "the hater of God," "the covetous;" when he could not deny that he was all these, he saw not how he could be otherwise than cursed, with all the curses uttered against such persons. And now, like Luther, he "was horribly afraid of the day of judgment." For he no longer dreamed about God, and heaven and hell; but he was now fully awake and alive to their reality. He felt as sure there is a God as that he was a man; he had no more doubt there is a heaven than that there is an earth; and he was as much convinced there is a hell to come, as that he had a foretaste of it in the hell he now carried about in his own bosom. He had the faith of devils, he "believed and trembled." The same evil spirit which had led him formerly to despise, made him now distrust and disbelieve the mercy of God. "I have sown to my flesh," he said, "therefore I must reap corruption;" I have neglected "so great salvation," therefore, "I cannot escape." God "has called" during more than fifty years, and I all that time "have refused;" and he does what he has threatened, "he laughs at my calamity and mocks when my fear cometh."

And then he thought he must have committed "the sin against the Holy Ghost, which will never be forgiven in this world or in the next." And he fancied he resembled Judas the Traitor, in his sins and in his despair; and he would have killed himself like him if he could have hoped that God would be provoked to annihilate him. But to be brought nearer to what he felt so near already, was to him an awful thought, and this restrained him.

After Honestus had remained in this fearful condition some time, he went to his parish church one Sabbath morning. From that time Honestus has not known despair nor slavish fear which hath torment, but has understood that the gift of God is eternal life through "Jesus Christ our Lord;" he has had the liberty, and he confides in the love of one in whom there is the spirit of an adopted child, crying, "my father, my father." Nor hath it since come into his mind to doubt, that as one who is *his brother*, and "the propitiation for his sins," as a God maketh intercession for him with the Father, so the Spirit proceeding from the same Father, maketh intercession in him as a God, "with groanings that cannot be uttered." Oh, how blessed to know, that the yoke and the burden which he had begged all men and all things to take off, and which he found not one of them could remove, hath been removed by the hand of God himself; yea, God who became flesh, for this express purpose of mercy, that we who have exhausted ourselves in seeking rest, might from him receive it to our souls.

The sermon which Honestus heard on the occasion above-mentioned, and which was made the means of illuminating the eyes of his mind, so that he perceived "to what hope he was called," (Ep. i. 17—20,) and also, whence must come both pardon for past offences and power to do the will of God, was a very plain and ordinary production; probably the reader hears two much better sermons every week. And the effect which so feeble a weapon produced, the minister who preached it always looked upon as a signal illustration of the words,—*"Not by might nor by power, but by my Spirit, saith the Lord;"* and of these,—*"This treasure we have,"* not in vessels of gold or silver, but "in earthen vessels." This Gospel is oft committed to men who are not able to enforce it by the most powerful arguments, or to press it with the most striking eloquence, "that the surpassing power of it might be evinced to be of God and not of men;" that its effects in appeasing the conscience, purifying the heart, transforming the life, might be acknowledged to be the issue not of any human but of a divine power. And yet his mind was forcibly arrested in listening to the following

#### DISCOURSE.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—MATTHEW, xi. 28.

It is incredible what pains men take to render themselves miserable—what diligence they use to quicken their progress to hell. They are not content to be carried thither in the natural course of things, but they will strain every nerve to go as fast as possible, as if terrified lest others should outstrip them in the road. If they *only walked* in ways of their own, they would very soon come to the end of their journey, but to arrive in the bottomless pit *very soon*, is not soon enough for their impatience and fury, hence they run *post-haste*, and lose no time. They appear terribly afraid lest God's mercy should catch them, lest it should rob them of their dearly-beloved sins, and forthwith plunge them into heaven. What infinite pains they take

to escape such a calamity! Jesus Christ, the Son of God, saveth poor creatures; and, oh! how He pitied them, when He perceived that, instead of running to Him as a friend who could ease them of their burdens, they fled from Him as if He were an enemy and a task-master. And here He stands by the wayside, and tries to convince the infatuated men, that they are now nothing better than slaves and beasts of burden, and those who are become sensible of this, and feel weary of the galling yoke, He encourages to cast it off resolutely, and for ever, and to take on them his yoke which is easy, his burden which is light, and he gives them the Word of God for an assurance, that "they shall find rest to their souls."

There are many persons "weary and heavy laden," seeking "rest to their souls," but finding it not, who have heard of Jesus Christ, and these "gracious words which proceeded out of his mouth;" why then hear they not what the Son of God so freely offers? The causes seem to be chiefly these: *1st*, They want faith in Him that makes this gracious offer, they have no confidence that He will do what He says; or, *2dly*, They suspect the rest which Christ proposes to confer is not the kind which will suit them—they cannot comprehend, that "learning of Him to be meek and lowly," should prove so pleasant a yoke, as to give rest to their souls; or, *3dly*, If convinced both of the veracity of Jesus Christ, and that His burden is as light as he says, yet they imagine it is too great a favour for *them*, they are not worthy to receive it, and that therefore they must remain weary and heavy laden unto eternity. In order to correct these three mistakes, let us set ourselves to answer the three following questions:—

1. Who is the person that makes the promise in the text? Our confidence in the truth of the message must depend very much on the character of Him that delivers it. But who speaks the promise, "I will give you rest?" The Word of God speaks it. The wisdom of God speaks it. God's Son, His messenger, His apostle, speaks it, in whom His promises are all of them yea and amen, *i. e.* faithful and true, to whose divine commission the Father set His seal, when there came that voice from the surpassing glory, "This is my beloved Son." Will any man call God a liar to his face? Doubt not, then, reject not His word, turn not away. When God commands, "hear ye Him," *i. e.* listen, believe, obey. In short, since God speaks, let us receive, without the least doubt or hesitation, with absolute and implicit faith, whatever He says. For I tell you plainly, that God will sooner extinguish hell, and revoke His sentence of condemnation against all reprobate men, angels, and devils, than any one who comes to Jesus Christ and takes His yoke upon him, shall be disappointed of finding that rest to his soul which the Lord Jesus has given him reason to expect. God willeth that all his threatenings should be void rather than any one of his promises should fail to be accomplished.

2. To whom does this exalted person speak?



To what manner of men does He address himself? Perhaps to those who are very joyful, or very satisfied, or very good? To them who are very prosperous and very happy? To such as have heard of calamity and a sorrowing spirit only by the hearing of the ear? Is any among you in distress, is any in fear and great dismay, harassed by present misfortunes and painful doubts? Who is in perplexity, or despairs of God's mercy, or suspects that he has sinned away all his day of grace, and for him now nothing remains but night and thick darkness? Who is there, that when he reads the Bible, the message of God's mercy, the good news of His grace, fancies that the threatenings and the curses, the condemnation, the fire and the worm, alone were prepared and designed for him? To thee, O man, Jesus Christ speaks this message of peace now by his spirit, as truly as if he had addressed it to thee actually in his flesh. What persuades the man that he has not a right to obey the command "come," when Jesus Christ gives him that command? Who should know better than Jesus Christ? And how can any imagine, that coming, he will not be heard by Him that said, "I will give you rest,"—"He that cometh to me I will *in no wise* cast out?" Does the Lord Jesus not know what he means? or not mean what he says? Does he give us commands which he does not permit us to obey? or hold out hopes which he will never realize? Resist that thought. "Let God be true, but every man a liar." His word is true whether we believe it or not, for "He continueth faithful, He *cannot* deny himself."

Say not, you are perhaps "not weary and heavy laden" in the particular way, or from that particular cause, intended by the Saviour. What have you to do with particular ways or causes? Not one word does Christ speak about any such thing. But, to those who are in the state he mentions, by what means soever they may have come into that state, or whatever may be its peculiarities, the gracious words of the Lord are spoken. Do you suspect that the great Physician first sends messengers round the world, to assure all people, that every one labouring under a certain mortal distemper, shall, on coming to Him, be infallibly cured, but that, when the poor creatures have prevailed on themselves to come and get the infallible cure, the Physician begins to explain to one that his distemper, though that which He promised to cure, did not arise from that particular cause which rendered him a fit subject for His applications; to another, that though he was seized with the genuine disease, yet there were peculiarities in his case which prevented his being taken on treatment;—to a third, that his disease was not far enough advanced;—to a fourth, that his was too far? Oh, who can think thus dishonourably of the great Physician, who travelled all the distance from heaven to earth, from the throne and the bosom of God, to the bosom of a poor woman, and assumed the form of man, of a servant among men; who began His life in a manger among the beasts, and ended

it, groaning on a cross, derided of men, assaulted of devils, forsaken of God? Hath He done and endured so much to bring us a remedy for our weary and labouring spirits, and yet will He not give the remedy but to some, who happen to be weary after a special manner? This is not the way in which his grace proceeds. If you are weary and heavy laden, so that you wish to be relieved and delivered, let *this* be your gratification, *this* your title and warrant. And let no man and no devil persuade you, that you are presumptuous, or will be unsuccessful, till Jesus Christ himself revokes his own words, "come unto me *all ye* that labour and are heavy laden." To thee, O man, the Saviour speaks, who art troubled and seekest rest, which thou knowest not where to find. Put not away his gracious words which He penned, so that thou mightest understand they are addressed unto thyself, and, that thou being weary with running elsewhere to seek relief, mightest find it here—that thou who art sore spent with the huge burdens of sorrow, which sin hath loaded thee withal, mightest by that gracious hand, which touched the blind, and they saw, and being stretched out, saved the drowning and frightened disciple, and broke the symbol of His own body in the sacramental bread, having first been raised to bless it,—by that gracious hand which was fixed through with a nail, and fastened to the cross, which convinced His disciples, and struck the distrusting Thomas dumb—that hand which was lifted up to bless His followers before he left the earth, and is even lifted up, in intercession to the Father, for them in heaven—from the fulness of whose grace, blessings perpetually descend upon them; and that by that gracious hand, thou, O my soul, mightest have thy burden taken off, and mightest run in the way of His commandments, "with enlarged heart." And wheresoever thou art, thou canst find no other just argument to shew that these words are not meant for them, except this, that thou art not *weary and heavy laden*.

3. Such being the person who speaks, and such being the persons to whom He speaks, let us hear next *what it is He says to them*. "Come unto me, and I will give you rest." First, a command, then a promise. "Come." How? As a scholar comes to his master—as a patient to his physician—as a man who had taken poison would to a person who, he knew, possessed an antidote—as one who hath a great need, to another who hath an ample store, and a ready will and an open heart. "Come," as a condemned criminal would apply to him who could relieve and pardon him, and had assured him he should have a pardon, if he would but apply for it. Thus come, ye weary and heavy laden souls, to this *Master* and Lord of life, nothing doubting, casting away fear, for your own doubts and fears are more formidable obstacles than all the things you fear. How dare you fear, when God commands you to hope? How dare you doubt, when God bids you be confident? Nay, but obey the precept "Come," and you cannot but receive the promise—"Rest,"

Still do you hesitate! When the terrors of the Lord have driven you so far from hell, that you are come closer to the gate of heaven, can you not find courage to knock, though this be written there, with the very sun-beam of God's grace, "To him that knocketh it shall be opened." And though He stands and invites you, beseeches you by his incarnation and all his humiliation, by his life of sorrows, by his temptations, by his hunger and thirst, by his mockeries and bloody sweat, by his agony, his crown of thorns, his wounds, his cross, his grace, by his passion, and all his love stronger than death,—by his many sighs, his many tears and many prayers, oh, when He who endured them all, beseeches you by all these, is it obstinacy, is it blindness, or is it that disbelief which makes Him a liar, that hinders you coming and finding that rest, which the Prince of Peace alone can give, and which is the foretaste of that rest "which remaineth for the people of God?" You are heavy laden with guilt. Scared with visions of punishment, the terrors of wrath take hold upon you, and your frightened conscience cries out, "Oh, how shall I appear?" Let the word of God be heard. "Through this Man is preached unto you the forgiveness of sins." "There is, therefore, now no condemnation to them that are in Christ Jesus, (even to them that believe on his name), who walk not after the flesh, but after the Spirit." "Therefore, being justified by faith, we have peace with God, through Jesus Christ our Lord." And if you ask Jesus Christ, whether He will or can pardon and deliver you, he will answer as he did to a certain half faithless man, "If *thou comest* believe, all things (promised) are possible to him that believeth."

But perhaps, the service of sin is your plague. You are groaning like the Israelites under the Egyptian task-masters, and crying out with St. Paul, "O, wretched man that I am, who shall deliver me from the body of this death!" It is no wonder the sinner groans, when his eyes are opened to know good and evil, for he there discovers, that he is an abused slave of a tyrant, who repays his labour with more labour, and moreover, chastises him with scorpions. How can he enjoy any rest, who is under the dominion of evil passions, tempers, habits? As impossible as to have quietness in the midst of a battle, or to be cool among flames of fire. Anger, envy, pride, lust, ambition, avarice, will suffer those in whom they reign to have rest, when they change their nature and cease to be evil. For this burden, Jesus Christ prescribes the same remedy as for the former, "Come unto me, learn of me, take my yoke upon you;" for this yoke, our Master, whose name be blessed for ever, hath made his own, in that He himself condescended to bear it for our instruction and encouragement. He was not like the Pharisees, who laid heavy burdens and grievous, on other mens' shoulders, but could not themselves touch them with one of their fingers. Oh no, "take my yoke, which I not only impose on others, but bear myself; (I am

meek and lowly), and ye shall find rest, not only from fear of punishment, but from sinning, which causes that fear." "Unto you, God having raised up His Son Jesus, sent him to bless you, with rest and peace in this life and the future, by *turning away every one of you from his iniquities.*" For the Son of God hath come even from heaven, and assumed the form of man, to take us by the hand, and keep us out of this slough of iniquity. He comes to give us power to become sons of God; He takes away the slavery to evil passions, and the badges of it, giving us the liberty, the name, the station, the privileges, the spirit of the sons of God, and the sure hope of the eternal inheritance which is reserved in heaven for us, who "are heirs of God, and joint heirs with Christ," and are "kept by His mighty power through faith unto salvation." Seek then to know Christ in the saving power of His cross. By it be ye crucified unto the world, and let the world be crucified unto you." Seek to have "the body, laden with fleshly sins," nailed to the tree whereon Christ made expiation for the sins of the world; thus shall you know Him in the fellowship of his sufferings," thus shall your old man be destroyed, that you should not serve sin; thus, having with the apostle cried out, "Oh wretched man that I am, who shall deliver me," you will with him exclaim, "Thanks be to God that giveth us the victory," a present and real conquest over sin, through Jesus Christ. Love is stronger than all chains, more powerful than all reasons, arguments, inducements, and the cross is therefore the power of God for saving men; because therein God commendeth his love to us, even when we were yet sinners, and the cross is thus the mightiest instrument of salvation, because it is the strongest argument of God's love to us. Oh may the love of God subdue us, Oh may the love of Christ constrain us, to love Him who first loved us, and to secure that belief, that peace, that rest which consists in being so actuated, pervaded, filled with love, as not to live to ourselves, but to Him that died for us and rose again. And so may the Holy Spirit of God, who is the comforter, and whom the Lord sent from the Father, to secure and increase that peace which He bequeathed to his disciples, fill us with all joy and peace in believing, that the rest which we seek, we may find and enjoy, now and through eternal ages.

"He that committeth sin, is the slave of sin."  
 "If the Son shall make you free ye shall be free indeed."

Now, to the Father, Son and Holy Ghost, one eternal God, be honour and glory, for ever: Amen.

## A WALK TO CALVARY.

### PART I.

BY THE REV. MARCUS DODS,  
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LET us take a walk to Calvary, where three crosses display the last earthly agonies of three persons. We shall not as present direct our attention to the middle cross, and Him who hangs upon it, for this would en-

page us in the consideration of the ancient prophecies which were there fulfilled,—in unfolding the revelations of the divine character which were there made,—and in tracing the privileges, the duties, and the hopes which flow from thence to the fallen sons and daughters of men. We shall turn our view, therefore, for the present, to a subordinate, but by no means unimportant portion of the scene.

Let us look to the two thieves. The first thing that strikes us here is, that two men may be associates in guilt, and may be brought into condemnation for the same crime, and yet may be men of very different characters. These two thieves were condemned for the same crime, and it is distinctly admitted that their condemnation was just. Yet it is clear that there was a very wide difference between the men. The one seems to be completely hardened in guilt, suffering, as he is, all the pain and the infamy which he had brought upon himself by his guilt, he yet feels no compunction whatever. He is only anxious to escape from his punishment; while, at the same time, he manifests a disposition just to plunge again into a fresh course of iniquity. He has apparently no fear of a judgment to come, but joins in the scoffs which the persecutors of the Lord were uttering against Him. He dies while his heart is yet burning with all that intensity of passion which had urged him on to the commission of those crimes that had brought him to this fearful end.

The other, on the contrary, seems to be impressed with a very proper sense of the awfulness of his situation. He looks not on his executioners with the indignant ferocity of an untamed savage, but acknowledges that his punishment is just. He looks not forward to futurity with reckless disregard; for he feels that when his crimes against society have been expiated on the cross, he must appear before another tribunal, when the sufferings which he has endured, however painful, can form no expiation, and when he needs the interest of a powerful advocate. He feels all the impropriety of his associate's sentiments and conduct, rebukes him for them, and turning to his other fellow-sufferer, makes this request, "Lord, remember me when thou comest into thy kingdom."

What instruction either of these men had received, we are not informed, but it is certain that there must have been a cause for the very remarkable difference in their characters; and that, too, a cause not springing up at the moment when its effect became apparent, but a cause which must have been of long standing, and must have been in active operation at the time when the principles which distinguished their characters were first formed. In short, it is obvious, that as in their riper years they had been associates in crime, the distinguishing features of their characters must have been impressed in childhood. The one had evidently had good principles instilled into him in childhood; for it is absurd to suppose that they sprung into being all at once on the cross. The other, apparently, had never received any instructions whatever.

This scene then may afford a most instructive and impressive lesson to parents. The mother of Jesus was there; and we may, without any violence, suppose the mothers of the other two sufferers to have been there also. Let us consider the different feelings with which they would contemplate the death of their offspring.

The one has had her heart torn by the course which she had seen her son follow, after having taken all pains to instil into his young mind a sense of his duty to God and to man,—after all her instructions, and all her prayers; and now it is torn by seeing him perishing by a painful and shameful death. Probably she had often besought him, with all a mother's love, and a mother's tears, to remember the instructions of his youth. But in vain. She sees him brought to a premature end by his crimes, and she feels like a mother. But she sees, too, that the misery of his fate has awakened all those principles which his guilty career had weakened, but had not extinguished. The trial which unfolds to the world his guilt,—the fatal sentence in which it terminates,—and the awful scene which carries that sentence into execution, all wring even to bursting a mother's breast, and make her wish she had never been a mother.

But then she has much consolation. She can appeal to God that her son has not been lost for want of careful instruction. She has done her duty; and that, in every situation, is a gratification of the highest kind. But this is not all. She sees that her son's sufferings have revived, in all their strength, those principles of piety which she had early taught him, but which his intercourse with the guilty had for a time stifled. She hears him reverting now to those Scriptures in which she had early instructed him, and earnestly calling on that Saviour to whom all the prophets bore witness, and whose coming had long been the prayer and the hope of the pious in Israel. His cross has accomplished what her remonstrances had been unable to accomplish. It humbles him in the dust under a proper sense of his guilt,—brings him back to his God,—and she retires, sorrowing, it is true—deeply sorrowing, but still richly consoled with the assurance, that if her son has perished in blood, yet he has been recalled to a feeling of genuine repentance; and that now, she could meet him in judgment, with all the joy of a mother who could say, "This my son was dead, and is alive again; was lost, and has been found."

When she thought of her son's agonies, she would think also of the blessed result in which they had issued, —when she mourned over his errors, she would be consoled by the recollection of his dying prayer,—when she thought of the pain and the infamy of the circumstances in which she had parted with him, she would also think of the happy and glorious meeting with him there, where guilt and sorrow are no more. Yes, she is a mourning, but still a happy mother.

Let us look now for a little to the mother of the other criminal. The view is too painful to be dwelt upon. She sees the sufferings of the son for whom she had felt all that foolish fondness which made her spoil him by fatal indulgence. She sees him perish like a wild beast which gnaws its chain in its agonies; and she justly recognises in this the work of her own hands. His sufferings serve only to exasperate his ferocity. They cannot awaken in his breast any dormant principles of early piety, for no such principles has she ever attempted to plant there. She sees him perish in all the exasperation of rage against those who have brought him to punishment, but utterly insensible to the guilt of his crimes. She retires from the bitter scene, but not with any feeling of consolation. She retires only to brood in secret over the melancholy recollection of

her own want of real love to her child, and over the fearful anticipation of meeting him in judgment, and of hearing him accuse the author of his being, as the guilty cause of all his crimes and all his sufferings.

Being bound to economize our space, we shall occupy little of it, in pointing out to parents the important lessons which result from the scene we have been placing before them, and which they can hardly fail to draw for themselves. We shall therefore do no more than simply request them to think of the deep responsibility that rests upon them, and press upon their attention the two following remarks:—

*First*, That in this land of Bibles, no man can perish through ignorance, without somebody, and especially parents, being guilty of his blood.

*Second*, That neither the care of parents towards their children, nor their neglect of them, can fail, sooner or later, to produce its proper fruit, and to meet its due reward.

We propose, next week, to return to the same scene, which is still rich in important instruction.

#### DEATH-BED SCENES.

##### No. II.

As men live, so do men die. We are often warned against relying on a death-bed repentance, by the unquestionable fact, that such repentance is rarely found to have been genuine where we have the means of testing its sincerity by the unexpected recovery of the apparent penitent: returning life usually bringing along with it a fatal return to vanity or to vice. This consideration ought to prove alarming to those who are living secure in present impenitence, and comforting themselves with the expectation of repenting before they are summoned into judgment. But they have the reply, that late repentance is not necessarily insincere, and some may even suppose that the sorrowing sinner would then have been fit to die, although the result has proved that he was not fit to live. There is, however, another truth with which the careless must be plied, more alarming than the mere insincerity of dying contrition; a truth more frequently overlooked, and which, when stated, sounds more harshly in their ears, and is more ready to startle them into thought. It is, not simply that death-bed repentance is rarely sincere, but that such repentance, whether sincere or insincere, rarely occurs. If we except the children of God, and along with them those who have been habitually more or less anxious about their souls' salvation, we believe we may safely conclude that death, when it has fairly drawn near, seldom awakens even anxiety in the minds of men; and that the attendants on the dying bed are usually more solemn, more sorrowful, and more afraid, than is the dying man himself. We are aware that death, at its first approach, almost always produces a transient alarm, as in the threatening or commencement of deadly disease; and that where the final stroke is sudden and instantaneous, as when life is forfeited to the laws of the country, this alarm may frequently continue to the last. But in most other cases, whenever the work of death commences, the fear of death ceases. The culprit trembles for a moment, and resists the grasp of the officer of justice; but when he finds resistance vain, he walks quietly along, and even enters into friendly colloquy with the man who is conducting him to the judge. And just so we tremble for an hour, and struggle with death, till finding that he has indeed laid his hand upon us, and that we cannot escape, we coolly yield to his summons; we gradually become acquainted with his features, which seemed strange at first, and learn to con-

template them without alarm; and thus composedly we descend into the grave without one serious thought of that judgment to which we are hastening. If such be the sinner's death, where can be his repentance? There may be anxiety, there may be fear—deep anxiety, trembling fear—without one emotion of godly grief; but there can be no true contrition without something of anxious and fearful thought. And the careless sinner is deceiving himself, not only in counting on dying repentance and faith, but in counting on death-bed awakening or alarm. If he is anxious now, he may reckon indeed on being anxious then, whether penitent or not; but if he is careless now, he may reckon, not indeed with certainty, but with strong probability, on being then equally devoid of care and fear.

Eighteen months have not yet elapsed since the fishing village of \_\_\_\_\_ was visited with cholera, a disease which more than almost any other seems to suffer the mental faculties to continue in full operation. One of the victims was remarkable for his bodily strength, and not less remarkable for having lived alike fearless of God, and regardless of man. In a state of society where right is frequently measured by force, he was a man not lightly to be accounted of, possessing as he did muscular powers above all his comrades, many of whom might have been reckoned men of might. His strength, however, was but that of the savage, undorned by any ennobling qualities of mind. Even courage did not characterise him. It was neither his skill nor his prowess in combat, that his companions feared to encounter; but they shrunk from the grasp of his mighty hand, with which, if he once seized them, they had no chance to contend. His slouching gait, and the sideward and downcast glancing of his eye, with which he seemed afraid to meet you full in the face, portrayed his mental features. In a word, as his bodily strength was compared to the tiger's, so were also his inward dispositions: cruel, cunning, cowardly, fierce, dogged, revengeful, untractable. He was formidable to all, but chiefly to his friends; and some idea both of his superior strength and savage ferocity may be gathered from the circumstance, that when at one period of his last illness hopes were entertained of his recovery, his nearest relatives did not hesitate openly to express their regret. He possessed resolution and firmness of purpose, which might have been available for much good, had they been directed to worthy objects. On one occasion, when I pressed on him the necessity of his making a decided effort against intemperance, to which he was a slave, he told me that he had once abstained from every thing stronger than water, during a period of six weeks. I was curious to know his reason for such self-denial, and to my question on this point the reply was most characteristic of the man, "Just because I took it into my head;" and acting according to the same rule, when he took it into his head again, he returned to his former habits. His intemperance, however, had neither impaired his constitution, for malt liquor formed his principal beverage; nor wasted his little patrimony, for he was laborious, and spent no more than his daily earnings. Another and rather annoying instance of his self-will and firmness of purpose I encountered in reference to the Sabbath. I was endeavouring to impress the fishermen with a sense of the impropriety of casting their herring-nets on the day of rest, and to obtain their consent to refrain from the practice in future. Many earnestly desired the reformation, and all seemed willing to comply; only they wished that it should be matter of general agreement and compact. Having succeeded thus far, I entertained little doubt of carrying the measure; there being usually such a feeling of union amongst them, that a small minority was almost sure to accede to the wishes of the majority. The person we have been describing hap-

pened to be at sea at the time, but being anxious to have the point settled, I waited for his landing, and after talking over some other matters, told him that the desire on the subject was general, and the consent hitherto unanimous, and that it only required his concurrence to have the arrangement completed. He answered very coolly, and for him very civilly, "They may all do as they please, but if there is anything to be got, you may depend upon it I'll go off on Sabbath." Not without bitterness of spirit I learned at his lips the meaning of the proverb, "One sinner destroyeth much good." The Sabbath indeed to him, when not a day of work, was but the rest of the drunkard, for during many years he had never entered the house of God—except, however, that on a few occasions he might have been present at our evening meeting. His conduct in this respect he did not defend on general principles, or contend that there was no obligation to frequent the place of prayer; but in his own individual case he held himself amply justified. The officiating clerk of the church was his cousin-german; and for any one to belong to the circle of his kindred, was in itself sufficient to mark him out as an enemy; but to him personally, over and above the common enmity of kinsmanship, he bore a grudge peculiarly bitter. So situated, and considering that it was impossible for him to enter church without seeing that man whose presence could not but most keenly excite his spleen, he looked on his attending as out of the question; and, moreover, as he had resolved never to suffer his hatred to be lulled asleep, he had determined, that during the lifetime of his cousin, he should not set his foot within the house of God.

When cholera began to prevail in the village, and he saw neighbour and companion cut down, one after another, he seemed to be panic-struck, and trembled for himself. He was soon seized, however, and there was manifested no more anxiety or thought of death. He was more favoured than many others, in having several days to prepare for his danger; but although I conversed with him two or three times a-day, on his state and prospects, I could not perceive the slightest awakening of desire for the salvation of his soul. He appeared to know his danger, and "went as an ox to the slaughter, or as a fool to the correction of the stocks." There was something of unusual and awful interest in seeing the King of Terrors make his assault on such a man, in the prime of his life, and the fulness of his strength. And it almost seemed for a while as if Death had mistaken his victim, and attacked one whom for the present he could not overpower. The malady was virulent, and even his might appeared to have sunk beneath it; but under seeming weakness there was latent vigour. At a stage of the disease which is usually characterised by the complete prostration of strength, his wife, who attended him, was suddenly seized, and sunk helpless on the floor. He sprang up immediately, caught and carried her in his arms, laid her on another bed, and then, exhausted by the effort, threw himself back on his own! At length the medical attendant pronounced the disease overcome, and said that nothing but attention was requisite to ensure his recovery. But who was to pay him that attention? In the midst of numerous relatives, some of whom expressed their sorrow at his apprehended restoration, he had not a single friend. His eldest son and daughter, of thirteen and fourteen years of age, were in the house; but even had their years been less tender, they could not have waited night and day on both father and mother. After much persuasion, one of his brothers, who was himself, alas! soon to be numbered with the dead, together with a companion, was prevailed on to sit up with him for one night; and there was certainly kindness in the deed, but how did he requite it? He had never known what sickness was, and could ill conceive the care that was

necessary in recovering from so severe a disease; and he was too self-willed besides, to think of obeying the prescriptions of the physician, except, at least, in his own presence. As gently as they could they pressed on him the importance of complying with the orders that had been given him. He bore their remonstrances for a little, but it was more than could well be expected that he should bear them long, coming, as they did, from men whose wishes he was not wont to gratify. At length he broke out into passion, got hold of a knife, and, with oaths and curses, swore that he would stab them if they offered any further interference. This was the last act he essayed to do, and these the last words he uttered; or if he spoke any more it was in grudging and monosyllabic replies to the physician's enquiries, and these were the latest spontaneous effusions of his heart. Self-will, impiety, revenge, formed the leading features of his character in life; the apparent cause of his death was his own wilfulness, and his dying words were expressions of blasphemy against God, and of hatred toward brother and friend.

Even his iron frame could not long endure the treatment to which, by his stubborn heedlessness, it was now subjected, and his strength speedily sunk. I visited him the following morning, and found him supporting himself on his hands and knees, tossing and rolling about, and growling with pain and rage. He had said with Sampson, "I will arise and shake myself;" but he wist not that the great strength wherein he trusted was gone; and when he found that he was weak as other men, he seemed mortified and mad at the discovery. The utterance of his feelings was like nothing I had ever heard—like nothing human, but rather the growling of some savage beast; and it sounded not so much like the expression of agony, as of anger and vexation. If he might have been likened to a tiger before, in ferocity and strength, it was impossible to see him now without imagining a tiger chained and wounded. The Almighty had pierced his frame with a dart which he could not pluck out, and bound him with a secret fetter which he could not break; the wound was galling him sore, and he murmured and hit the chain. It was vain now to ask any one to help him; not a creature would enter the dwelling, and the wretched family was left alone; the father and mother were both given up as hopeless, and the children sat watching the dreadful progress of the scene. In making the last round of the patients with the surgeon at night, we found the boy and girl both fast asleep on the hearth, worn out with watching, and fear, and sorrow. It seemed needless and cruel to awake them; we left the children to sleep, and the parents to die.

Meanwhile the necessity of providing sick-nurses had become increasingly urgent; the nearest town at which they could be procured was twelve miles distant; and ill as I could spare the time, I determined to set out for them on the following morning. Before starting I revisited the patient, and with mingled feelings of peace and awe, I contemplated a different scene. The statue of an ancient warrior seemed reposing before me. The sufferer having apparently put forth an effort which he could not repeat, had thrown himself on his back, and stretched to the uttermost every limb and muscle of his athletic frame. The height of his figure, and his amazing muscular power, which had both been partially concealed by his habitual slouch, were now fully developed. His head, covered with dark bushy hair, he had thrown quite back upon the pillow, he had uncovered his neck and breast, and from side to side of the couch had stretched, to their full length, his powerful arms. There was awful grandeur in the spectacle. I stood over him and gazed with wonder, as he lay motionless, the model of Herculean strength. How is the terrible one brought low! How has the oppressor ceased! Is this the man that made the people tremble! The vital

spark was not yet extinguished, but the struggle was over, and in so far as regards this world, "the wicked had ceased from troubling, and the weary was at rest." I returned in the evening with two sick-nurses, and finding that our physician, who for several weeks had rarely enjoyed two or three hours of unbroken rest, was in bed, worn out and unwell, I proceeded to conduct them to their respective destinations. One I left with a patient who was within a few hours of death, and repairing with the other to the shunned and desolate dwelling, I stood again by the bedside of the dying man. But the couch was forsaken and empty; the eye which had seen him saw him no more; the grave was now his bed; the green sod had covered him; his body had returned to the earth and his spirit to God who gave it.

#### THE FIRST FRUITS.

By the Rev. ROBERT M'CHEYNE.

THERE is something peculiarly interesting about the first fruits of a work of grace in a heathen land. Even the first ripe bunch of grapes, and the first ripe sheaf of corn, bring with them peculiar emotions of joy and gratitude,—how much more where the fruit is that of souls gathered into the garner of the Saviour!

The missionary went forth weeping, bearing precious seed,—long and anxiously he sowed, watering the seed with his tears, and seeking the sunshine of God's countenance with his prayers, and now, in the few blades that begin to rise above the ground,—“first the blade, then the ear, after that the full corn in the ear,”—we behold with exultation the work of God begun, and, with quickened hope, we look for the time when the believer “shall doubtless come again, bringing his sheaves with him.”

The first fruits of the Moravian Brethren's mission to North America are of this most interesting character. Brother Christian Rauch was one of the first who resolved to leave Herrnhuth, to venture his life in preaching Christ to the American Indians. He arrived in Newport in July 1740, and having heard that an embassy of Wahikans were in the city, he went in search of them, and, to his great joy, found that they understood Dutch. Their appearance was ferocious, but he addressed two of them, Choop and Shabash, asking whether they wished a teacher, to instruct them in the way of salvation? Choop answered, “that he often felt disposed to know better things than he did, but knew not how or where to find them, therefore, if any one would come and instruct him and his people he should be thankful. They were all poor and wicked, yet he thought it might answer a good purpose if a teacher would come and dwell with them.” Shabash also consented, and, with due Indian solemnity, they declared him their teacher. Rauch rejoiced to hear this declaration, and considered it a call from God. On the 16th August he arrived at Shekomeko, and was received in the Indian manner, with much kindness. He immediately told them the aim of his visit—that “he had come to them from beyond the great ocean to bring unto them glad tidings of a divine Saviour, who became man, died, and rose again, and all this for us.” They listened, were silent, and went away seemingly impressed. The next day he spoke again, but his words only excited derision; and at last they laughed him to scorn. Satan seemed to grasp his prey all the more, finding now that a hand was stretched out to save; drunkenness, and every vice, prevailed more and more, so that “they loved the dark-

ness.” Still the faithful missionary persevered, travelling from one Indian town to another, with great fatigue, visiting the Indians daily in their huts, shewing them their guilt and their depravity, and extolling the excellency of Christ. No one would receive him to lodge in his house, so that, as he said, he was always seeking and never finding. But all his pains were forgot, when, one day, Choop—the greatest drunkard of them all,—the most outrageous in every vice,—and one who had actually made a cripple of himself by his irregularities—was powerfully awakened, and enquired, with intense anxiety, “what effect the blood of the Son of God, slain on the cross, could have on the heart of man?” The heart of the missionary was turned within him whilst he testified of the power of the blood of Jesus. Soon after, Shabash was also awakened, and the work of grace became remarkably evident in the hearts of these two savages. Their eyes overflowed with tears whenever Brother Rauch described to them the sufferings and death of the Redeemer. These were the first fruits of Christ among the Wahikander Indians. Both became preachers of righteousness to their heathen brethren; Choop, especially, had a peculiar gift of expressing himself plainly and convincingly. The following is his own account of his conversion:—“Brethren, I have been a heathen, and have grown old among the heathens, therefore I know how heathens think. Once a preacher came and began to explain to us that there was a God: we answered, ‘Dost thou think us so ignorant as not to know that? go back to the place from whence thou camest.’ When again another preacher came, and began to teach us, and to say: ‘You must not steal, nor lie, nor get drunk,’ we answered: ‘Thou fool, dost thou think we don't know that? learn first thyself, and then teach the people to whom thou belongest to leave off these things; for who steals or lies, or who is more drunken than thine own people?’ and thus we dismissed him. After some time Brother Christian Rauch came into my hut, and sat down by me. He spoke to me nearly as follows: ‘I come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy, and deliver you from the misery in which you lie at present. To this end he became a man, gave his life a ransom for man, and shed his blood for him.’ When he had finished his discourse he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought, ‘what kind of man is this? there he lies and sleeps; I might kill him, and throw him out into the wood, and who would regard it?—but this gives him no concern.’ However I could not forget his words; they constantly recurred to my mind; even when asleep I dreamed of the blood of Christ shed for us. I found this to be widely different from what I had ever heard, and I interpreted Christian's words to the other Indians. Thus, through the grace of God, an awakening took place among us. I say, therefore, Brethren, preach Christ our Saviour, and his sufferings and death, if you wish your words to gain entrance among the heathen.”

The following letter, which he addressed to the Brethren in the colony of Pennsylvania, possesses the same marks of a mind taught of God:—“I have been a poor wild heathen, and for forty years as ignorant as a dog. I was the greatest drunkard, and the most willing slave of the devil; and as I knew no-

thing of our Saviour, I served vain idols, which I now wish to see destroyed with fire. Of this I have repented with many tears. When I heard that Jesus was the Saviour of the heathen, and that I ought to give him my heart, I felt a drawing within me toward him. But my nearest relations, my wife and children, were my enemies; and my greatest enemy was my wife's mother. She told me that I was worse than a dog, if I no more believed in her idol; but my eyes being opened, I understood that what she said was altogether folly, for I knew that she had received her idol from her grandmother. It is made of leather, and decorated with wampum; and she being the oldest person in the house, made us worship it; which we have done till our teacher came, and told us of the Lamb of God, who shed his blood, and died for us ignorant people. I was astonished at this doctrine, and as often as I heard it preached, my heart grew warm. I even dreamed often that our teacher stood before me and preached to me. Now I feel and believe that our Saviour alone can help me by the power of his blood, and no other. I believe that he is my God and my Saviour, who died on the cross for me, a sinner. I wish to be baptised, and frequently long for it most ardently. I am lame, and cannot travel in winter, but in April or May I will come to you. The enemy has frequently tried to make me unfaithful, but what I loved before I consider mere and more as dung.—I am your poor wild Choop."

Owing to his inability to travel, three other Indians were baptised before Choop, but, on 16th April 1742, —the first Sacramental occasion at Shekomeko,—he also was baptised, and received the name of John. His growth in grace after this was most remarkable. His love for the Brethren and the Bible increased day by day. "As soon as I felt that I loved Christ," says he, "I wished for Brethren who loved him also; therefore I love Brother Raach, and you, and all my Brethren here, and all Brethren everywhere,—even those whom I shall never see in this world! I rejoice more and more because our Saviour makes others likewise happy, and not me only. There are men who say the Bible is a hard book; but I have not come so far as to find it hard,—it is all sweet and easy."

For four years did this extraordinary man labour as an apostle among his brethren, till he was called into his rest by means of the small-pox, in 1746. It is said of the first ripe figs, that they are the sweetest and the best, so is the work of grace among the Wahikander Indians,—there is a peculiarly sweet savour of Christ in the history and the words of "poor wild Choop."

#### CHRISTIAN TREASURY.

*Effects of Justification.*—The person who shall sin wilfully and habitually, whatever be his profession, will perish; not because he has thereby fallen from a state of justification, but because he has thereby shewn that he had never attained to such a state. He is not a sanctified man, and this is the scriptural evidence of his not being a justified man; "for whom the Lord foreknew, he also did predestinate to be conformed to the image of his Son; and whom he justified, them he also glorified." These are all essential parts of the great salvation: and, in the nature of things, it must be so. The men who embrace the doctrine of justification by faith, have the most enlarged conceptions of the divine purity, and the deepest feeling of obligation to the divine goodness. They know, more certainly than other men, that "with-

out holiness no man shall see the Lord;" and they feel, more intensely than other men, that their whole nature should be a constant offering of devotedness to his glory. Where much is felt to have been forgiven, there will be much love. When there is the greatest consciousness of benefits, we expect the greatest measure of obedience. And it is hardly doubtful, that, in this fact, we have the great secret of the world's opposition to the doctrine of justification by faith. To admit the truth of this tenet, is to admit a claim on our obedience, so instantaneous and so powerful, as may not be evaded, without exposing ourselves to a painful conflict, occasioned by the pangs of self-reproach, and the terrors of coming wrath. There may be men base enough to abuse this truth. But what has been the general character of its disciples? Who sustained the Christian cause in the early ages of the Church, when exposed, during several centuries, to the most subtle and powerful attacks from pagan persecutors?—The disciples of this doctrine. Who were the lights of the world, through the long night which followed from the fall of the Roman empire to the dawn of the Reformation, protesting, alike, against pagan and popish imposture, and doing it to the death?—The disciples of this doctrine. Who, when the days of Reformation came, stood forth as the defenders of holy writ, braving all danger, to the jeopardy, and even to the loss of life, that they might restore to mankind the free use of their noblest possession?—The disciples of this doctrine. Who were the main instruments in perpetuating our own liberties, and our own religion, during the generations which followed upon that crisis, and when both were exposed to manifold peril?—The disciples of this doctrine. And again we must ask,—Who gave existence to the most powerful states of the New World, and were the donors there of those best of all gifts, a free government, and a pure Christianity?—Is not the answer nigh thee, even in thy mouth? And, above all, who have they been, who, in ancient times, or in modern times, have been every where derided as the pure, the precise, the sanctimonious, the righteous over-much; pointed at, as being of holier aim than their neighbours; railed at, as those who would shake both hemispheres with the voice of their cry, and by the energy of their labours, in what they regard as the cause of humanity, religion, and their God?—We need not say who they are, who have been all this, who have endured, and done all this. "If any man will do his will, he shall know of the doctrine whether it be of God. By their fruit ye shall know them."—VAUGHAN.

*Value of Time.*—Coming hastily into a chamber, I had almost thrown down a chrysal hour-glass. Fear, least I had, made me grieve, as if I had broken it; but alas, how much precious time have I cast away, without any regret! The hour-glass was but chrysal; each hour a pearl; that but like to be broken, this lost outright; that but casually, this done wilfully. A better hour-glass might be bought, but time lost once, lost ever. Thus we grieve more for toys than for treasure. Lord give me an hour-glass, not to be by me, but to be in me. "Teach me to number my days." An hour-glass to turn me, "that I may apply my heart to wisdom."—THOMAS FULLER.

*Conscience.*—A tender conscience is like the apple of a man's eye,—the least dust that gathers into it, affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression small sins make upon them; if we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin; if we are not so much troubled at the vanity of our thoughts and words, at the rising up of sinful motions and desires in us, as we have been formerly, we may then conclude that our hearts are hardened, and our consciences are stupifying,—for a tender conscience will no more allow of small sins than of great sins.—BISHOP HOOKINS.

## SACRED POETRY.

## ADVERSITY.

If ever bright the sun had shone,  
The beauteous stars had ne'er been known,  
Those sweet refreshing points of light  
That cheer the darkest hour of night.

So had the blaze of worldly bliss  
Ne'er set o'er seas of deep distress,  
My eye had seen, my mind had known  
Nought else but this dull earth alone.

The Star of Jacob might have been  
Veiled in the light that flowed between;  
That light so dazzling to the eye  
Which gilds thy day,—Prosperity!

But soon as from my sight it faded,  
And left my soul in sorrow shaded,  
And soon as Grief her sackcloth spread  
O'er earth, and sky, and ocean's bed;

The lights of heaven serenely shone;  
And my eye was led to rest upon  
Those orbs which roll in higher sphere  
Where all is peace—while pain is here.

B.

## THE MINISTRY OF ANGELS.

AND is there care in heaven? and is there love  
In heavenly spirits to these creatures base,  
That may compassion of their evils move?  
There is: else much more wretched were the case  
Of men than beasts; but oh! the exceeding grace  
Of highest God! that loves his creatures so,  
And all his works with mercy doth embrace,  
That blessed angels he sends to and fro,  
To serve to wicked man, to serve his wicked foe.

How oft do they their silver bowers leave  
To come to succour us that succour want?  
How oft do they with golden pinions cleave  
The fitting skies, like flying pursuivant,  
Against foul fiends to aid us militant?  
They for us fight, they watch and duly ward,  
And their bright squadrons round about us plant;  
And all for love and nothing for reward;  
O why should heavenly God to men have such regard?  
SPENSER'S FAERY QUEEN, Book II. Canto viii.

## MISCELLANEOUS.

*The St Kilda Man.*—At a meeting held in reference to the establishment of Schools in the Highlands and Islands of Scotland, Dr M'Leod, formerly of Campsie, now of Glasgow, related the following beautiful anecdote:—"A Highlander," observed the reverend Doctor, "can give and take a joke like his neighbours on most subjects, but there is one subject on which he will not joke—I mean his religion; here he is reserved and shy, and this has led some who come to them from the land of strangers, to suppose that they in fact have no religion. To know them you must be a Highlander. A friend of mine happened to be in a boat by which a poor simple-hearted man from St Kilda was advancing for the first time in his life from his native rock to visit the world; and as he advanced towards the Island of Mull, a world in itself in the estimation of the poor St Kilda man, the boatmen commenced telling him the wonders he was so soon to see. They asked him about St Kilda; they questioned him regarding all the peculiarities of that wonderful place, and rallied him not a little on his ignorance of all those great and magnificent things which were to be seen in Mull. He parried them off with great coolness and good humour; at length a person in the boat asked him if ever he heard of God in St Kilda? Immediately he became grave and collected. 'To what

land do you belong,' said he; 'describe it to me?' 'I,' said the other, 'come from a place very different from your barren rock; I come from the land of flood and field, the land of wheat and barley, where nature spreads her bounty in abundance and luxuriance before us.' 'Is that,' said the St Kilda man, 'the kind of land you come from? Ah then you may forget God; but a St Kilda man never can. Elevated on his rock, suspended over a precipice, tossed on the wild ocean, he never can forget his God—he hangs continually on his arm.' All were silent in the boat, and not a word more was asked him regarding his religion."

*A Single New Testament.*—Some years ago, Mr Ward, a Christian missionary, in going through a village near Calcutta, left at a native shop a Bengalee New Testament, that it might be read by any of the villagers. About a year afterwards, three or four of the most intelligent of the inhabitants came to enquire further respecting the contents of the book left in their village. This ended in six or eight of them making a public profession of Christianity. Among these, one deserves particular notice,—an old man named Juggernath, who had long been a devotee to the idol of that name in Orissa, had made many pilgrimages thither, and had acquired such a name for sanctity, that a rich man, in Orissa, was said to have offered him a pension for life, on condition of his remaining with him. On his becoming acquainted with the New Testament, he first hung his image of Krishnoo, or Juggernath, which he had hitherto worshipped, on a tree in his garden, and, at length, cut it up to boil his rice. He remained stedfast in his profession of Christianity till his death. Two others, being men of superior natural endowments, employed themselves in publishing the doctrines of Christianity to their countrymen in the most fearless manner; while their conduct was such as to secure them universal esteem.

*The Necessity of Christian Consistency.*—Dr Aikin, on the authority of Sir John Cheke, relates of Linacre, whose name is well known in the annals of medical science, that a little before his death, when worn out with disease and fatigue, he first began to read the New Testament; and that when he had perused the fifth, sixth, and seventh chapters of Matthew, he threw down the Bible with great violence, exclaiming, "Either that is not the Gospel, or we are not Christians."

Such is the effect produced upon the mind of an intelligent man, by the appearance of Christian conduct as too generally exhibited in the world, when compared with the view of Christian duty set before us in the Word of God. This reads to every professing Christian a most important lesson: Look well to your conduct.

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ON THE EVILS ARISING FROM IGNORANCE  
OF RELIGION.

BY THE REV. DAVID RUNCIMAN, A. M.,  
Minister of Newington Parish, Edinburgh.

UNDERSTANDING religion in its most extended sense, we shall contemplate the evils which flow from ignorance of it under three aspects,—as it affects the *principles*, the *conduct*, and the *happiness* of men.

I. From the very nature of the subject, it will be admitted by all that the religious principles which are embraced should be carefully scrutinized; and that nothing should be received as an article of faith, without the most careful and rigid examination. But, how many are there who, although they never entertained one doubt of the truth of Christianity, or never objected to any one doctrine of the Bible, could neither give a reason for their faith, nor defend the Truth if impugned by an adversary.

Now, if it be asked what evils result from this, we affirm, that it is a state of mind contrary to the requirements of the Word of God, and fearfully open to the assaults of infidelity, and the inroads of error. The God of the Bible is a God of knowledge. He hath given to man the noble faculties of reason and understanding, and he requires him to make a legitimate exercise of them in matters of religion. He does not indeed allow any of his creatures to come to the Bible with reason as the standard of truth, and give them the privilege of receiving or rejecting whatever reason approves or condemns. But he calls on them to exercise their reason to discover what is the truth which God hath revealed. And being satisfied that any doctrine is the revealed will of God, then, however high above the grasp of reason, however enveloped in mystery, he requires reason to bend before the God of truth, and reverently to adore what it cannot comprehend. His language is, “*Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me.*” The high eulogium bestowed on the Bereans of old was, “*These are more noble than those in Thessalonica. For they searched the Scriptures daily whether those things were so.*” “*Be ready to give a reason of the hope that is in you with meekness and fear.*” Those, therefore,

who have given their assent to the truth of Christianity, and who profess to hold its doctrines without having investigated those important subjects, have not exercised their minds in such a manner as God commands. In the true sense of the expression, they are not *rational Christians*. Their convictions may be honest and sincere; but they are not enlightened and enlarged. And what constitutes the guilt of such procedure often is, that they have withheld their talents, their time, and their care from this, the most momentous subject on which the mind can be engaged, and expended them on subjects trifling in themselves, and to spiritual and immortal beings useless in their results.

Not only is this a state of religious character which involves those who profess it in great guilt; but it also lays them open to tremendous hazard. There is one who, at an early period of his life, was a professed believer in Christianity. The education he received,—the example he enjoyed,—both tended to the formation of a religious character. So long as this individual lived in the quiet of home, and breathed the atmosphere of truth, and had never been exposed to the poisonous influence of error, his principles were sound and uncorrupted. To the authority of the Bible he had been accustomed to bow; nor dreamt he of ever questioning its statements. Its words he had been taught to view as a law from which there was no appeal. This person, however, had taken Christianity upon credit. He had never studied with care the evidences in favour of its truth; going into the world, he soon heard the voice of the scorner; there was diligently rehearsed in his presence, the often repeated and as often answered objections of Payne, or of some other infidel declaimer. Willing to be deceived, he swallowed the poison. And he is himself, without inquiry and without effort, now an avowed unbeliever; or,—what renders him more completely beyond the reach of argument—an infidel at heart, without honesty to avow it.

There is another who had long professed to hold the faith once delivered to the saints. He had been accustomed to believe all the great leading truths of the Gospel, and to consider these as at once precious and important. But then, these

glorious truths, he had never fully examined and compared; the objections which have been raised to them, he had never heard, and, of course, was unprepared to answer. The plausible and bewitching, but withal most unphilosophical and inconsistent criterion of truth was proposed,—reason, the reason of weak, and ignorant, and fallible, and depraved man. It looked like a mark of intellectual greatness, no doubt, to test the revelation by this high authority. He was not asked, observe, to give up his belief in the Bible. This might have frightened him away from the temple of reason. But holding this belief, he was to bring every page of the Sacred Record to the ordeal of human reason. Whatever was above the *comprehension of man*,—above the *comprehension of him*, who could not tell you how this soul and this body were united, who could not explain to you the simplest process of nature, was to be mangled, maimed and destroyed. In this way, one by one of the articles of our faith was abandoned; the Supreme Divinity of the Saviour,—the atonement he made on the cross,—every thing that gives peculiarity and value to the Gospel, was gradually yielded. He retains professedly the Bible as the Word of God, after having blotted from its pages truths the most valuable; he is landed in what has been called the frozen zone of Christianity,—that cold and cheerless region where no sun shines, where he has a being stript of all moral glory for his God,—a mere man for his Saviour,—an imperfect, and sinful life as the foundation of his hope.

II.—Principle and practice are inseparably united. What corrupts the fountain will taint the stream. What injures the tree will deteriorate the fruit.

Look to the history of the ancient heathen. What is the moral aspect of that city, where Paul of old saw an altar erected to the "Unknown God?" Athens, the seat of learning and science, was also the abode of debauchery and wickedness. Sin of every kind was rioting in its streets, and the heart of the Christian apostle saddened at the sight of its magnificent temples, and gorgeous palaces. Such also was the case with imperial Rome—the queen of cities. Read the first chapter of the epistle to the Romans, and you there find the moral character of its citizens drawn in colours fitted to make us blush for humanity. And what was the cause of this? It was, because they did not like to retain God in their knowledge, that God gave them up to a reprobate mind. Look to the present state of the heathen world, where darkness yet reigns with midnight power, where the people are yet in utter ignorance of the truth of Revelation. And what is there presented to our view? There we behold men degraded almost to a level with the brutes; the sense of right and wrong seems almost extinguished; every thing that is base and abominable practised without shame or fear. Their very religious rites show, that while they believe there is a God, they think him such an one as themselves. Notwithstanding all the ex-

ertions which have been made in modern times to teach them the knowledge of God, all that has yet been done seems only to have rendered the darkness visible.

These are facts which are known to all, and which most certainly give us a very appalling view of the evils arising from ignorance of religion. And what is true of nations, is equally true of individuals. The men who are most frequently found guilty of enormous and aggravated guilt, are generally those who are grossly ignorant of divine truth. The calendar of crime in this country is found generally to be filled with those who have been in early life ill instructed in religion, and have been allowed to grow up in ignorance of God's Holy Word. How often has it happened, that those who have brought themselves to an untimely end, and have been compelled to expiate their crimes on the scaffold, have been men who were not even able to read, and whose knowledge, therefore, of divine things must have been limited and imperfect?

And not only is it consistent with fact, that ignorance is the cause, or at least the concomitant of much iniquity, but it is farther true, that it has led to the most mistaken views of duty. With minds ill informed in the will of God, many have confounded right and wrong, and done, through ignorance and error, what was directly contrary to duty. It was in ignorance that Saul persecuted the Church of Christ, and employed all the influence of high talent, and impassioned eloquence, and glowing zeal, to crush that Church of whose cause, when enlightened by God, he became the most powerful and prevailing advocate. Since his day many have fallen into similar errors. In ignorance of the Word, how many confound sin and duty,—virtue and vice. When, therefore, we consider all these things; when we think of the evils which have resulted from ignorance of religion to communities and individuals,—the evils, direct and indirect, which have flowed from ignorance of God and Christ, and holiness,—we may see how it is that people may be destroyed for lack of knowledge.

III. It is said by the wise man, "that in much knowledge there is much grief, and he that increaseth in knowledge increaseth in sorrow." There is indeed a knowledge which has this tendency and effect; a knowledge which creates wants, without affording the means of supplying them; a knowledge which creates desires, without affording the means of gratifying them. But this is knowledge secular and profane. There is nothing in the knowledge of religion but what is fitted to impart peace and comfort to the soul. And we cannot imagine anything so much fitted to aggravate sorrow and distress, as ignorance of the only foundation of consolation.

Many are the ills, the sorrows, and the cares of the sinful children of men. Different, indeed, are the forms in which affliction visits their habitations. But where is the happy home which

sorrow never saddens, which adversity never darkens? In this vale of tears—this world of shadows—we seek in vain for such a dwelling. And when misfortune enters, and proclaims that man is born unto trouble, where is consolation and support to be found?

To those on whom poverty has laid its withering hand, or whom disease has stretched on the bed of languishing, or whose dwelling the angel of death has visited, would it impart consolation to be told to bear with stoical apathy their misfortunes, or to listen to declamations on the uselessness of grief, or to be asked to look forward to the land of silence and oblivion? Many are the consolations which can be given, apart from religion,—and miserable comforters are they all.

In religion alone there is what can soothe and support the soul in the day of trouble and of darkness. It teaches men that every trial, whether personal, domestic, or worldly, comes from Him who ruleth over all; that it is designed in great mercy to bring men to himself; that it is part of that mysterious, but divine discipline, by which they are fitted for glory; and that when all their trials shall have come to a close, they will enter into that happy land where neither sorrow, nor suffering, nor death, nor sin, ever enter.

Look to that house in the day of misfortune, where religion is unknown, and where its inmates are the votaries of infidelity and superstition. If their calamity be poverty, then the hard hand of penury is doubly severe; if their misfortune be disease, it is submitted to with repining; and pain gathers intensity from fretfulness; death is looked forward to with terror; the grave is looked to not only as the sepulchre of vitality, but of hope.

#### APOSTACY TO MAHOMMEDANISM.

The following interesting account is extracted from "Jowett's Christian Researches in the Mediterranean."

"I had heard, late yesterday evening, that an Englishman is going to turn Turk. I thought, yet not without shuddering, that I should like to be present at the scene, and that it might be turned to some good purpose. I obtained, therefore, what information I could on the subject; and noted down some questions which I should like to ask the man. This morning I inquired whether I might witness the ceremony; and, happily found no objection. Mr John Werry and myself, therefore, preceded by the English Dragoman or Interpreter, and by the Head Janissary or Turkish Guard in the service of the English Consul, went to witness a scene of this nature.

"We entered the apartments of the Mayor; his Deputy received us, in a very shabby room. Pipes and coffee were served—very little conversation. The Deputy had a pair of long scissors in his hand, with which he was cutting little square pieces of paper, called *Tewems*; on which he had written Orders or Patents, and which he signed with a small signet. Presently a stout man came in, attended by servants, bearing a present in a basket. The man was a Tunisine, and was come to raise troops for Algiers. Never did I see so stout a man; he seemed built like a tower.

"The man was soon brought in, and stood at the far end of the room, in the midst of a group of Turks. There were sixteen Turks in the room, and the Russian Dragoman was also present.

"Mr Werry began by asking, why he wished to turn Turk. He said, for a very plain reason—that he could not live by his own religion!—He had been on board many years, and suffered ill-treatment. This he said in a faint and skulking manner, standing so that Mr Werry could only just see him, and entirely avoiding my view. Mr Werry said, that he was there on the part of the English Consul, whose son he was, to offer him safe passage to England; and, if he had been bribed, that he would see to his being set in a fair way of business, or something to that effect. The man answered, 'No; I shall remain where I am. I have made up my mind.' Mr Werry said, 'Remember, that what you are going to do now cannot be undone, and that it is a disgrace to a man to change his religion.' The man made no reply, except to mutter something, that he saw no importance in the question of religion. Then turning to me, Mr Werry said, 'You see he is resolved: what more can we do?'

"I then asked the man how long he had taken to think about it. He said he had been now two days thinking of it. 'And don't you know, that, in changing your religion, you are denying your only Saviour—the Lord that bought you?' He just looked at me, but gave me no answer. 'You said that you change in order that you may live better; but what will you do in the day of judgment?' He said something which seemed to me to imply that he did not take my meaning; probably not having looked for such kind of questions. I therefore said, 'When Jesus Christ, the Redeemer, comes to judge the world, what will you do, who have denied him?' He hung back behind the Turks, without answering. 'You see,' said Mr Werry, 'that he is lost.' It seemed to me, from the manner of the company, that they were now going to bring him forward to go through the form; and Mr Werry, by his manner, gave him up as a lost man. He was himself indeed, as he afterwards said to me, inwardly depressed at the sight of such a victim. I said, however, to the man—'My friend,—for he would hardly face me, but slunk back, so that I was obliged to lean forward a little—since you seem bent on this bad act, yet remember, hereafter, that Peter denied his Master three times; yet afterwards he repented, and Christ forgave him; and it would be better for you thus to repent.' I had no time to say more, for they put him forward, and he willingly stepped up on the raised floor where we sat, and stood before the Moolah; though, I am persuaded, not without some uncomfortable sensations, for he was very much indisposed to speak to us—very white in the face—and, once or twice, his legs trembled, as I perceived from his loose trowsers; whether from a troubled conscience, or only from the impressiveness of the scene, I cannot divine. Thus he stood before the Priest, who went over a form of words in Arabic, two words at a time, so that the man might repeat them after him. They might be about five sentences. I did not understand them; but they ended with the usual declaration, That there is but one God, and Mahomet is the Prophet of God. The man was then immediately taken out of the room."

#### BIOGRAPHICAL SKETCH OF CHRISTIAN FREDERICK SWARTZ.

CHRISTIAN FREDERICK SWARTZ was born at Sonnenburg, a small town in Prussia, on the 26th of October 1726. His parents appear to have occupied a respectable station in life. His mother, who was a woman eminent for her piety, died during his infancy, and the education of her son seems to have been a subject which occupied much of her attention upon her death bed. As the prayerful Hannah dedicated the infant Samuel to the God who had given him, saying, "As long as he liveth he shall be lent to the Lord," so did the pious

mother of Swartz, with her dying breath, dedicate her infant son to the Holy Ministry, and obtained a promise from her husband and her attendant pastor, that he should be trained up in remembrance of this sacred destination. When we think of the forty-eight years of eminent uninterrupted usefulness in the vineyard of Christ, which that devoted child afterwards went through, shall we not be convinced that the fervent effectual prayer of a righteous mother availeth much?

At the age of eight years, young Swartz was sent to the principal grammar school at Sonnenberg, "where" says Dr Pearson, "he received very good impressions from the moral and religious instructions of its rector, Mr Holme." At a very early age Swartz used frequently to retire from his companions and pour out his heart before God, and it is unnecessary to say, that he found this practice highly beneficial. Accordingly he mentioned in after life, that when conscious of having acted wrong, he could never regain tranquillity of mind, until he had earnestly implored the forgiveness of God. During his stay at this school, he partook, for the first time, of the holy communion; but although at the time considerably affected, these serious impressions were speedily effaced. Before entering the university, he was sent to an academy at the town of Custrin, where, by associating with thoughtless companions, his affections were still more estranged from God.

At the age of twenty, Swartz, still undecided in religion, entered the university of Halle, when Professors Baumgarten, Michaelis, Knapp, and Freylinghausen were in the meridian of their glory. But the pernicious influence of a brilliant literary theology was graciously neutralized by the sacred and sanctifying atmosphere of the orphan house in which he boarded, where he was chosen to assist in the evening assemblies for prayer, and where he enjoyed intercourse with the pious Professor Francke, the zealous supporter of Missions. Here he met with the amiable Schultz, and under his care undertook to assist in correcting the printing of the Tamul Bible, having studied the language simply for this end. Little did he think, when first he sat down to its knotty characters, that it would one day be familiar to him as his mother-tongue—that for nearly half a century to come it was to be the medium through which he would beseech idolaters to believe in Jesus. Thus was the mind of the young student directed to the far distant scene of his holy and happy labours; so that he writes, soon after his arrival in India, "It is a sweet comfort to my heart that I am enabled to say, it is Thou, oh my God, who hast conducted me to these parts; I have not run hither of my own accord, but would rather have declined the call, if thy unseen hand had not retained me."

At the time when Swartz was studying at the university, Professor Francke was employed in procuring missionaries to be sent to India. Swartz determined to offer himself for this arduous enterprise; could he only gain his father's consent. Without delay he set out for his native place, and there made known his thoughts to his parent, who, after three days' consideration signified his consent, and giving him a blessing, bade him depart in God's name; charging him, at the same time, to forget his native country, and his father's house, and to go, and win many souls to Christ. All was now preparation for his departure, and although an advantageous offer was made to him of entering upon the ministry at home, his mind was so set upon proceeding to India, that he refused to accept of it. On the 6th of September 1749, he was ordained to the sacred ministry at Copenhagen. It being intended that he should proceed to India by way of England, on the 8th of December, he, in company with two other missionaries, arrived in London, where they remained six weeks. The directors of the East India Company having, at the request of the Society for Promoting

Christian Knowledge, kindly granted them a free passage out, they proceeded to Deal, where they embarked in the ship Lynn, Captain Egerton. On the 12th of March 1750 they set sail, and arrived in India about the middle of the July following.

We shall now proceed, as briefly as possible, rapidly to sketch the labours of this great and good man. On his arrival at Tranquebar, in Southern India, he laboured in the Danish Mission there for fifteen years. His first endeavour was to make himself master of the language, and in this he was indefatigable. "At seven in the morning," says he, "we begin, and practise Tamul almost the whole forenoon. Three days in the week Mr Maderus comes to us at ten, and gives us a lesson in Portuguese. From two to three we again read Tamul. Afterwards, every one remains above till five. From five to six, I and dear brother Autermann practise speaking Tamul. We perceive that God helps us on from day to day. In the morning and evening we excite each other by joint prayer and reading the Word of God." In consequence of this diligence he preached in Tamul four months after his arrival in India; and in a few months after, entered upon more regular labours. These included a catechetical hour in the Malabar school, "with the youngest lambs"—almost daily excursions into the villages, speaking with Christians and heathens—and preparations for baptism with native converts, most of whom he afterwards baptized. Catechising the Portuguese school, and preaching in Portuguese, were also parts of his regular labours. During his first years he read through the Mythological books of the Malabars, which gave him great power in arresting the attention of the natives. His extra labours consisted in a pedestrian tour as far north as Cuddalore, and south to Negapatam, preaching, administering the sacrament, distributing books and tracts, "and rejoicing at the evident proofs afforded by many, of a cordial reception of the Word of God." He also made a five months' visit to Ceylon. From Point Pedro to Point de Galle, the northern to the southern extremity of the Island, he preached to Danes, Idolators, and Mahomedans—visited hospitals—admonished clergymen—advised governors—and, after due preparations, administered the Lord's Supper five times.

Trichinopoly was the next scene of the labours of Swartz, during twelve years, under the auspices of the English "Society for Promoting Christian Knowledge." Here his income was £48 a-year. A room in an old Gentoo building was his lodging, just large enough to hold himself and his bed. A dish of rice and vegetables, dressed after the manner of the natives, was his ordinary food. A piece of dimity, dyed black, his annual supply of clothing. He preached incessantly to the natives, both in the town and villages round, and was not long without a congregation of converted Hindoos. From these he chose four or five catechists, whom he contrived to maintain. He daily instructed them how to preach Jesus to their benighted brethren in a winning manner. On their return in the evening they related their labours, their difficulties, and their success. The English garrison had no chaplain—Swartz cared for their souls—gradually made himself master of the language—first read the English service, and sermons from evangelical English divines,—then preached himself, and with wonderful power persuaded whole garrisons, so that they soon subscribed money enough to build him a church. He also held a prayer meeting with the most pious of the soldiers, which God did not leave without a blessing.

During his residence at this place, while he was one day reading an English tract, on the fifteenth chapter of St. Luke, under a shady tree, an old Hindoo, who had often entreated him not to trouble him with his Christian tenets, approached him, in company with several others, and begged to know what he was read-

ing. Mr Swartz told him that it was a narrative of the truly paternal conduct of God towards us, and of our refusal to render due obedience to his kind and gentle government; thus abusing his mercies, and bringing upon ourselves distress and misery. Notwithstanding this, there was, he said, a way opened by which we might return to our justly offended Maker, and become partakers of his grace and benediction. The old man being pleased with this parable, Swartz proceeded to relate to him that of the sower, telling him why the seed did not every where bring forth good fruit. He comprehended this also perfectly, and asked whether God is not omnipresent. "Yes," he replied, "he sees every thing that passes on earth, whether it be good or evil; but his omnipresence is formidable to the wicked." The Hindoo said, "In my heart, inwardly, I worship God." "If that is the case," rejoined Mr Swartz, "your outward conduct must prove the reverence which you profess to entertain in your heart towards the Almighty. What would you think of a man, who reproached and even struck you, while he pretended that he had cordial love for you in his heart?" The Hindoo confessed that he could not value such love. "Neither," he concluded, "can God accept the homage which you profess to feel inwardly for him, while in your words and conduct you deny and dishonour him." Swartz visited Tanjore almost every year, sometimes three and even four times, visited the Christians, attended the schools, and was introduced to the Rajah Tuljajec. Early and late, covered over with dust, he preached to the natives, who in great numbers surrounded him. Repentance, Faith, Reconciliation with God, through Jesus Christ, were his themes. He frequently expounded the parables, till he was quite exhausted. The people commended his doctrine, and often said, "Oh, that the King would embrace it! all would then forsake heathenism." At the request of the Rajah, he learned the Mahratta language, to which he owed much of his subsequent influence at Court.

Swartz had been 27 years in India, and was 52 years of age when he removed his residence to Tanjore, a place of more importance, being the seat of the native government. This formed his head-quarters for the last 20 years of his life. It was on his removal thither that he undertook a confidential embassy from the Madras Government to Hyder Ali. All the way to Seringapatam, and even in the palace of the fierce Sultan of Mysore, he preached Jesus to high and low, as long as his strength would allow, none presuming to hinder him. The only remuneration which he would accept for this expedition, was a salary to his successor at Trichinopoly, and bricks and lime for his church at Tanjore. His ordinary labours he thus describes:—"I preach from 8 to 10 to the English—from 10 to 12 to the Malabars—from 4 to 5 to the Portuguese. At 7 in the evening we have prayer—and then I say, 'Blessed Jesus, I have sowed—give thou the increase.'" An occurrence, which happened about this time, is related by Christian David, who was afterwards ordained by Heber, and who, then a boy, waited on Swartz. It is admirably characteristic of his primitive godliness:—"They had been travelling all day, and arriving at a small village at sunset, the good man sat down under a tree, and conversed with the natives who came round him, whilst his house-keeper was cooking their evening meal. When the rice and curry were spread on the plantain leaf, Swartz stood up to ask a blessing on the food they were going to share, and to thank God for watching over them through the dangers of the day, and providing so richly for their repose and comfort. His heart was full of gratitude, and expressed itself in the natural eloquence of prayer and praise. The poor boy for some time repressed his impatience, but his hunger at last overpowered his respect for his master, and he ventured to expostulate with him, and remind him that the curry would be

cold. He describes very touchingly the earnestness and solemnity of the reproof he received. 'What!' said the pious Missionary, 'shall our gracious God watch over us through the heat and burden of the day, and shall we devour the food which he provides for us at night, with hands which we have never raised in prayer, and lips which have never praised him?'

The following is an extract from a letter addressed by Swartz to his friends at Vellore, immediately after his recovery from illness:—"If the mind be sound, all is well; the rest we shall quit when we enter into the grave. That will cure all our bodily indispositions. On this subject I meditate frequently. And, O! may God grant me grace to do it more effectually, that I may number my (perhaps very few) days. Eternity is an awful subject, which should be continually in our mind.

"I know, I feel it, that I have no righteousness of my own, whereon I would dare to depend for eternal happiness. If God should enter with me into judgment, what would become of me? But blessed, for ever blessed, be the adorable mercy of God, which has provided a sure expedient for guilty man. The atonement of Jesus is the foundation of my hope, peace, love and happiness. Though I am covered all over with sin, the blood of Jesus cleanseth me from all mine iniquities, and sets my heart at rest. Though I am a corrupted creature, the Spirit of Jesus enlighteneth, cheereth, and strengtheneth us to hate and abominate all sin, and to renounce the lusts of the world and the flesh. Though the day of judgment is approaching, the love of God comforts us so far as to have boldness to appear before our Judge; not as if we were innocent creatures, but because we are pardoned, washed, and cleansed in the blood of Christ.

"O! my dear friends, an interest in the atonement of Jesus, and a participation in the graces of his Spirit; these constitute a Christian, these cheer and strengthen the heart, these glorify God, and prepare for heaven.

"Let us daily, therefore, come before God through the blessed Jesus; but let us, at the same time, not neglect the second point, viz., our sanctification. Our time is short. Within some days, I have sojourned in this country thirty-four years. The end of my journey is, even according to the course of nature, near. May I not flag! May my last days be the best! But as long as we live together upon earth, let us admonish and stir up one another."

The three years' desolation of the country, during the Carnatic war, greatly increased the beneficent labours of Swartz. Many were compelled by famine to join his congregation—he both supplied their temporal wants, and fed them with the bread of life. For 17 months he ministered to the bodily necessities of a considerable number. Often 800 poor people assembled. Instead of giving money, he prepared food and distributed it, many having no cooking utensils. When peace was restored, we find Swartz travelling through the south of India, with the help of the Madras and native governments, establishing English provincial schools; and next year confirming the Tinnevely Mission, which at this day is putting forth the buds of promise. He was still able to go through his ordinary work among heathens and Christians. "Meanwhile," (says he) "I feel the approaches of age; but as long as I live, and have any strength left, I shall gladly take my share in the work."

In a letter written in his 69th year, he thus expresses himself:—"Though I am now in the 69th year of my age, I am still able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to say so, my Creator and Preserver knows. My only comfort is the redemption made by Jesus Christ. He is, and shall be, my wisdom. By him I have received the salutary knowledge which leads me to the favour of God. He is my righteousness. By his atonement I have pardon of my sins,

being clothed in his righteousness, my sins will not appear in judgment against me—they are blotted out by the atoning blood of Jesus. He is likewise my sanctification. In his holy life I best learn the whole will of God, and by his Spirit I shall daily be encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my redemption. By him I shall be delivered from all evil, and made eternally happy.

"Let others glory in what they please: I will glory in Christ Jesus, the only and perfect author of all happiness. Should I presume to rely on my own virtue, I should despair. Though I heartily wish to obey God, and follow the example of my Saviour; though I will endeavour by the grace of God to subdue my inclination to sin—yet in all this there is, and ever must be, imperfection; so that I dare not stand upon so rotten a ground. But to win Christ, and to be found in him, in life and death, and even in the day of judgment, was St. Paul's wish; this has been the wish of all genuine Christians; this shall be mine as long as I breathe. This was not a peculiarity in St. Paul's character. No; he admonishes all to follow him in this point. This close adherence to Christ will not make us indolent in the pursuit of holiness. It will rather impel, strengthen and cheer us in the work of true and Christian holiness. St. Paul wished to be made like unto the death of Jesus, which is the summit of true holiness.

"As this, perhaps, may be my last letter to you, I cannot but entreat you to follow St. Paul, that excellent pattern of true goodness. By doing so, you will easily withstand and overcome the temptations of a vain world; you will live and die in peace; and, at last, be received into glory.

"We have known one another a long time on earth. May we know one another in a blessed eternity, where sin and sorrow never shall disturb us! Watch and pray, that you may be counted worthy to stand before the Son of man your Redeemer."

During his last year, when he was 72 years of age, having been 48 years in India, he pursued his usual labours and studies with great fervour. He preached every Sunday in English and Tamil by turns, and on Wednesdays lectured in Portuguese and in German to the soldiers of the 51st regiment. He explained the New Testament at morning and evening prayers, and dedicated an hour every day to the instruction of the Malabar children in the truths of Christianity. He took particular delight in visiting the members of his congregation, telling them plainly whatever was blameable in their conduct, and animating them by every powerful argument to walk worthy of their profession. He listened to the accounts given by the Catechists of their conversations with men of all creeds and characters—and directed them to a wise and faithful discharge of their office. But his strength was visibly on the decline, and he frequently spoke of his departure, to which he looked forward with joy.

What mind can turn away from such a picture as this, without remembering that it is written,

The righteous shall flourish like the palm tree;  
He shall grow like a cedar in Lebanon;  
He shall still bring forth fruit in old age;  
He shall be fat and flourishing.

Or, if the exursive fancy may change the simile to a tree more suitable to the clime, it might compare him to the fig-tree—

"Such as at this day to Indians known  
In Malabar or Deccan, spreads her arms—  
Branching so broad and long, that in the ground  
The bended twigs take root, and daughters grow  
About the mother tree a pillared shade,  
High overarched, and echoing walks between."

From a remote corner of Germany he came, unaided by birth or splendid talent, or by what the world calls riches—an humble Missionary. God planted him in Southern India, watering his roots with the streams of

purest evangelism, warming him with the beams of his reconciled countenance, till he sent his branches far and wide along the rich coast of Coromandel—over the well-watered plains of Tanjore—and amid the cinnamon groves of spicy Ceylon. His faithful Catechists, the chief of his spiritual family, became, like the bended twigs of the banyan, themselves taking deep root, and growing up around the venerable parent tree, to unite in forming "a pillared shade," where many an idolatrous Hindoo, wearied with the vain search for peace from his miserable idols, sat down to hear the glad tidings of salvation by grace.

There are many features in the character of Swartz well worthy of our study. His singular disinterestedness in regard to money—his unbounded charity, combined with the faculty of carefully husbanding, which enabled him to leave between £8,000 and £10,000 to the Mission, "that the cause of Christ might be his heir," may well claim our attention. His peculiar openness of mind gave him amazing power over Hindoos and Europeans of all sects, made way for him to the heart of the Rajah, commanded the reverence of the despotic Hyder Ali himself, and obtained for him an ascendancy with political governors of all principles, which no other Missionary ever possessed. His powers of speaking to the heart—of outwitting metaphysical Brahmins—of convincing supercilious Mahomedans—of winning the attention and affection of children—are amply testified by the multitudes whom he drew over to confess the superior excellence of Christianity, and the goodly company of upwards of six thousand, whom he was instrumental in turning to the open profession of the Gospel. The romantic features of his character were few and simple; as when before leaving Ceylon, he travelled to Point Pedro, for the purpose of seeing, and preaching under the very tree under which the celebrated Buldaus first preached to the natives. But if we were asked to point out the leading trait, which, above any other, gave a peculiar colouring to Swartz's whole history, we would point to his pervading cheerfulness. He seemed to preserve the equal mind in arduous circumstances without an effort. Light-heartedness, without a shade of levity—unbroken tranquillity, without a tendency to slothfulness—distinguish him from almost every other Missionary. He lived careful for nothing—and the peace of God fortified his heart and mind. He died as he had lived. "We sung the hymn, 'Christ is my life,'" says Gerické, "when he began to sing with us—spoke very humbly of himself, and extolled his Redeemer—and wished to be dissolved, and to be with Christ. 'Had it pleased him,' he said, 'to spare me a little longer, I should have been glad. I should then have been able to speak yet a word to the sick and poor, but His will be done. May He but in mercy receive me—into thy hands I commend my spirit—thou hast redeemed me, O God of truth.' After this, the native assistants sung the last verse of the hymn—'O head so full of bruises'—*he joining with them*. He then rested a little. After which, he expressed a desire to be raised up, unexpectedly opened his lips—and expired in the arms of the faithful native fellow-labourers of this place."

We cannot refrain from quoting the following beautiful description of the funeral of this truly eminent man. It is written by Mr Kohlhoff, who was present at the mournful ceremony:—"His funeral was a most awful and very affecting sight. It was delayed a little beyond the appointed time, as Serfojee Rajah wished once more to look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over his body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the

garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel.

"The burial service was performed by the Rev. Mr Gerické, in the presence of the rajah, the resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister—the best of men. O may a merciful God grant, that all those who are appointed to preach the Gospel to the heathen world may follow the example of this venerable servant of Christ! And may he send many such faithful labourers, to fulfil the pious intentions and endeavours of the honourable Society for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ."

The following character of Swartz, is from the pen of Mr Cammerer:—"Nothing could possibly afford me more lively satisfaction than the society of Mr Swartz. His unfeigned piety, his real and conscientious attention to every branch of his duties, his sincerity,—in short, his whole demeanour filled me with reverence and admiration. He treated me like a brother, or rather like a tender parent, and instructed me in the most agreeable manner in the Malabar language. The same did Mr Kohlhoff, who is meekness and humility itself. Many an evening passed away, as if it had been but a single moment, so exceedingly interesting proved the conversation of this truly venerable man, and his relations of the singular and merciful guidance of God, of which he had experienced so many proofs throughout his life, but particularly during the dreadful war in India. The account he gave of the many dangers to which his life had been exposed, and the wonderful manner in which it was often preserved, his tender and grateful affection towards God, his fervent prayers and thanksgivings, his gentle exhortations constantly to live as in the presence of God, zealously to preach the Gospel, and entirely to resign ourselves to God's kind providence—all this brought many a tear into my eyes, and I could not but ardently wish that I might one day resemble Swartz. His disinterestedness, his honourable manner of conducting public business, procured him the general esteem both of Europeans and Hindoos. Every one loved and respected him, from the king of Tanjore to the humblest native.

"Nor was he less feared; for he reprov'd them, without respect to situation or rank, when their conduct deserved animadversion; and he told all persons what they ought to do, and what to avoid, to promote their temporal and eternal welfare. The king frequently observed, that much in the world was effected by presents and gold, and that he himself had done much by those means: but that with Padre Swartz they answered no purpose. This excellent man often told me, that the favour of God, and communion with Christ, was of greater value to him than 'thousands of gold and silver.' Certainly, by the goodness of God, he has been made a great blessing to this country. What other men could not effect without military force, he has done by the personal influence which he possessed over the people, and which arose exclusively from his integrity and sincere piety."

Almost every Missionary that sets foot on the shores of India has had occasion to revere the memory of Swartz. The remembrance of such a man is sweet to every pious mind. Even his personal appearance becomes to the imagination an object of interest; and on this point our curiosity is gratified, by the following picture, drawn by the pen of an intimate friend:—"Figure to yourself a stout well-made man, somewhat above the middle size, erect in his carriage and address, with a complexion rather dark, though healthy, black curled hair, and a manly engaging countenance, expressive of unaffected candour, ingenuousness, and benevolence; and you will have an idea of what Mr Swartz appeared to be at first sight."

An interesting summary of his virtues is contained in the lines inscribed on the granite stone, which covers the grave of Swartz—peculiarly interesting, as being the composition of the young Hindoo Rajah, who, by the influence of Swartz, had been raised to the Musnud of Tanjore—and though the rhyme be rude, yet does it possess the invaluable properties of truth and sincerity.

Firm wast thou, humble, and wise,  
Honest, pure, free from disguise,  
Father of Orphans, the widows' support,  
Comfort in sorrow of every sort,  
To the benighted, dispenser of light,  
Doing and pointing to that which is right;  
Blessing to princes, to people, to me—  
May I, my father, be worthy of thee,  
Wisheth and prayeth thy Sarabjee.

## A WALK TO CALVARY.

### PART II.

BY THE REV. MARCUS DODS,

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LET us resume our walk to Calvary, and our contemplation of the dying thieves. We last week pointed out the lessons which their fate is fitted to convey to parents; we shall now attend to some lessons of a more general kind with which they are fitted to furnish us. We shall attend, in the first place, to the import of the penitent's prayer, "Lord, remember me."

This prayer implies a firm conviction of the immortality of the soul. This may seem to be a remark hardly worth making in these days, when, how careless soever about the improvement and salvation of the soul men may in general be, yet few or none will be found seriously to call in question its immortality. It is material to remark this, however, as developing the character of the penitent thief. The immortality of the soul was little known at that early period; indeed, excepting among the Jews, it was hardly known at all, and even among them was far from being universally received. His associate in crime would seem to have been one of those who denied it. His firm conviction of the doctrine is a new proof that he had been piously brought up in his youth.

And the remark is not undeserving of being made, even on account of the state of matters among ourselves. Attempts, and these by no means of a contemptible character, are assiduously making to throw doubts upon the immortality of the soul, and banish this fundamental article from the popular creed. Materialism, which is intended to serve as an introduction to the denial of Christianity, has obtained the patronage of many scientific writers; while the insidious principles of German philosophy, in other words, of the most revolting atheism, have found a lamentably large portion of disciples among our manufacturing population.

Again, the prayer of the penitent thief implied a conviction of his need of a Saviour. He did not suppose that his sufferings in this world, however severe, would form any atonement for his sins before God. In this he shewed that he had arrived at a clearness of view, and a correctness of sentiment, with regard to the nature of sin, and the state in which it places us in the sight of God, which many professing Christians have not attained. Nothing can shew a more deplorable ignorance of the nature of the Gospel, than the supposition that our sufferings in this world are of an expiatory nature, and possess an atoning efficacy. Yet there are members of the Christian Church, and even

in the Protestant Church, who hope that their sufferings will be available to lessen, or altogether to avert the punishment due to sin in a future state; and writers, to defend this gross absurdity, have not been wanting. The thief was better taught; and even at the moment of enduring the most infamous and cruel sufferings, he felt and acknowledged that these sufferings could avail him nothing before God, and therefore sought a Saviour's aid.

Farther, the penitent's prayer implied a hope at least, if not a conviction, that his situation was not desperate. He was in circumstances that might have naturally led him to despair. Any expectation entertained by him might truly seem to be hoping against hope. Yet he does not despair of mercy. This is a farther proof of the care that had been taken of his early education. Men, when they become sensible of their guilt, do not naturally look upon God as a merciful being. On the contrary, they regard him as an inexorable judge, and all who know anything of the matter, know that nothing is so difficult as to convince the awakened sinner that God is merciful. That he has outlived the day of grace, and sinned beyond the reach of mercy, is the temptation into which he most naturally falls. The penitent must have been long familiar with the character given of God in Scripture, so contrary to that which a sense of guilt assigns to him, else he would of necessity have despaired.

And finally, the prayer of the penitent implies a conviction that his fellow-sufferer was such a Saviour as he needed,—was in reality a divine person. There was unquestionably something peculiarly striking in the appearance of the Lord on the cross, and in the manner of his death. The centurion was struck with it, and said, "Of a truth this man was the Son of God;" and the people were struck with it, for when they saw what was done, "they smote upon their breasts and returned." And the thief, too, amidst his own agonies, could see the glory of the Divinity shining through the meanness and the sorrows of his fellow-sufferer, and made it his hope and his stay. What an affecting sight, to see a poor despised sufferer yet receiving worship, and hearing, and granting the prayer offered to him!

But it is obvious that he knew more of Christ than he could possibly learn by what he saw of him on the cross. He knew that Christ was going to the possession of great power, and that after his death he would still be able to save the souls of them that trusted in him. Now, this augured a more extensive knowledge, and more correct views than the apostles themselves at this time possessed. His death led them to despair. "We trusted," said they, in the language of despondency, "that it should have been he which should have redeemed Israel." The very last question that they asked before his ascension shewed a narrowness of view which the thief had escaped. "Wilt thou, at that time, restore the kingdom to Israel?" In fact, we cannot escape the conclusion, that this thief had been a frequent and attentive hearer of the Lord's discourses; and the miseries of his situation had led him to form a juster estimate of their true character than the apostles themselves had previous to the day of Pentecost done. He understood that, through sufferings, the Lord was passing into glory; and that with

power and glory he would come again. His prayer plainly implies a knowledge which he could have acquired from the Lord's discourses alone; and which he could not even have acquired from them, had he not been previously well instructed in the Old Testament Scriptures, to the types and prophecies of which these discourses make so constant reference. What now, we may ask, becomes of the confidence with which the case of the penitent thief is so frequently referred to as a proof of the efficacy of a death-bed repentance? We are not going to deny that such a repentance may be genuine,—may be the work of the Holy Spirit,—and may be connected with salvation. We will not limit the grace of God. We will not even deny that, speaking of a man killed by a fall from his horse, it may, for anything we know, be a possible thing, that

Between the stirrup and the ground,  
Mercy was sought, and mercy found.

But while we admit most readily, that a death-bed repentance may be truly a repentance unto life, we must maintain that while this is a *possible* thing, it is by no means a *probable* thing. And, omitting at present all the other considerations which should lead us to distrust a death-bed repentance, we maintain that the case of the penitent thief holds out no encouragement whatever to rely on any such desperate contingency. The principles which he manifested on the cross, were principles which were not then first implanted in his heart. The knowledge which he then displayed, it was impossible that he could have then for the first time acquired. The whole circumstances of the case render it obvious, that he had been carefully instructed in his youth, and had been neither an unfrequent nor an inattentive hearer of the Lord himself. And who can tell how near he might be to the kingdom of heaven, when he was hurried into crime, and to death?

Does this case, then, bear any resemblance to that of the man who, while conscious of his need of repentance, yet deliberately, and of set purpose, delays seeking for that repentance till the approach of death shall compel him to admit that he can delay no longer? Or does it bear the slightest resemblance to any of those cases in which it is constantly referred to, and in which we are given to understand, that a man habituated to crime from his earliest years, has at last become a true penitent, when these crimes have doomed him to the scaffold? Far be it from us to deny that true repentance, and genuine conversion may be granted at the last hour of life, even to the man who has purposely delayed seeking repentance, while conscious of his need of it; or to him who has never in his life thought of repentance till the approach of death has compelled him to think of it. But we repeat, that the penitent thief affords no example of either the one or the other of these cases, and in neither the one nor the other, does it furnish us with the slightest ground of hope,—much less does it afford ground for that unhesitating confidence which is so often drawn from it. Suffering may, and often does, awaken to the most active and beneficial operation principles that have long been dormant, or that have for a time been overwhelmed. This was the case with the penitent thief. But where good principles are wanting, no intensity of suffering can implant them. This was exemplified in the case of the impenitent thief. Could intensity of suffering



implant good principles, it is plain that he would have become penitent too. But his sufferings had just the opposite effect. And the opposite effect produced by the same sufferings on the two men, makes manifest the very wide difference between their characters,—a difference which assuredly existed long before it was thus manifested. The one was prepared by previous instruction, to profit by his afflictions. The other had been furnished with no such preparation, and his afflictions produced their natural effect, they drove him to blasphemy and despair.

Let us hear no more, then, of the confidence in the efficacy of a death-bed repentance, drawn from the case of the penitent thief. We again repeat, for we are anxious not to be misunderstood upon this subject, that while we do not deny such a repentance may possibly be repentance unto life, we do deny that the penitent thief is an example of this, or holds out the slightest encouragement to hope, that the man who has lived unacquainted with the principles of religion, and regardless of its precepts, is likely, by the dread of an approaching eternity, to become impressed with its importance, or to experience its power.

Again, each of these thieves may be considered as the representative of a class common among ourselves. The one, without any sense of the evil of sin, is anxious to escape from its consequences; and he says, "If thou be Christ, save thyself and us." The other seeks for no deliverance from a punishment which he feels to be just; and his mind is too much occupied with his future prospects to have a thought to waste upon his present sufferings, however severe. Now, there are many men who would willingly accept of Christ as their priest, to atone for their sins, and save them from punishment; but who have no wish to have any connexion with him as their king, to deliver them from the present power of sin. They say, with the one thief, save us from the penal consequences of sin; but they do not say, with the other thief, save us from sin itself, no matter for its present effects. Let our readers, then, consider, whether they be alike willing to accept of Christ in all his offices, and alike sensible of their need of him in them all; let them consider whether they be not anxious to experience his sin-forgiving power, without any desire to experience his soul-renewing power.

The impenitent thief who reviled the Lord on the cross, will again meet that Lord when He cometh in his kingdom. We dread to think of the feelings with which he will appear before the tribunal of Him who once suffered along with him, and of the fearful bitterness with which he will then curse his own folly, when he sees the penitent thief taken into the kingdom of God, and himself shut out. But let us reflect that our opportunities of knowing the Saviour are greater than those which he possessed, and if we reject that Saviour our guilt is greater than his. It can avail us nothing to say, that we have never reviled the Saviour, as he in the agony of his sufferings did. If Christ crucified has been proclaimed to us in vain; if neither his instructions nor his sufferings have attracted our regard, then we must at last take our place by the side of the impenitent thief, and participating in his guilt, be content to share his doom. The one or the other of these thieves we resemble in the principles which we cherish, and with the one or the other of them our

eternity must be spent. Can we find more interesting matter for a little serious consideration, than to try to ascertain which of them is the type of our character now, and will be our companion for ever?

## DISCOURSE.

BY THE REV. JAMES GIBSON,

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"I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence: I held my peace, even from good; and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned; then spake I with my tongue: Lord, make me to know mine end, add the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee: verily, every man at his best state is altogether vanity. PSAL. XXXIX. 1-5.

THIS Psalm was composed by David. It seems to be the result of feelings deeply agitated with contemplating the prospering insolence and profane opposition of the ungodly, and then softened and corrected by meditations on the shortness of human life and the vanity of all earthly grandeur,—by hope and trust in God,—by reflections on his own sinfulness, and by resignation to the will of God; at the same time accompanied by an ardent, but humble and submissive prayer to God for his merciful interference.

The language is simple, but strikingly beautiful and expressive. The style is highly figurative, and the imagery expressive and forcible; and if we pursue, with attention and seriousness, the train of thought suggested by it, we cannot fail to have our faith and resolutions strengthened, our convictions of the vanity of earthly objects, and the importance of our eternal interests, more strongly excited, our trust in God increased, our humility improved, resignation to the will of the Almighty cherished, by having our affections raised above this world, where we are all strangers and sojourners, as all our fathers were.

Verse 1st.—"I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me."

The Psalmist had observed the prosperity of the wicked, and he had probably experienced how apt he was to murmur at the apparently unequal dispensations of Providence,—that the wicked flourished as the green bay tree, enjoyed in abundance the bounties and blessings of this life, were successful in their designs, rose to power, honour and wealth, exulted in their greatness, and despised the righteous, who were often exposed to difficulty and hardship, to misery and oppression, and apparently neglected of God, whom they endeavoured to serve. In the pride of their hearts, the wicked attribute all their success to themselves,—give not God the glory, or conclude, at least, that their own character and efforts have deserved the success which God has given them; while the pretensions of

those who lay claim to greater sanctity and righteousness, to greater love to God, and trust in his goodness, are evidently contradicted by the result, since, if they were the favourites of heaven, they would surely experience more of its protection and bounty. To justify this conclusion, they mark the failures of the righteous—invidiously set down their occasional faults as indubitable proofs of general insincerity, and congratulate themselves on their superior honesty, and freedom from the meanness and baseness of hypocrisy. The Psalmist, then, observing this state of things, and feeling its agitating effect upon his mind, in order to prevent any unworthy repinings against the justice and goodness of God, for permitting such apparently unequal distribution, and also that he may not give the wicked any just cause of speaking reproachfully against the conduct of the saints of God, he resolves to take heed to his ways, to order his conduct wisely, prudently and religiously before God and man; to obey the laws of God; to avoid all appearance of evil; to suppress every rising indication of impatience and discontent; and as, when under the influence of strong feeling, we are more liable to transgress by speech, and less able to restrain ourselves in that than in any other way, he resolves to be particularly watchful in this respect, to set a watch on the door of his lips, that he sin not with his tongue, to give vent to no bitter expressions against the injustice and wrong which he suffered from the wicked, and to be careful not to charge the wisdom, justice and goodness of the Almighty foolishly. He resolved even to keep his mouth with a bridle or muzzle, when the wicked were before him. That is, to keep the strictest restraint upon himself, when in the presence of those who would misrepresent his words, or catch at the excesses of his speech which he might imprudently suffer to escape him, and turn them to the dishonour of God, or the injury of piety and religion. Or it may be, that he resolved to keep himself under the strictest restraint when the wicked were before him; that is, in his thoughts, when he is considering their insolent and unjust conduct, and yet flourishing condition, lest he should be tempted to utter disrespectful and rebellious speeches against the government of the Supreme Being who sees the end from the beginning—knows the multiplied relations of all beings and events in the universe which he has created; and, no doubt, though we cannot comprehend them, orders all the arrangements of his Providence for the wisest and best purposes, and shall at the last day award to wickedness its due punishment, and to righteousness its due reward.

In pursuance of this resolution, he says, Verse 2d,—“I was dumb with silence: I held my peace even from good; and my sorrow was stirred.”

“I was dumb with silence.”—This is a Hebrew form of expression, to denote perfect silence. He uttered not a single expression that could possibly be misrepresented. With this view he held his peace even from good. We are commanded by

our Saviour not to cast our pearls before swine because they are insensible of their value, and instead of receiving them with pleasure, would look upon them as offensive, and be excited to rage and fury, and turn again and rend those who were so foolish as to cast before them what was so little suited to their tastes and natures. There are persons so little impressed with a sense of religion,—so little sensible of the value of divine truth, and the importance of their everlasting interests,—so irrational, earthly, and sensual, and so proud of their own attainments and ignorant of their moral wants, that, speak to them of the majesty, holiness and justice of God, the glories of immortality, the happiness of piety, the danger, degradation, and misery of vice, the sinfulness of our nature, and the necessity of a faith in the Redeemer, of regeneration by the Holy Spirit, or of devotedness of body and soul to God, instead of listening with pleasure or interest, like fierce and savage animals, they will give way to rage and fury, trample these precious pearls under their feet, scoff at the sacred truths you unfold to them, blaspheme religion, condemn their God and Saviour, and turn upon you, as enemies who insult their understanding and their virtue.

In the presence of persons of this character, the Psalmist conceived it his duty to maintain the most perfect silence respecting the subjects he had been contemplating, and every thing connected with the religious dispensations and righteous government of God. But though his feelings were thus suppressed, and he avoided giving the adversary any just occasion of speaking reproachfully, yet his grief was not assuaged, but on the contrary, the more he reflected in secret on the obstinacy and perverseness of the wicked, and the more he restrained his speech from giving utterance to the feelings of his soul, the more strongly were his grief and vexation excited. And in

Verse 3d, he goes on to describe the progress of his feelings. “My heart was hot within me: while I was musing the fire burnt; then spake I with my tongue.”

This verse has been interpreted by commentators as follows:—“While I was indulging my anger and grief, the fire burned; that is, my passions acquired more strength and violence, and increased to such a degree that they could not be suppressed.” “Then spake I with my tongue.” “I gave utterance to my feelings in rash, impatient, and impetuous language.” Taking the verse by itself and unconnected with what precedes or follows it this interpretation might be natural and just; but viewing it, as is most reasonable, in connection with the preceding and subsequent context, it seems, in this view, altogether insulated, and a variance with the resolutions expressed in the first verse, with the determined silence and quiet grief expressed in the second, and is certainly not a very natural introduction to the calm and contemplative prayer that immediately commences in the fourth verse. The whole Psalm, indeed, seems characterized by a sedate and chastened feeling, by

a spirit of deep and submissive devotion; and by explaining the verse literally, which is always the most desirable way, when it can consistently be done, the unity of the Psalm is preserved, and the consistency, connection, and natural train of thought continued throughout.

When under restraint, his sorrow was stirred. In the retirement of his own bosom he was agitated with grief—"his heart was hot,"—an expression as much characteristic, in original scriptural language, of sorrowful as of angry passion. He had been vexed with the opposition and profane ridicule of the ungodly, he pitted their short-lived prosperity and triumph, he dreaded falling into the same dangers and follies, or being envious of their prosperity; and in this state of pensive and thoughtful meditation, the fire burnt, did not increase in violence, but, as the word denotes, wasted and consumed away before him, and reminded him of the passing nature of every thing earthly—that the career of the ungodly might be bright, but was hastening, by its own activity, to a close—that the vexations they occasioned would soon come to an end,—the agitations of grief would soon be stilled in the peaceful slumbers of the grave,—the things which now concerned him so much, would soon have passed away, as though they had never been, and it was therefore useless to disquiet himself in vain. Then, as if his former passions were almost subdued by his resolutions of prudent caution and silence, and his train of pensive meditation, he turns in peace to God, the wise and gracious disposer and judge of all, and utters the following prayer, which is well calculated to remove every remaining feeling of discontent, to allay entirely every stirring of passion, and to soothe the bitterness of grief.

Ver. 4th. "Lord, make me to know mine end, and the measure of my days what it is, that I may know how frail I am." Thou, O Lord, who knowest all things, who remainest for ever the same through the lapse of time and the revolution of ages, unaffected by change, and unmoved by the confusion and trouble of this vale of sin and tears, who rulest Supreme in the armies of heaven and among the inhabitants of this world, who presidest over the destinies of the sons of men, in whose hands are the issues of life and death, "O make me to know mine end," impress upon my soul a deep and abiding sense of what is to be the result of all the pride and greatness, the anxiety and fear, the joy and exultation, the griefs and resentments of this passing scene,—that it is to issue in the lowliness, corruption and silence of the tomb, where the wicked cease from troubling, and the weary are at rest, where the voice of the oppressor is no more heard, where the tongue of the scoffer lies still, where hostile passions no more agitate, where those who once were foes, sleep peacefully side by side, like infants lulled to rest, where the idle storm rages unheeded, and the rank grass waves over their narrow dwelling in token of the profound and undisturbed repose that reigns below. Here is a contemplation that makes envy

at the prosperity of the wicked, discontent at the unequal dispensations of providence, and resentment at the opposition of the ungodly, appear in their true colours, vain, ridiculous and absurd.

The Psalmist farther prays God to impress upon his mind the measure of his days, the little sum of that period which now assumes such mighty importance,—what it in reality is, not as it appears to our imaginations, a lengthened period of returning years, but as it is in the eye of God, of reason and religion, viewed in connection with the vastness of eternity, with the importance of the work to be done in it, viz.: provision made for our everlasting necessities, with the amount of the enjoyment which it affords, and the misery which it yields. And this prayer he offers up, that he may be convinced how frail, how transitory and shortlived he is, and how useless it is to be deeply concerned about any thing that has respect merely to this fleeting existence—for,

Ver. 5th. "Behold thou hast made my days as an handbreadth, and mine age is as nothing before thee."

The shortness of human life is expressed in Scripture by a great variety of just, beautiful and striking images. It is spoken of as a sleep which is passed in a state of unconsciousness, and seems a mere blank in our existence;—as a dream of the night, which is characterized by alternations of hope and fear, joy and sorrow, ease and trouble, but all is the work of imagination, and is dissipated for ever by the light of day;—as grass, which groweth up green and fresh in the morning, but in the evening is cut down and withered;—as a tale that is told, that has excited a variety of feeling and of interest, and has consumed some time in the recital, but is soon totally forgotten or comprehended by the reflection of a moment;—as a shadow that has no substance or existence of its own, which a passing cloud or an intervening object obliterates in a moment. The force of these images is perceived, not by looking forward to the time before us, which imagination magnifies in the distance, and hope gilds with bright and durable colours; but by looking back on the past reality, on the space that has already been trode, on the time that is gone, that has sunk into the abyss of past eternity, and has scarcely left a trace behind it, which is comprehended by a single retrospective glance, and passes before the mind as a fleeting shadow which cannot be laid hold of, and which, when most lengthened, is soonest to escape from our view. In the Verse before us, the imagery is no less striking and expressive. "Behold, Thou hast made my days as an handbreadth, and mine age is as nothing before thee; verily every man at his best estate is altogether vanity." As an handbreadth, a little span, compared with the vast immensity of space, so are the days of man compared with the boundless infinitude of eternity, so inconceivably disproportioned, that the mind in vain endeavours to form a distinct conception of the difference. So impressed was the Psalmist with this comparison, that he adds, "mine age," the

duration of my existence, "is as nothing before *Thee*," with whom a thousand years are but as one day, and one day as a thousand years, who art *from* everlasting to everlasting, without beginning of days or ending of years, without change and without decay, before whose all-comprehensive mind, time and space, magnitude and distance, past, present and future, are as nothing; how much more so must be the short, the troubled and uncertain existence of man! He comes forth in the helplessness of infancy, is preserved for a short time with tenderness and care, advances into the frivolity of childhood and the giddiness of youth, reaches the period of his manhood, and for some time can hardly allow himself to believe that the days of his childhood and youth are gone. He is thinking of putting away childish things, and forming plans, and pursuing schemes worthy of his riper years, when old age is silently and imperceptibly, but rapidly advancing upon him, and he declines into the vale of years, and sinks into the grave almost before he has had time to think how short his days have been.

But more fleeting still is frequently the course of man. Often is the tender flower nipped in the bud before its blossoms have expanded. Often when it has begun to give the fair promise of future loveliness, is it speedily laid low, and the hand that cultivated it so tenderly, bereft of its promised reward. Often when in the full and rich blow of beauty, and apparent health and vigour, is it involving in its bloom that worm that consumes it, or the blast is preparing that will shed its honours in the dust, and lay its green head low. Often too is the tree that has struck deep its roots like Lebanon, and spread its numerous branches round it, and bids fair long to defy the tempest, torn from the earth, or rent in sunder by the lightning and the storm. Thus the Psalmist is led to this conclusion, "Verily every man at his best state is altogether vanity."—More exactly rendered "every man in his most settled state is altogether vapour." This seems a favourite image with the sacred writers. Thus, St James: "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Similar to this are the expressions of Job. "O remember that my life is wind," a mere breath of air. As the cloud is consumed and vanisheth away, so they that go down to the grave shall come up no more. Nothing could be more descriptive of perfect vanity, worthlessness and instability. Nothing is more fleeting or more easily dissipated than a cloud or vapour. You behold it for a moment apparently immovable, dense and substantial. You look again, and it is dispersed into a thousand fantastic shapes, which are hastening one after another to speedy dissolution. Or you behold it in bright effulgence, radiant in gold, azure and purple. With eager admiration you hasten to point it out to others, but ere you return, its hues are changed, it has shifted its place, and disappeared in airy nothing, or given birth to the storm and tempest. Just so is the best and most enduring state of man.

One day he appears strong in health, and exulting in life and vigour. In another, disease has attacked his constitution, subdued his spirit, and saddened his countenance. The hand of violence, or some one of the thousand contingencies of accident have shattered his frame, and he soon sinks to rise no more for ever. One day you behold him arrayed in power and splendour, exalted to honour and fame, luxuriating in wealth and grandeur, and while the sun of prosperity shines upon him, his heart is uplifted, he boasts of his greatness, and triumphs in its security. He flatters himself that his house shall continue for ever, and his dwelling-place to all generations; but ere another day the clouds of adversity begin to gather, unexpected revolutions occur, and he is precipitated from the heights of power and pride, to the depths of distress, disappointment and shame. One day you behold him far advanced in the road of learning and science, looking back with disdain on those he has outstripped in the course, and ready to receive the laurels of genius, when by some mysterious dispensation, the mental frame, so delicately adjusted, is deranged, and he sinks into the inactive gloom of melancholy and despair, or is torn by the wild and awful agitations of frantic and restless delirium. One day he may repose in the unrestrained confidence, be delighted with the ever affectionate welcome, and cheered with the peaceful content of home, of his family circle flourishing round him. In another, sickness has invaded his dwelling; some one of those dear to him as his own soul, is snatched away by the relentless hand of death, or, more affecting still, is betrayed into the path of the destroyer, and his little circle is saddened with grief and shame.

We conclude, only by saying, let us imitate the conduct of the Psalmist, and when distressed with the trials and sorrows of life, or grieved at the prosperity and insolence of the wicked, reflect how soon all these things must come to a close, and look up to God, who bringeth light out of darkness, and hope in Him. Let God be acknowledged in all that befalls us, and then shall our souls be refreshed with the thought, that even in the deepest affliction we are in the enjoyment of the light of the divine countenance, and have a gracious sense of our Father's love. We ought to remember that we have received less, inconceivably less than our sins have deserved; that they have been many, and highly aggravated; that they have made us liable to the everlasting punishment of God's righteous justice and eternal condemnation. Then may we acknowledge their magnitude, cast ourselves on the mercy of God in Christ, and, for his sake, solicit forgiveness of them, and pray for the Spirit of God to deliver us entirely from their power; earnestly desire to avoid every thing that would be discreditably to religion, or give the adversary any occasion to speak reproachfully; and thus we may the more easily and peacefully resign ourselves into the hand of God, and enjoy "that peace which passeth all understanding, which the world cannot give, and which it cannot take away."

## HISTORY OF THE SHORTER CATECHISM.

BY THE REV. DUNCAN MACFARLAN,

*Minister of Renfrew.*

In the first number, I submitted a few thoughts on the arrangement observable in the Shorter Catechism; and it has since occurred, that it might be useful to subjoin some account of the origin of this little manual. But preparatory to this, it may be proper to observe, that the reformers generally gave great attention to this subject. Catechisms were, at a very early period, drawn up and used by all, or nearly all the Reformed Churches of Europe. The earliest which we recollect to have seen mentioned, as used by the Scottish Reformers, had been drawn up by Calvin. But in 1590, we find the General Assembly adopting measures for securing a general and national Catechism. "Anent the examination before the communion," say they, "it is thought meet for the common profite of the whole people, that an uniform order be kept in examination, and that ane schort form of examination be set down, be their breither, Messrs John Craig, Robert Pont, Thomas Buchanan, and Andrew Melvine, to be presented to the next Assembly." In 1591, a form was laid before the Assembly by Mr Craig, but it was remitted, with instructions "to contract in some schorter bounds." The abridged form was accordingly laid before the Assembly of 1592, and approved. The following directions were also added:—"Therefore, it is thought needfull, that every pastor travel with his flock, that they may buy the samen buick, and read it in their families, quereby they may be the better instructed; and that the samen be read and learnt in lector's (reading) schools, in place of the little Catechism (Calvin's)" This Catechism, or "Form of Examination," which is commonly called Craig's Catechism, consists of twelve heads or chapters, having the following titles:—"Of our miserable bondage through Adam—Of our redemption by Christ—Of our participation with Christ—Of the Word—Of our liberty to serve God—Of the Sacraments—Of Baptism—Of the Supper—Of Discipline—Of the Magistrate—Of the Table in special (meaning the Protestant mode of observing the Supper)—The end of our redemption." Under each of these are a number of questions and answers, amounting in all to ninety-six; and the latter are remarkably short and pertinent, and usually accompanied with at least one Scripture proof.\*

When the Solemn League and Covenant was projected, contemplating, as it did, an ecclesiastical union between the three kingdoms, measures were also adopted for preparing a uniform Confession, Directory, and Catechism. And it is important to observe, that the plan afterwards executed by the Westminster Assembly, was first proposed in the General Assembly of the Church of Scotland. Towards the end of 1640, several Scottish commissioners, of whom Henderson was one, went to London to treat on matters then pending between the King and the Presbyterian party. Henderson returned in the July following, and found the General Assembly holding an adjourned meeting at Edinburgh, and anxiously waiting his arrival. He was immediately elected Moderator, and laid before

them a letter from the Presbyterians in and about London, in which they complain of the spread of schismatical opinions, and earnestly crave the advice and assistance of the Assembly. In replying to this letter, the Assembly says, among other things, "We have learned by long experience, ever since the time of the Reformation, and specially after the two kingdoms have been—in the great goodness of God to both—united under one head and monarch, but most of all, of late, which is not unknown to you, what danger and contagion in matters of kirk government, of divine worship, and of doctrine, may come from the one kirk to the other; which, beside all other reasons, make us to pray to God, and to desire you, and all that love the honour of Christ, and the peace of these kirks and kingdoms, heartily to endeavour, that there might be in both kirks, one Confession, one Directory for public worship, one Catechism, and one Form of Kirk Government." And agreeably to this, we find Henderson suggesting to the same Assembly, only twelve days before the writing of this letter, the propriety of drawing up such a Confession, Catechism, and Directory; thus leaving scarcely any reason to doubt, that the thing itself was projected by Henderson, and first laid before the General Assembly; but that the Assembly had itself been long favourable to such a measure, and was immediately incited to it by what had taken place in England. The Assembly accordingly approved highly of the measure, and urged Henderson to undertake the drawing up of the documents required. And to render this the more easy, they allowed him to refrain from preaching, and to avail himself of assistance. But he declined the task, as being too arduous. The subject is repeatedly mentioned in the Assembly's correspondence, during the intervening period; but it does not appear that anything was done before the meeting of the Westminster Assembly in 1643. This Assembly met under the authority of the English Parliament, but chiefly at the instance of the Scottish Church. It was composed of a hundred and twenty-one divines, with thirty lay assessors, and five commissioners from the Church of Scotland, and continued its sittings for upwards of five years.

The matters laid before this Assembly were numerous and important, and some of them were detailed with great minuteness. It unfortunately happens, however, that our information respecting the drawing up of the Catechisms is meagre and imperfect. The late Dr Belfrage of Falkirk appears to have been at great pains in collecting whatever was accessible on this point. We have made some farther inquiries, but have hitherto found scarcely anything, beyond what he seems to have examined and abridged. The result of his inquiries will be found in an Introduction, prefixed to his "Practical Exposition of the Assembly's Shorter Catechism." And the sum of what we have been able to gather either from his work or original authorities, may be stated in a few words. In 1647, while the Assembly was engaged discussing the different articles of the Confession, committees were appointed to reduce these into the form of two Catechisms; a larger, which was to serve as a text book for pulpit exposition, according to a usage of the churches on the continent, and a smaller, for the instruction of children. It appears, however, that before the Confession had

\* It is scarcely creditable to the friends of catechetical instruction, that this interesting and valuable Catechism should be allowed to become so scarce, that comparatively few have ever seen it.

been finished, some progress was made in composing the Catechism, and that the reducing of it to a conformity with the Confession, was an after thought. "We made long ago," says Baillie, "a pretty progress in the Catechism, but falling on rules and long debates, it was laid aside till the Confession was ended, with the resolution to have no matter in it, but what was expressed in the Confession." And accordingly, much curiosity has been excited respecting the author of the *original draft*. Dr Belfrage, after detailing various opinions, and assigning reasons for his own, alleges Dr Arrowsmith to be the most likely person. After weighing the evidence, by which this and several other opinions have been supported, we have not been able to come to any other conclusion, than that the matter is altogether uncertain. After the Catechism had been finished by the committee, it was laid before the Assembly and approved of, first in so many successive portions, and afterwards as a whole. On the 5th of November, it was approved of by the Parliament, and would have been licensed by the King, had not certain hindrances occurred. It was next laid before the General Assembly of the Church of Scotland. This was in July 1648. And the following was the deliverance of the Assembly:—"The General Assembly having seriously considered the Shorter Catechism, agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of commissioners from this Kirk, do find, upon due examination thereof, that the said Catechism is agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk; and therefore approve the said Shorter Catechism, as a part of the intended uniformity, to be a Directory for catechising such as are of weaker capacity." The year following, it was also ratified by an act of the Scottish Parliament. And from that time it has continued to be in common use, generally in Scotland, and among Presbyterians and several other denominations in England and Ireland; and has latterly obtained a firm footing in the United States, in most of the British colonies, and at not a few missionary stations far hence among the heathen. And it is remarkable, that amidst all the controversies which have occurred, it has been almost uniformly approved by every party of orthodox believers. "Amidst the jealousy and rivalry of contending parties," says the late pious and judicious Dr Belfrage, "it has been a centre of union, in which the faith and charity of good men have met; and in seasons of innovation, when a veneration for what is ancient is derided as the freak of imbecility or prejudice; when 'the march of intellect' is the pretext for every change, however presumptuous or violent, and when all the foundations of the earth seem out of course, this summary of the truth remains uninjured and revered; and it will continue to be an exhibition and defence of pure religion and undefiled, before God and the Father, to the latest age."

#### THE BLIND PREACHER.

This sketch is from the pen of the late William Wirt, attorney-general in the United States of America, and is extracted from a well written account of the literature of that country, contained in the Athenæum of last year.

"It was one Sunday, as I travelled through the county of Orange, that my eye was caught by a cluster of horses tied near a ruinous old wooden house in the

forest, not far from the road-side. Having frequently seen such objects before, in travelling through these States, I had no difficulty in understanding that this was a place of religious worship.

"Devotion alone should have stopped me, to join in the duties of the congregation; but I must confess, that curiosity to hear the preacher of such a wilderness, was not the least of my motives. On entering I was struck with his preternatural appearance. He was a tall and very spare old man; his head, which was covered with a white linen cap, his shrivelled hands, and his voice, were all shaking under the influence of a palsy; and a few moments ascertained to me that he was perfectly blind. "The first emotions that touched my breast were those of mingled pity and veneration. But how soon were all my feelings changed! The lips of Plato were never more worthy of a prognostic swarm of bees, than were the lips of this holy man! It was a day of the administration of the sacrament; and his subject was, of course, the passion of our Saviour. I had heard the subject handled a thousand times: I had thought it exhausted long ago. Little did I suppose that in the wild woods of America, I was to meet with a man whose eloquence would give to this topic a new and more sublime pathos, than I had ever before witnessed.

"As he descended from the pulpit to distribute the mystic symbols, there was a peculiar, a more than human solemnity in his air and manner, which made my blood run cold, and my whole frame shiver. "He then drew a picture of the sufferings of our Saviour; his trial before Pilate; his ascent up Calvary; his crucifixion; and his death. I knew the whole history; but never until then had I heard the circumstances so selected, so arranged, so coloured! It was all new; and I seemed to have heard it for the first time in my life. His enunciation was so deliberate, that his voice trembled on every syllable; and every heart in the assembly trembled in unison. His peculiar phrases had that force of description, that the original scene appeared to be at that moment acting before our eyes. We saw the very faces of the Jews; the staring, frightful distortions of malice and rage. We saw the buffet; my soul kindled with a flame of indignation; and my hands were involuntarily and convulsively clenched.

"But when he came to touch on the patience, the forgiving meekness of our Saviour; when he drew, to the life, his blessed eyes streaming in tears to heaven; his voice breathing to God a soft and gentle prayer of pardon on his enemies, 'Father, forgive them, for they know not what they do,'—the voice of the preacher, which had all along faltered, grew fainter and fainter, until, his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst into a loud and irrepressible flood of grief. The effect is inconceivable. The whole house resounded with the mingled groans, and sobs, and shrieks of the congregation. It was some time before the tumult had subsided, so far as to permit him to proceed. Indeed, judging by the usual, but fallacious standard of my own weakness, I began to be very uneasy for the situation of the preacher. For I could not conceive how he would be able to let his audience down from the height to which he had wound them, without impairing the solemnity and dignity of his subject, or perhaps shocking them by the abruptness of the fall. But—so: the descent was as beautiful and sublime as the elevation had been rapid and enthusiastic. The first sentence, with which he broke the awful silence, was a quotation from Rousseau: 'Socrates died like a philosopher; but Jesus Christ, like a God.' I despair of giving you any idea of the effect produced by this short sentence, unless you could perfectly conceive the whole manner of the man, as well as the peculiar crisis in the discourse. Never before did I completely understand what Demosthenes meant by laying such stress on delivery. You are to bring before

you the venerable figure of the preacher; his blindness, constantly recalling to your recollection old Homer, Ossian, and Milton, and associating with his performance the melancholy grandeur of their geniuses; you are to imagine that you hear his slow, solemn, well-accented enunciation, and his voice of affecting, trembling melody; you are to remember the pitch of passion and enthusiasm, to which the congregation were raised; and then the few moments of portentous death-like silence which reigned throughout the house: the preacher, removing his white handkerchief from his aged face, (even yet wet from the recent torrent of his tears,) and slowly stretching forth the palsied hand which holds it, begins the sentence, 'Socrates died like a philosopher'—then pausing, raising his other hand, pressing them both, clasped together, with warmth and energy, to his breast, lifting his 'sightless walls' to heaven, and pouring his whole soul into his tremulous voice—'but Jesus Christ—like a God!' If he had been in deed and in truth an angel of light, the effect could scarcely have been more divine. Whatever I had been able to conceive of the sublimity of Massillon or the force of Bourdaloue, had fallen far short of the power which I felt from the delivery of this simple sentence.

"If this description give you the impression, that this incomparable minister had anything of shallow, theatrical trick in his manner, it does him great injustice. I have never seen, in any other orator, such a union of simplicity and majesty. He has not a gesture, an attitude, or an accent, to which he does not seem forced by the sentiment he is expressing. His mind is too serious, too earnest, too solicitous, and at the same time too dignified, to stoop to artifice. Although as far removed from ostentation as a man can be, yet it is clear, from the train, the style, and substance of his thoughts, that he is not only a very polite scholar, but a man of extensive and profound erudition. I was forcibly struck with a short yet beautiful character, which he drew of your learned and amiable countryman, Sir Robert Boyle: he spoke of him, as if 'his noble mind had, even before death, divested herself of all influence from his frail tabernacle of flesh;' and called him, in his peculiarly emphatic though certainly extravagant language, 'a pure intelligence: the link between man and angels.'"

#### CHRISTIAN TREASURY.

*Sickness and Death.*—And are you very weak? Is sickness in the chamber, and death at the door? Come then, and let us sit down, with death and eternity in view; and encourage one another from the word, the precious word of God. What is there frightful in death, which our ever blessed Redeemer has not taken away?—Do the pangs of dissolution alarm us? Should they be sharp, they cannot be very long; and our exalted Lord, with whom are the issues of death, knows what dying agonies mean. He has said, in the multitude of his tender mercies: "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. xli. 10.) This promise authorises us to say boldly, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, thy rod and thy staff comfort me." (Psalm xxiii. 4.) Are we afraid to enter into a strange, invisible world? It is the world into which our Divine Master is gone; where he has prepared everlasting mansions (John xiv. 2, Luke xvi. 22.) for his people, and has appointed his angels to conduct us thither. Having such a convoy, what should we dread; and going to our eternal home, where our all-bountiful Redeemer is, why should we be reluctant? Are we concerned, on account of what we leave? We leave the worse, to possess the better. If we leave our

earthly friends, we shall find more loving and lovely companions. We shall be admitted among the innumerable company of angels, and to the general assembly and church of the first-born, that are written in heaven. (Heb. xii. 22, 23.) Do we leave the ordinances of religion, which we have attended with great delight? leave the Word of God, which has been sweeter to our souls than honey to our mouths?—We shall enter into the Temple, not made with hands, and join that happy choir who rest not day nor night, saying: "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." (Rev. iv. 8.) And if our Bible is no more, we shall have all that is promised, we shall behold all that is described therein. If we drop the map of our Heavenly Canaan, it will be to take possession of its blissful territories. That "city has no need of the sun, neither of the moon to shine in it; for the glory of God does lighten it, and the Lamb is the Light thereof." (Rev. xvi. 23.) Oh! my friend, blessed, for ever blessed be the grace of our God, and the merits of his Christ! we shall exchange the scanty stream for the boundless ocean; and if we no longer pick the first ripe grapes, we shall gather the full, the abounding, the never-ending vintage.—HEAVEY.

*The Condescension of Christ.*—Oh! with what veneration, and gratitude, and wonder, should we look on the descent of Him into this lower world, who made all these things, and without whom was not any thing made that was made. What a grandeur does it throw over every step in the redemption of a fallen world, to think of its being done by Him who unrobed him of the glories of so wide a monarchy; and came to this humblest of its provinces, in the disguise of a servant; and took upon him the form of our degraded species; and let himself down to sorrows, and to sufferings, and to death, for us! In this love of an expiring Saviour to those for whom in agony he poured out his soul, there is a height, and a depth, and a length, and a breadth, more than I can comprehend; and let me never never from this moment neglect so great a salvation, or lose my hold of an atonement, made sure by Him who cried, that it was finished, and brought in an everlasting righteousness. It was not the visit of an empty parade that he made to us. It was for the accomplishment of some substantial purpose; and, if that purpose is announced, and stated to consist in his dying, the just for the unjust, that he might bring us unto God, let us never doubt of our acceptance in that way of communication with our Father in heaven, which he hath opened and made known to us. In taking to that way, let us follow his every direction with that humility which a sense of all this wonderful condescension is fitted to inspire. Let us forsake all that he bids us forsake. Let us do all that he bids us do. Let us give ourselves up to his guidance with the docility of children, overpowered by a kindness that we never merited, and a love that is unquelled by all the perverseness and all the ingratitude of our stubborn nature—for what shall we render unto him for such mysterious benefits—to him who has thus been mindful of us—to him who thus has deigned to visit us?—CHALMERS.

*God acts as a Refiner.*—Although in afflictions, especially in national or public calamities, God oftentimes seems to make no distinction betwixt the objects of his compassion and those of his fury, indiscriminately involving them in the same destiny; yet his prescience and intentions make a vast difference, where his inflictions do not seem to make any: as when on the same test, and with the self-same fire, we urge as well the gold, as the blended lead or antimony; but with foreknowing and designing such a disparity in the events, as to consume the ignobler minerals, or blow them off into dross or fumes, and make the gold more pure and full of lustre.—THE HON. ROBERT BOYLE.

## SACRED POETRY.

"CEASE FROM MAN.—ISA. ii. 22."

I SAW a mother hold her infant child,  
And marked her looks of love, her tender care,  
Her calm yet anxious fondness, as she smiled,  
And seemed to breathe to heaven a parent's prayer.  
Upon her babe she lavished all her love;  
She watched him while awake and while he slept;  
Her heart was fixed on him all else above;  
Her constant wish was that he might be kept  
From every evil. But, alas! how vain  
Was her solicitude. Convulsions seized  
His limbs. She would have suffered any pain,  
And thought it pleasure, if she might have eased  
Her darling; but it cannot be; his frame  
Can bear no more. He gasps,—his scanty span  
Of hours is spent,—he goes even whence he came.  
His mother learns, or ought to learn, to "cease from man."

S. T. S.

TO A CHILD PLAYING.

DEAR boy, thy momentary laughter rings  
Sincerely out, and that spontaneous glee,  
Seeming to need no hint from outward things,  
Breaks forth in sudden shoutings, loud and free.  
From what hid fountains doth thy joyance flow,  
That borrows nothing from the world around?  
Its springs must deeper lie than we can know,  
A well whose springs lie safely under ground.  
So be it ever—and then, happy boy,  
When time, that takes these wild delights away,  
Gives thee a measure of sedater joy,  
Which, unlike this, shall ever with thee stay;  
Then may that joy, like this, to outward things  
Owe nothing—but lie safe beneath the sod,  
A hidden fountain fed from inward springs,  
From the glad-making river of our God.

REV. C. TRENCH.

## MISCELLANEOUS.

*Christian Benevolence.*—The Rev. John Fletcher, of Madeley, and his wife, were once earnestly requested to visit Dublin for a few weeks. After his last sermon, he was pressed to accept a sum of money as an acknowledgment for his important services. He firmly refused it, but his friend continued to urge it upon him. He at length took the purse in his hand, and said, "Well, do you really force it upon me? Must I accept of it? Is it entirely mine? And may I do with it as I please?" "Yes, yes," was the reply. "God be praised, then, God be praised," said he, casting his brimful eyes to heaven; "behold what a mercy is here! Your poor's fund was just out: I heard some of you complaining that it never was so low before. Take this purse. God has sent it you, raised it among yourselves, and bestowed it upon your poor. It is sacred to them. God be praised! I thank you, I heartily thank you, my dear kind brethren."

*True Magnanimity.*—During the residence of Sir Ralph Abercrombie at the ancient seat of his family, in Clackmannanshire, his humility and Christian deportment pointed him out as a proper person to fill the office of an elder in his parish church. Being ordained according to the rites of the Church of Scotland, when the solemnity was ended, he thus addressed his Minister: "Sir, I have often been entrusted by my Sovereign with honourable and important commands, in my profession as a soldier, and his Majesty has been pleased to reward my services with distinguished marks of his royal approbation; but to be the humble instrument, in the office of an elder, of putting the tokens of my Saviour's dying love into the hands of one of the meanest of his followers, I conceive to be the highest honour that I can receive on this side heaven."

*The Rev. Hugh Mackail.*—This valuable Scotch minister was subjected to the torture of the iron boot, in the period of persecution. Notwithstanding the extremity of his bodily pain, his dying language was triumphant. "Farewell, sun, moon, and stars! farewell, world and time! farewell, weak and frail body! welcome, eternity! welcome, angels and saints! welcome, Saviour of the world! welcome, God, the Judge of all!"

*True Peace of Mind.*—A friend once asked Professor Francke, who built the Orphan-house at Halle, how it came to pass that he maintained so constant a peace of mind. The benevolent and godly man replied, "By stirring up my mind a hundred times a-day. Wherever I am, whatever I do, I say, Blessed Jesus, have I truly a share in thy redemption? Are my sins forgiven? Am I guided by thy Spirit? Thine I am. Wash me again and again. By this constant converse with Jesus, I have enjoyed serenity of mind, and a settled peace in my soul."

*The Best Employment.*—Lady Jane Grey was once asked by one of her friends in a tone of surprise, how she could consent to forego the pleasures of the chase, which her parents were enjoying, and prefer sitting at home, reading her Bible. She smilingly replied, "All amusements of that description are but a shadow of the pleasure which I enjoy in reading this book."

*A Word in Season.*—The celebrated Dr John Owen was induced to accompany a cousin of his to hear the Rev. Dr Calamy preach; a man of considerable eminence for his pulpit eloquence. The Doctor was prevented from preaching, and it was proposed that they should leave the church. But Dr Owen resolved to stay and hear the plain country minister who occupied the pulpit. The text was, "Why are ye fearful, O ye of little faith?" These words arrested his attention, and the sermon was directed to answer the very objections which he had been wont to bring against himself; a spirit of prayer was excited; and his soul obtained that relief which brought him to the love of those truths which he afterwards so ably and successfully advocated, both from the pulpit and the press. It was remarkable that he was never able to ascertain who this country minister was.

*Early Recollections.*—"I used to be called a Frenchman," says the late John Randolph, an American Statesman, "because I took the French side in political matters, and though this was unjust, yet the truth is, I should have been a French Atheist, had it not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, 'Our Father which art in heaven.'"

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“ THE FEAR OF THE LORD, THAT IS WISDOM.”

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THE IMPORTANCE OF THE SCRIPTURES.

BY THE REV. ROBERT GORDON, D. D.,

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THE professed design of the Scriptures is to give a plain and authoritative reply to the most momentous of all the inquiries which can occupy the thoughts of sinful men, namely, How will God deal with the guilty—will he forgive sinners at all—and if so, on what principle will such forgiveness be extended? To this question, nothing in the way of reply can be gathered from the works of God, in creation and providence, beyond mere conjecture. If, therefore, it be the object of the Sacred Volume to solve this and all other questions which interest men as accountable and immortal creatures, to what serious attention is it not entitled at the hand of every man who has access to it? The fact that there is such a thing in existence as a volume containing an immediate communication from God, is itself the most interesting and remarkable of all the matters of fact about which men can be conversant: and when we reflect, that on the knowledge and faith of what this communication reveals, and on obedience to what it enjoins, is suspended the well-being of man for time and for eternity, can we conceive any folly or infatuation equal to that of the man who either neglects it altogether, or rests satisfied with a very vague apprehension of what it contains? The bare announcement of there being such a record were enough, one might suppose, to secure the daily and most serious perusal of it by every man into whose possession it comes. But there are not wanting considerations in abundance to inculcate on men the earnest and devout study of the Sacred Volume. The very extent of the Old Testament Scriptures, as embracing the history of the divine dispensations towards the children of men for a period of four thousand years, does itself emphatically intimate the obligation which is laid upon men carefully to peruse that history; for if it has seemed meet to the infinite wisdom of God to employ inspired men to write such a record, and if, by the special interposition of his providence, he has preserved that record, can there be a more presumptuous impeachment of his wisdom, or a more daring contempt of what he has solemnly

pronounced to be of infinite moment, than to allege that it is a record with which we have little concern, or practically to treat it as if we thought so? The way of salvation, indeed, through Christ—the doctrine of justification by faith in his blood, and of sanctification by the influence of his Spirit,—is no doubt the great leading subject of interest to sinful men; and, accordingly, it is the prominent subject in the Volume of Inspiration. But this method of salvation being the subject of prophecies, both express and typical, through many successive generations, was so gradually unfolded as to afford opportunities of exhibiting the most interesting and illustrious displays of the character and perfections of God both in providence and grace, and the most instructive exemplifications of those great principles which still regulate the government of his Church, as well as of the world at large. If the works of God, then, in the natural world are full of interest, and rich in entertainment befitting rational creatures to seek after and enjoy—if the investigation of these works affords exercise for the highest order of intellectual capacity which our race ever exhibited—and if the discoveries which are within the reach of human industry and skill, forming though they do only a mere fraction of the wonders of God's wisdom and power, are fitted to minister largely to human enjoyment, an enjoyment, too, of an exalted and most legitimate kind, how unspeakably interesting to men should be the revelation which the Author of all these wonders has made of himself—of the attributes of his nature—of the principles of his moral government—and of the way in which he purposes to deal with the children of men as his intelligent, but fallen and sinful creatures!

The manner, too, in which God has revealed himself to the human race, is alike intelligible, and ought to be equally attractive to all. He is presented to us in the Bible, not in abstract or metaphysical statements as to his nature and manner of being, but as acting, as embodying his perfections in palpable doings, and thus revealing those perfections to the very senses of men. While the Scriptures tell us, for example, that God is infinite in wisdom, and almighty in power, they represent him also, in the history which they record, directing the events of many ages, and over-

ruling the schemes and enterprizes of many successive generations of men to the accomplishment of purposes previously foretold; thus exhibiting his power and wisdom in actual operation, guiding, with infinite facility, all the complicated movements both of the natural and moral world to the result which he had from the beginning determined. While they tell us that he is a God of truth, even the faithful and covenant-keeping God, they detail at the same time his dealings with the Church, his ancient chosen people, where we see him, after much forbearance and long-suffering patience, and after many warnings addressed to them by prophets commissioned for the purpose, visiting them with severe chastisements as if he had utterly forsaken them, yet returning again and remembering the covenant which he had sworn to Abraham, and Isaac, and Jacob. And while they declare of him that he is righteous and holy, a God of purer eyes than to behold iniquity, they do not leave us with these general statements. They record the most impressive and intelligible illustrations of this truth in the banishment of our first parents from Paradise—in the destruction of the old world by the flood—and in innumerable other immediate visitations of righteous judgment on the workers of iniquity. The Scriptures, then, do not consist of a mere statement of certain abstract truths, about which, when they are once carefully perused and afterwards remembered, no more is to be known. They contain a treasure of heavenly wisdom, which the more it is explored the more inexhaustible it will appear: though its statements are level to the understanding of the simplest, and fitted to arrest the most inattentive, comparatively little of it will be known from a single reading, however careful; and they who have read it most frequently, and drunk most largely of its spirit, will be the first to discover new sources of admiration and delight on every new perusal. And if the Psalmist, therefore, who possessed but a small portion of the Sacred Volume, took “the testimonies of the Lord as an heritage for ever, because they were the rejoicing of his heart,” how much greater reason have we to make these testimonies “our songs in the house of our pilgrimage,” and to “meditate upon the Lord in the night season!”

But it is not merely as containing a great deal respecting the character and government of God, that the Scriptures ought to be precious to us, and therefore made the subject of our constant study. Even with regard to the main subject, that which constitutes the essence of the Gospel,—I mean the way of pardon and acceptance, and eternal life,—we must give ourselves to the daily and devout perusal of the Word of God, if we would have our faith to be steadfast, our peace and comfort undisturbed, our consolations in the time of trouble abundant, and our obedience cheerful and uniform. Saving truth,—that is to say, the portion of Divine Revelation which is absolutely necessary for salvation,—has not been put down in the Bible in the shortest and most systematic form, but is

to be found every where in the pages of the Sacred Volume, mixed up with many other subjects, which, though full of interest and instruction, do not immediately refer to the one great subject of Christ's mediatorial work. It is in this way that “all Scripture, being the inspiration of God, is profitable” as the apostle declares, “for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works;” because the enlightened reader will find that all Scripture, so far as he has means and opportunities of understanding it, serves to convey to him more enlarged views of those truths which do most nearly concern his everlasting well-being: and it is upon this ground that creeds, and confessions, and catechisms, and other forms of sound words, have been employed in all ages of the Church, and with incalculable advantage, as aids to the great body of readers towards the right understanding of saving truth. And in adopting such a method of communicating to men that which it is necessary for their salvation that they should know, God has acted in perfect and beautiful accordance with his procedure in other matters. In the natural world, on which we are dependent for our daily subsistence, neither the luxuries, nor the comforts, nor even the necessaries of life are produced spontaneously, or placed together within our reach without effort or forethought on our part. On the contrary, every thing essential to our subsistence and comfort requires more or less exertion; and the most refined of our present enjoyments, those which mankind generally seek most earnestly, and value most highly, are procured by an almost incalculable amount and variety of labour. Yet no man complains of this ordination: nay, every man who entertains any enlightened views of the divine administration, or of the constitution and condition of mankind as the subjects of that administration, will see proofs of divine wisdom and beneficence in such an order of things; inasmuch as the very skill and industry which are so expended, while they minister largely to human enjoyment, constitute also a system of wholesome discipline for the powers and faculties of our nature. And is it not a still more striking proof of the wisdom and beneficence of God, that the same order should obtain in spiritual things—that diligent application to the study of Scripture should be necessary, if we would attain to any enlarged and enlightened views of the ways and works of God—and that we should be subjected to that discipline of our faculties, the direct tendency of which is to prepare us for the enjoyment of the blessedness opened up to us in the Gospel of his grace? It is indeed a delightful thought that the saving truths of the Gospel are so simple, and may be brought within so small a compass, as to be comprehended even by those who are the least gifted with the capacity of laborious investigation, and have the fewest means and opportunities of carrying it on. But it were a melancholy proof of indifference to

all that is most interesting to man, as a creature that is to exist for ever, did they who have the capacity and opportunity for a more full and frequent examination of the Scriptures, plead the simplicity of what is absolutely essential to salvation as an excuse for the indolent neglect, or the careless perusal of perhaps the larger portion of the Divine Word! If the whole of that record was written from the dictation of the Holy Spirit, were it not presumption to expect his enlightening influence which is essential to the saving knowledge of any one of its truths, while the rest are treated with indifference? It has not been so with the saints in any age, for the prayer of the Psalmist has ever been their prayer, "Open thou mine eyes," O Lord, "that I may behold wondrous things out of thy law." "I will delight myself in thy commandments," and "I will meditate on thy statutes."

#### BIOGRAPHICAL SKETCH OF SIR MATTHEW HALE.

In our former numbers, we have seen men eminent for their piety, busying themselves in the duties of the pastoral office, and striving to win souls to Christ. In Sir Matthew Hale, one of the brightest names that adorn the profession of the law, we see a man and a Christian, by the faithful and conscientious discharge of secular duties, emerging from obscurity and mounting the ladder of distinction,—not by the mean tampering of the worldling, nor by the wicked intrigues and vain sophistry of the infidel, but by the honest and straightforward policy which the Gospel inculcates.

This eminent individual was born at Alderly, in the shire of Gloucester, on the 1st of November 1609. His ancestors were renowned for their deeds of charity and their sterling worth, a higher honour by far than an empty title adorned by Christian virtues. His parents were not long spared to train his infant faculties, and lead him "in the way that he should go," for at the early age of five years, he was cast upon the care of Providence. Great as must have been this bereavement to one so young, it was in some measure alleviated by the kind protection afforded him by a kinsman of his own. The greatest care was taken of Hale's early training, and more especially of his religious education; for at that time he was intended for the ministry. In the 17th year of his age he became a student at Magdalen College, Oxford, where for some time he showed very great diligence and proficiency, as he had previously done when at school. He had not been long at Oxford, however, until his attention was much distracted from his studies by associating with bad companions, from whose company he soon imbibed a love for theatrical amusements. These he entirely forsook, upon going to London soon after, resolving never again to see a play,—a resolution to which he ever adhered, and of which he had no cause to repent. At Oxford, however, before he had given up this practice, he became very negligent and inattentive to his studies, and not only so, but he was led away to other scenes of dissipation, a circumstance which often happens, when once the mind becomes unsettled by any thing of the kind. At this early age there was nothing so hostile to his feelings, or so revolting to his nature as the bland insinuations of flattery, which, during the whole of his life, he could never endure. While studying at this university, he determined on becoming a soldier, the army holding out so many attractions to the young, the gay, and the thoughtless. This resolution was happily overruled; for being at that time engaged in a law-suit with a

gentleman who laid claim to some of his estates, Hale was obliged to leave the university and go to London to superintend his business. His legal agent, Sergeant Glanville, observing the talents of his young client, used all his influence to persuade him to relinquish his thoughts of the army, and to devote himself to the study of the law. This accordingly he did, and began to apply himself to his new profession at the age of 20 years. Deeply regretting the valuable time which he had lost by his folly, he commenced preparations for the bar with the most extraordinary diligence and intense application, studying even sixteen hours a day. He had not yet, however, altogether given up idle company, until a sad accident happened, which produced a serious effect upon his mind. With some other young students, he was invited to join a party of pleasure, on which occasion one of the party called for so much wine, that notwithstanding all that Mr Hale could do to prevent it, he drank until he was in such a state, that he fell down as dead. It is impossible to describe the state into which the company were thrown by this awful visitation. Mr Hale was so much affected, that he retired to an adjoining apartment, and there shutting the door, he fell upon his knees before Him in whose hands are the issues of life and of death, and prayed earnestly that his friend might be restored again to life, and that he himself might be forgiven, vowing that he would never again keep such company, nor drink another health while he lived. His companion recovered, and he most scrupulously observed his vow till his dying day. This accident was the instrument, in the hands of God, for accomplishing Hale's conversion, for immediately after he forsook all such company, and applied himself with the utmost assiduity to the acquisition of the different branches of knowledge connected with his profession; and busy as he was, he did not neglect his duties to his God, but set apart a portion of time each day for religious exercises. It is narrated of him that for thirty-six years after this he was never a Sabbath absent from Church; and it is well-known to have been a customary observation with him, that according as he spent the Sabbath, was his comfort, and happiness, and even his success in ordinary business through the week. Such, in fact, was his piety, that he could never allow a day to pass without examining his heart, and communing with his God.

His talents soon became conspicuous. It is related of him, that once as he was purchasing a suit of clothes, the merchant offered him the cloth for nothing, provided he would promise him one hundred pounds if he should ever be Lord Chief-Justice of England—an office to which, as we will afterwards see, he was promoted. He pursued his studies with great diligence, and not only acquired a most extensive knowledge of the law, but he likewise studied with great success the different branches of philosophy, as also the science of medicine. "But above all these," says Burnet, "he seemed to have made the study of divinity the chief of all others, to which he not only directed every thing else, but also arrived at that pitch in it, that those who have read what he has written on those subjects, will think they must have had most of his time and thoughts." Our author goes on to say, "it may seem extravagant, and almost incredible, that one man, in no great compass of years, should have acquired such a variety of knowledge; and that in sciences that required much leisure and application. But as his parts were quick, and his apprehensions lively, his memory great, and his judgment strong; so his industry was almost indefatigable. He rose always betimes in the morning, was never idle, scarce ever held any discourse about news, except with some few in whom he confided entirely. He entered into no correspondence by letters, except about necessary business, or matters of learning, and spent very little time in eating or drinking; for as he

never went to public feasts, so he gave no entertainments but to the poor; for he followed our Saviour's direction (of feasting none but these) literally."

At length the time arrived when he was called to the bar, and he brought into exertion the vast stores of profound knowledge which he had been accumulating with such diligence, and very soon attracted general attention. The time at which Hale commenced his public career was one of no ordinary difficulty for an individual in his circumstances. At that time, the country was involved in civil war, and it was no easy matter for a man in any public situation to preserve his integrity, and at the same time live in security. This, however, he endeavoured to do by performing his duties with fidelity, and at the same time with courage, regarding the opinion of none, so long as he was doing his duty to his country and his God. He engaged in no faction, but stood boldly forward, undaunted by any threatenings. He was a supporter of the King, defending him with the utmost boldness; and not only so, but he also did every thing in his power to relieve the necessity of his party. He placed a considerable sum of money in the hands of a gentleman on whom he could depend, who distributed this charity according to his own discretion. Though he did belong to this party, however, he was always charitable, and took care never to provoke any by censuring their actions, for some of his most intimate friends alleged that they never heard him speak ill of any person. His splendid abilities soon recommended him to general notice, and he was raised to the bench, strange to say, by the consent and even the entreaties of both parties. He had not been long raised to this high station when he was elected a member of parliament, and in co-operation with others, he exerted himself to put an end to the agitated state of the country, and arrange public matters, which were then in a state of great confusion. Soon after this he was raised to the high station of Lord Chief-Baron of England, as being the most honest and straight forward man that could be found to discharge the duties of that office. When raised to this situation it was customary for the individual to be knighted, an honour which Hale desired to avoid, but which was unexpectedly conferred at an accidental meeting with the King at the house of the Lord Chancellor. He continued to occupy the prominent station of Lord Chief-Baron for eleven years, and gave to all concerned the utmost satisfaction,—by his justice, his generosity, and his diligence. The only complaint that was ever made against him was, that he did not dispatch his business quickly enough, but this was necessarily incident on the extreme care which he took, that all the cases brought before him should be finally settled; for the causes which were tried by him were seldom, if ever, tried again. He administered justice uprightly, deliberately, and at the same time resolutely, not resting upon his own understanding or strength, but imploring and resting upon the direction and strength of God. All his other thoughts and cares were laid aside, and he was wholly intent upon his business. In trials for capital crimes, it was his rule, though his nature prompted him to pity, yet to consider, that there is also a pity due to his country. He was neither biassed by compassion for the poor, nor favour to the rich, and never cared for the opinions of men, but followed simply the rules of justice.

It not unfrequently happened when any particular case was to be tried, that the parties concerned sent him presents, endeavouring, if possible, to gain his favour. But, the Lord Chief-Baron had learned from Solomon, that "a gift perverteth the ways of judgment," and never allowed the trial to proceed until he had paid for the presents.

When he looked around him and saw the awful wickedness of the age and country in which he lived, when he beheld the extreme impiety and atheism of his fellow-

countrymen, his generous heart was sorrowful, and he exerted every means to oppose it, not only by the shining example of his life, but by employing his talents in demonstrating the truth of the Scripture history. While he was thus employed, the office of Lord Chief-Justice of England becoming vacant, he was, in the year 1671, promoted to this honourable and exalted situation, all the people of his country applauding the choice. In the discharge of the duties of his office he spent the remainder of his public life, for he had not been long advanced to this prominent situation when he was seized with a very severe attack of inflammation, which so destroyed his constitution that he never entirely recovered. Considering his age, he himself concluded that he could not live long, and therefore resolved to devote the remaining portion of his life to preparation for his change. He was wearied with the distractions of business, and loved rather to turn his attention to the things of eternity than to the things of time. "I do not know," said he, "a better temporal employment than Martha had, in testifying her love and duty to our Saviour, by making provision for him; yet our Lord tells her, that though she was troubled about many things, there was only one thing necessary, and Mary had chosen the better part." No sooner was it known that he intended to give up business, than his friends, and all who knew him, strove to change his resolution, but all without effect. Sir Matthew Hale never determined on any thing rashly, but always with deliberation, and therefore it was no easy matter to divert him from his purpose. He accordingly gave in his resignation to the King, which his Majesty was very unwilling to accept, wishing him to continue in his situation, and to do only what business the state of his health would allow. Hale, however, would not agree to this, but told the King that "he could not with a good conscience continue in it, since he was no longer able to discharge the duty belonging to it." The King, however, anxious to retain his valuable services as long as he could, delayed for some time the granting of his request. At length, wearied with the burden of duties, which he was unable to perform, he surrendered to the King in person, who was pleased to dismiss him with great grace, and to promise the continuance of his pension during life. He accepted though with reluctance, the kind offer, but such was his disinterestedness, that he laid out the greater part of it in charitable purposes. Glad to be relieved from the duties and the responsibility of his office, he retired from public life with as much cheerfulness as his infirmities would permit. He was discharged on the 1<sup>st</sup> of February 1676, at which time the state of his health was so bad that no hopes were entertained of his recovery. He continued still, however, to retire to his closet, there to hold sweet communion with his God, and when at length he became so weak as not to be able to go thither himself, he caused his servants to carry him there in a chair. As the winter drew near, he felt with great joy his deliverance approaching, for he longed to be admitted into those realms of bliss, where pain and sorrows are no longer felt. He looked not upon death as an enemy, but like a good soldier, wearied with many an arduous conflict, he looked forward with joy to the hour of his dismissal. "His pains increased on him," says his biographer, "that no pain inferior to his could have borne them without a great uneasiness of mind; yet he expressed the last submission to the will of God, and so equal a testimony under them, that it was visible then what mighty effect his philosophy and Christianity had on him in supporting him under such a heavy load." During his sickness he was attended by a pious clergyman, and it was observed, that when his pain was even excruciating, this gentleman was engaged in prayer, he forbore groans, and, with his hands and eyes lifted up, was fixed in his devotions. "Not long before his death

minister told him there was to be a sacrament next Sunday at church, but he believed he could not come and partake with the rest; therefore he would give it him in his own house. But he answered, No; his heavenly Father had prepared a feast for him, and he would go to his Father's house to partake of it. So he made himself be carried thither in his chair, where he received the sacrament on his knees with great devotion, which it may be supposed was the greater, because he apprehended it was to be his last, and so took it as his provision for his journey."

At length worn out by the severity of his sufferings, on Christmas day 1676, he yielded up his spirit to God who gave it. He remained in full possession of his faculties to the last moment—a privilege which he had frequently and earnestly prayed for during his sickness. Immediately before his death, according to the account of Burnet, "when his voice was so sunk that he could not be heard, they perceived by the almost constant lifting up of his eyes and hands, that he was still aspiring towards that blessed state, of which he was now speedily to be possessed. His end was peace—he had no struggling, nor seemed to be in any pangs in his last moments."

The character of Sir Matthew Hale, as a judge, was splendidly pre-eminent. His learning was profound, his patience unconquerable, his integrity stainless, "his voice was oracular, and his person little less than adorned." But instead of contemplating his character as a scholar and a man of business, he ours the more agreeable and instructive task of endeavouring to convey to our readers some idea of his character as a Christian.

He was a devout believer and a sincere Protestant; tolerant to all, and just to those from whom he differed on the most essential points. In his family he constantly kept up the practice of family worship, performing it always himself, unless there was a clergyman present. On the Lord's day, it was his custom to call all his family together, and repeat to them the leading particulars of the sermon which they had heard, with some additions of his own, which he fitted for the capacities of all. Of his private exercises in devotion we cannot speak, for he took such extraordinary care to keep what he did secret, that this part of his character must be defective, "except," as Burnet remarks, "it be acknowledged, that his humility in covering it commends him much more than the highest expressions of devotion could have done." Money had no attractions for him, but as being the means of subsistence and of doing good. "He had a soul enlarged and raised above that mean appetite of loving money, which is generally the root of all evil. He did not take the profits that he might have had by his practice; for in common cases, when those who came to ask his counsel gave him a piece, he used to give back the half, and so made ten shillings his fee in ordinary matters that did not require much time or study. If he saw a cause was unjust, he for a great while would not meddle further in it, but to give his advice that it was so. If the parties after that would go on, they were to seek another counsellor, for he would assist none in acts of injustice. If he found the cause doubtful or weak in point of law, he always advised his clients to agree their business."

Failings he had, like every man, but his seem always to have leaned on virtue's side. In many cases he refused to take any remuneration, where he might have exacted a fee with the utmost propriety. When a practitioner, differences were often referred to him, which he settled, but would not accept of any reward. If they told him he lost much of his time in considering their business, and ought therefore to be paid accordingly, his answer was, "Can I spend my time better than to make people friends? must I have no time allowed me to do good in?" Charity was one of the distinguishing features of his character. He laid aside

the tenth part of his income for behoof of the poor, and took great care to be well informed of proper objects for his charities. After he was made a judge, he sent the greater part of his perquisites to the jails to discharge poor prisoners, who never knew from whose beneficent hands their relief came. The following extract from his Life, by Dr Burnet, places his charity in a very favourable light:—"He usually invited his poor neighbours to dine with him, and made them sit at table with himself; and if any of them were sick, so that they could not come, he would send meat warm to them from his table. And he did not only relieve the poor in his own parish, but sent supplies to the neighbouring parishes as there was occasion for it; and he treated them all with the tenderness and familiarity that became one who considered they were of the same nature with himself, and were reduced to no other necessities but such as he himself might be brought to. But for common beggars, if any of these came to him as he was in his walks, when he lived in the country, he often sent them to some field to gather all the stones in it and lay them on a heap, and then would pay them liberally for their pains. This being done, he used to send his carts, and caused them to be carried to such places of the highway as needed mending.

"But when he was in town, he dealt his charities very liberally, even among the street-beggars; and when some told him that he thereby encouraged idleness, and that most of these were notorious cheats, he used to answer, that he believed most of them were such, but among them there were some that were great objects of charity, and prest with grievous necessities; and that he had rather give his alms to twenty who might be perhaps rogues, than that one of the other sort should perish for want of that small relief which he gave them."

After he was made a judge, so much afraid was he of being suspected to be partial, that in all his purchases he insisted upon paying more than was demanded.—On being told that he seemed to make ill bargains, he replied, "it became judges to pay more for what they bought than the true value, that so those with whom they dealt might not think they had any right to their favour, by having sold such things to them at an easy rate."

He was naturally passionate, but so careful was he to subdue all feelings of the kind, that those who were most intimate with him, and had lived in his house, never saw him indulge in anger amid all the trials he met with. "There was one who did him a great injury, which it is not necessary to mention, who coming afterwards to him for his advice in the settlement of his estate, he gave it very frankly to him, but would accept of no fee for it, and thereby shewed that he could forgive as a Christian. And when he was asked by one, how he could use a man so kindly that had wronged him so much, his answer was, he thanked God he had learned to forget injuries."

He was always kind to his clerks and servants, and endeavoured rather to reclaim than dismiss them for any trivial offence. When any of them had committed faults, he never reproved them until some time after, lest when his displeasure was great, he might have chid them too harshly; and when he did reprove them, he did it with such sweetness and gravity, that it appeared he was more concerned for their having been guilty of a fault than for the offence done to himself. When, as a judge, it was his duty to pass sentence upon the convicted, "he did it with such composedness and seriousness, and his speeches to the prisoners, directing them to prepare for death, were so weighty, so free of all affectation, and so serious and devout, that many loved to go to the trials, when he sat as judge, to be edified by his speeches and behaviour to them, and used to say, 'they heard very few such sermons.'"

When visited by affliction, he always acknowledged the hand of God, and maintained tranquillity of mind in a very wonderful degree. He had a tender heart, and sad things, as Burnet remarks, were apt to make deep impressions upon him; yet the regard he paid to the wisdom and providence of God, and the just estimate he had of all worldly things, tended to support him amid all his bereavements. But we will not enlarge any more upon the character of this illustrious man; from what we have already said, it must be obvious that he was indeed a true, sincere, and consistent Christian, testifying his faith by his works, and looking on this world only as a preparation for another and a better. In the words of his biographer, "He was one of the greatest patterns his age has afforded, whether in his private deportment as a Christian, or in his public employments, either at the bar or on the bench."

### HID TREASURES.\*

BY THE REV. ROBERT JAMIESON,

*Minister of Westruther.*

\* If thou seekest for knowledge as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.—Prov. xi. 4, 5.

\*\* The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field.—MATT. xiii. 44.

The similes used in both these passages are conceived by the generality of commentators to be founded on the circumstance, that the precious metals, which are held in so much estimation among men, on account of the purposes of utility or ornament to which they are capable of being applied, are not found strewn on the surface of the ground, but lie deeply imbedded in the bowels of the earth, unknown and imperceptible to human observation. To the ignorant and inexperienced eye, there may be nothing in the external appearance of nature to give token that she has there imparted any thing beyond the clouds and the verdure, by which they may be covered. Yes, to such a depth are these valuable treasures occasionally sunk, that the most practised observers are not unfrequently deceived, and never dream of penetrating the bosom of the earth, for stores, of the existence of which she seems so studiously to have withheld all knowledge; and as the spots in which such valuable mines are discovered have generally been of a barren and unpromising character, it has not unfrequently happened, that they have been consigned to neglect, and allowed to lie in a waste and uncultivated state, as altogether incapable of rewarding the labour and expense of tillage; so that age may succeed to age, and one proprietor convey it to another, without one of the busy multitudes that tread upon its surface ever dreaming of the precious ore that lies deposited beneath. But let some happy accident reveal the secret, and give but a hint, that beneath a surface apparently so unpromising, the most valuable treasure is concealed, and from that moment, the field that contains it attracts an attention, and acquires an importance, to which it had not formerly the shadow of a claim. However it may continue to be neglected or undervalued by the rest of the world, yet in the eyes of the discoverer himself, it will appear infinitely more precious than the fairest and most extensive domains by which it may be surrounded,—it will become the idol of his imagination by day, and rise before him in the visions of the night—and never will he be satisfied or at rest till he has secured the undisputed possession of it to himself, and brought all his resources of labour and of strength to bear upon

it, and explore it as a secret source of inexhaustible and evergrowing aggrandisement and wealth.

Such fortunate discoveries, however, of the golden repositories of nature, have always been so rare, as to unfit them for being made the groundwork of metaphors or narratives like those before us, which were intended for the familiar and the obvious illustration of truth; and the veins in which they are found generally extend, wherever they appear, in such abundance, as soon acquires for them too great value and importance in the public eye, to admit of the man who discovered the field where the treasure is hid, purchasing or long retaining it as his private property. Besides, Judea was never ranked among the countries where in ancient times the precious metals were obtained, nor did its solitary river, like the famed Pactolus, wash down from the neighbouring mountains the golden pebbles which its overflowing banks deposited in the fields through which it ran, enriching many of the peasants to whom our Lord was addressing this parable of the hid treasure, at no great distance from the banks of the Jordan. The propriety of the simile, therefore, which is introduced, both in the parable of Christ and in the Proverbs of Solomon, must have been founded on something more nearly allied to the general habits and associations of Eastern people—something more likely to come home to the hearers of the one, and the readers of the other, than that which was known to lead some of them to the purchase of new possessions, or to have greatly enhanced the value of such as were already their own. The readers of oriental tales are familiar with stories of persons, who, by some fortunate discovery of hidden treasure, were suddenly raised from poverty to unbounded wealth, and they are probably accustomed to ascribe such extraordinary variations of fortune to the poetic license which writers of fictitious narratives are never challenged for taking. But a little consideration will suffice to shew, that the tried and extensive fame of these beautiful fictions, which, in the countries where they were produced, form for whole seasons the only night's entertainments, has arisen solely from their being pictures of real life, and that while there is no idea which the inhabitants of all parts of the Eastern world are so prone to entertain as that of *treasure hid in the field*, the universality of the notion has originated, not in some vain and delusive dream, which their warm imaginations are fond of indulging, but in their knowledge of the immense riches which have frequently, in this manner, been acquired, and of the causes which render such places their chosen receptacle. The fact is, that the practice of hiding treasures is one which has risen out of necessity. In these quarters, so often the theatre of sudden revolutions—where the throne is occupied by a needy despot, who scruples at no means whereby to replenish his treasury, and where the subordinate governors imitate the rapacity of their superiors, the people, taught by experience that the suspicion of wealth often brings along with it a notoriety that proves dangerous to the possessor, endeavour to provide against emergencies which they have so good reason to fear, by depositing their money in places which are not liable to be affected by the dangers of anarchy or war. When a person has accumulated any considerable amount of wealth, he begins to think of the best means of securing it; and the usual practice in such cases is,—after rearing as much in hand as may be necessary for the purposes of livelihood and trade, and expending another portion on jewels, which, from their portable nature, may not retard his flight, to bury the rest under ground, the only bank being the earth, where, if the money remains a dead and unprofitable stock, the owner has at least the satisfaction of knowing that he will find it safe and entire, whenever his necessities or inclination prompt him to retake it. In the selection of this place of concealment, he is guided by no motive but that of secrecy;

\* To correct a misapprehension in the minds of some of our readers, it may be right to state, that all the articles from the pen of Mr Jamieson, with the exception of that in our first Number, have been written expressly for *The Scottish Christian Herald*.—Ed.

swift matters little where the *treasure is hid*, provided the deposit can be effected without any traces being left to excite suspicion, and bring others to a knowledge of the secret. The more remote, of course, the situation of the place, the greater is its recommendation as a place of safety; and hence the *field* is so generally pitched on as least of all the scene of public or general resort. For the knowledge of this private hoard is studiously confined to the bosom of its owner, and should he, in the course of events, be compelled to abandon the spot, or die before he has an opportunity of returning to it, the secret dies with him, and will be for ever unknown to the world, unless some happy accident bring it in the way of the peasant as he turns up the soil with the plough.

Innumerable stories of the discovery of *treasure hid in the field* are found in the pages of authentic history from Herodotus down to the present day. That venerable father of history gives a long account of an ancient King of Egypt who had amassed 400,000 talents in the course of his life, which he had securely deposited in the garden adjoining his palace, and which was never known nor suspected by any till he imparted the secret to his sons on his death-bed. Josephus informs us that Solomon laid up vast treasures in the royal sepulchre, which was reckoned the place of the greatest security, from the sacredness attached to the abodes of the dead; and the same historian also tells us that the inhabitants of Jerusalem, during its last and memorable siege, concealed their treasures in the streets, and under the floor, and within the door-posts of their houses, and in various unfrequented parts of their city, and that the precious secret would have been for ever buried in the grave with the owners, had not the plough of the conquerors passed over the ruins of the holy place and reduced it to a field. Discoveries of a similar kind are related in the modern histories of the East. Amadéuliat, who reigned in Persia in the tenth century, according to D'Herbelot, found himself reduced to great difficulties from the impoverished state of his treasury, and walking one day in one of the rooms of his palace, which had been the favourite residence of his predecessor, he perceived a serpent putting its head out of a chink of the wall. The king having ordered the place to be searched and the serpent to be killed, found in the opening of the wall, a secret place, in which, though they missed the reptile, they found some treasure, and renewing their search with greater eagerness, lighted on a great number of large coffers loaded with the treasure which the former prince had amassed and concealed there. Sir John Malcolm, in his history of Persia, relates that Ismael Semance, having pledged his word to the inhabitants of a conquered city that he would not surrender it to be plundered by his soldiers, found himself obliged, to avoid the temptation of violating his word through the murmurs and discontent of his soldiers, to withdraw from the neighbourhood of the place. He had not gone far, Sir John continues on the authority of Persian authors, when a ruby necklace of one of his ladies was carried away by a vulture, being from its redness mistaken for meat. The bird was watched, and seen to deposit the jewel in a dry pit, which was immediately searched. The necklace was recovered, and several boxes of treasure were found near it, which proved to be part of the wealth of the captured monarch. "About ten years ago," says Volney, in his travels through Syria, "a small coffin was found at Hebron, full of gold and silver; and in the country of the Druzes, an individual lately discovered a jar, with gold coin in the form of a crescent, but as the chiefs and governors claim a right to those discoveries, and ruin those who have made them under pretence of obliging them to make restoration, those who find any thing endeavour carefully to conceal it, by secretly melting the antique coins, or burying them again in the same place where they were found."

Among the Turks, the same habit has long prevailed, and a memorable instance is recorded by Dr Perry, of immense treasures belonging to some of the principal people of the Turkish empire being concealed under ground, which, upon a revolution, were discovered by some of the domestics who had penetrated the secret. Nor is the custom of hiding money under ground less common in India. "We are constantly hearing," says Mr Roberts, late missionary in Hindostan, "of treasures which have been and are about to be discovered; and it is no rare thing to see a large space of ground completely turned up, or a group of old and young digging amid the foundations of an old ruin, all full of the greatest eagerness and desire to reach the expected treasure. I once saw a deep tank made completely dry by immense labour in the hope of finding great treasures, which were said to have been cast in during the ancient wars."

Nor is money the only article which the timid spirit of oriental society seeks in this manner to secure. The same necessity which led to the concealment of their gold and silver in the bowels of the earth, suggested to the natives the expedient of committing to the same faithful custody as much of their other effects as could be spared from immediate use; and what was at first resorted to only in the most dangerous and unsettled crisis, as the best means of placing their property beyond the reach of untoward accidents, was afterwards continued in more peaceful times from the feeling of security attending it, and became the common mode in which people of all ranks preserved their valuable commodities—the opulent, their luxuries—the traders, their merchandise—the farmers, the precious fruits of harvest—vast quantities of grain, oil, wine, honey, and apparel have been discovered thus hoarded up in subterranean cells, several hundreds of which have been found in the same field—and although, from the nature and variety of the goods deposited in them, these must have been often required to be of great magnitude, yet so carefully and dexterously had the holes been filled and the surface levelled, that not a vestige remained to shew that the earth had been moved. Such were the *treasures*, with the discovery of which Jeremiah (xli. 8.) tells us, that ten unfortunate Israelites ransomed their lives from the hands of the treacherous and sanguinary Ishmael. "But ten men were found among them, that said unto Ishmael, stay us not; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey."

It will be readily supposed, that the knowledge of this custom of concealing treasure in the field having prevailed from time immemorial in the East, would give rise to many a desire to meet with ocular demonstrations of its existence; and that the more eager and sanguine votaries of Mammon, in all ages, would leave no means untried that promised to put them in possession of such valuable acquisitions. Accordingly, men were not wanting in ancient times, who, taking advantage of the prevailing anxiety, pretended to discover the places where treasure was hid by the arts of sorcery. Many Asiatic princes carried those sorcerers in their train to the cities they had won by their arms, to point out the places where the vanquished had concealed their treasures. And one remarkable instance is recorded of an Arab chief, who by the aid of a person of this description, striking with a stick on the walls and on the ground, discovered the spots that had been hollowed, and obtained in consequence immense sums. Whether, as is most likely, these conjurers were guided entirely by superior sagacity and skill, which they dexterously attributed to art, it is certain that the people of the East are universally of opinion that sorcery is the only effectual means of making the discovery of hidden treasure. So universal is this persuasion, that we are informed by many modern travellers who have gone in quest of Eastern antiquities, that their researches have been great

ly retarded, and sometimes entirely prevented, by the jealousy of the natives, who are incapable of conceiving them animated by any liberal motives, and who, regarding all Europeans, from their extensive attainments in science, as notorious sorcerers, conclude that they have travelled so far for no other purpose than to discover and take away the vast treasures which they believe lie concealed in various quarters of their country. It is to this belief in the skill of sorcerers to discover hid treasures, that the Prophet Isaiah (xlv. 3.) is conceived to allude. "As God," says Harmer, "opposed his prophets at various times to pretended sorcerers, it is not unlikely that the prophet points at some such prophetic discoveries in these remarkable words: *And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel: i. e., I will give them, by enabling some prophet of mine to tell thee where they are concealed.*"

These observations may serve to illustrate that desire, or rather passion, to seek for hid treasure which exists so strongly in the breasts of Eastern people, and has been characteristic of them in all ages—a desire which has originated in their knowledge of customs, which the frequent wars and the unsettled state of society have rendered general in all countries of the East, and which being felt by the Jews,\* in common with their neighbours, both our Lord and the wise king of Israel have mentioned as the *measure* of the strong and ardent zeal with which we ought to seek after that knowledge which makes rich towards God and for eternity. The field in which this precious treasure is hid, is the Gospel, which is offered and open to the researches of all; and yet as multitudes often wander unconsciously over the spots where the most valuable stores are deposited, so multitudes who have the Gospel within their reach, and are able to read it, are ignorant of the unsearchable riches it contains—have no acquaintance with its divine excellence, because they have never set themselves in sober earnestness to examine into its nature and explore its contents; or, as is the case with many, they may have done so, and yet, confining their views to its history, its poetry, or the useful and virtuous maxims it prescribes for the economy of life, are equally far as the former class from having discovered its real treasures, just because they have not gone to it in the right way—in the spirit and with the feelings of those to whom it is addressed. Let them but acknowledge themselves to be sinners—let them feel, in all its reality and power, the conviction that they are fallen and guilty—destitute of all claims to the favour of God, and in a perishing condition, and then they will be in a state of mind and spirit to appreciate the unsearchable value of the Gospel; they will betake themselves to it with all the urgencies of needy dependants who have met with unexpected relief, and having discovered a treasure inexhaustible, and of divine value, they will, with all the intense anxiety of those who are "seeking for silver and searching for hid treasure," dig deeper and deeper, and never be satisfied, till they have ascertained the real amount of the stores they have found—or dropping the metaphor, they will betake themselves to the reading of the Gospel, not in the formal listless manner of those who would comply with an approved custom, nor of those who wish merely to provide themselves with the means of intellectual entertainment, but with the earnest and engrossing desire of those who, persuaded that they are guilty and miserable sinners, apply to it as the only source of obtaining a knowledge of the way of salvation. They will not only read it, but study it—make it the subject of their frequent, fervent, and importunate prayers; and perceiving more and more the incal-

\* The ancient Jews may have been led to hide their treasures under ground for security during the wars with the Philistines and their other warlike neighbours.

culable value of the treasure it contains, they will readily submit to any labour, however arduous, or to any privation, however great, in order to secure the continued possession of it to themselves. Not that anything they can give or can part with is equivalent to the price of it. "It cannot be gotten for gold, neither shall silver be weighed for the price thereof—it cannot be valued with the gold of Ophir, with the precious onyx or the sapphire,"—and, therefore, in this sense, they can never give an equivalent for it; but, impressed with a deep sense of the value of the treasure, and the unspeakable importance of possessing it, they are willing to part with the nearest and dearest object that may endanger its security, or be incompatible with the possession of it; to give up any pursuits—relinquish any hopes—forego any pleasure—sever any connexions that are found to come between them and the enjoyment of that which they know and feel to be worth more than the world itself; and this is the sense in which the man who has found the "treasure hid in the field" of the Gospel, "goeth and selleth all that he hath, and purchaseth the field."

## DISCOURSE.

BY THE REV. JAMES BUCHANAN,  
Minister of North Leith.

"Wherefore, I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."—  
LUKE, vii. 47.

THERE were present at this interview with the Saviour of the world, two persons whose characters were in many respects widely different; a Pharisee, who appears from his language to have imbibed the spirit of his sect, which our Lord himself elsewhere describes, as "trusting in their own righteousness, and despising others:" and a woman from the city, who was "a sinner," and as such the object of the Pharisee's contempt. Both were privileged to meet with the Saviour, and both professed and intended to do him honour. But the Pharisee was offended, because a sinful woman was permitted thus to minister to one who laid claim to the character of a messenger from God: and although he gave no utterance to his thoughts, our Lord availed himself of what was passing in his mind, to shew how far his views differed from the plan of God for the recovery of sinners, and to illustrate the moral principle on which that plan is founded.

I. The Pharisee seems to have been offended by the Saviour's permitting this woman to approach him: she was a sinner, and from the emphasis which is attached to the word, probably a notorious one; and he seems to have thought that such a person ought either to have been excluded altogether from converse with Christ, or that before coming, she should have gone through a probationary course of trial and reformation. But such an idea is at variance with the whole scope and tenor of the Gospel; nor could our Lord have excluded this sinful woman from his presence, on the ground of any such principle without virtually abandoning the doctrine of free grace altogether. Had he forbidden her approach or treated her with stern severity as unworthy of



his presence, he must have sanctioned the misapprehension of the Pharisee respecting the object of his mission, and confirmed to the end of time that legal and self-righteous spirit which the whole tenor of the Gospel was meant to rebuke and to subdue. But mindful of the sublime object of his mission, "to seek and to save the LOST," he regarded "this woman that was a sinner," as one of the very fittest subjects of his compassionate care: for her redemption, and for the redemption of such as she was, he had come down from heaven; and now that he was brought into personal contact with the very guiltiest and most wretched, and that too, in the company of a proud self-righteous man, he did not shrink from her, but received her into his presence, and permitted her to wash and anoint his feet with a benignant condescension, which may well minister rebuke to self-righteous pride, and encouragement to every penitent heart, to the end of time. And this he did, even while he admitted "that her sins were many." It was not necessary for him to vindicate her from the charge of guilt; nor was it consistent with his design to palliate or in any way to excuse the sinfulness of her life: on the contrary, He received and welcomed her *as a sinner*, and it was in so receiving her that he manifested the perfect freeness of redeeming love, and gave to the Pharisee an affecting exhibition in practice of what he had elsewhere declared in words, "that the *whole* need not a physician, but they that are *sick*,"—"that he came to call not the righteous but *sinners* to repentance,"—"and that *whosoever* cometh unto him should in nowise be cast out."

From this affecting scene, we learn the cheering truth, that *many sins* do not debar us from the Saviour. The very object of his mission was, and the great end of his Gospel still is, to save the guilty. To none but sinners is it suitable; for every sinner it is sufficient. By his sufferings and death, as their substitute, he has made reparation to God for the dishonour which had been put upon his law; and rendered it consistent with the highest interests of the divine government, to extend the free forgiveness of sin to every one of us that will accept of it. It is emphatically said, that the blood of Jesus Christ cleanseth from ALL sin. He is able to save UNTO THE UTTERMOST—none so guilty that he cannot redeem; none so vile that he will not receive them. Nor is his grace fettered with conditions, or restricted to particular classes; it is alike universal and free,—its invitations are addressed to all.

Are there none in this assembly who will listen to this gracious call: none who feel that they have much to be forgiven: none who have tasted the bitterness of remorse, and are sick at heart: is there not amongst us one solitary spirit, that has begun to feel itself weary and heavy laden, and that would gladly welcome a relief from the burden of guilt? Oh! if there be but one such spirit now present, I point to the woman that was a sinner, and say—go to the Saviour as she did, and he will

welcome you, even as he welcomed her! Be not faithless but believing. Your sins are many—so were hers: You are deeply distressed and fearful—so was she, when she stood at the Saviour's feet in tears: You have nothing to recommend you to the Saviour, nothing to plead in extenuation or excuse for your guilt, nor had she;—she wept and was silent. And *you* too, when you retire this evening to your closet, and weep a silent flood over the remembrance of your sins, will have the compassionate eye of the Saviour upon you:—the Saviour's heart is not changed—exalted as he is, it is still his delightful office to bind up the broken-hearted: to no friend on earth, to no angel in Heaven, will your first prayer give greater pleasure than to the Saviour himself. Go then to your knees with the words of David on your heart, "I am poor and needy, yet the Lord thinketh upon me." This woman that was a sinner seems to have come uninvited, to a house where, to all but the Saviour, her presence was unwelcome or offensive: you can go, and plead his own invitation for your warrant, his own recorded love for your motive, his own express promise for your prayer: and to you, as to her, may the Saviour say, "Son, daughter, thy sins are forgiven thee; thy faith hath saved thee, go in peace."

II. Another reason why the Pharisee was offended by our Lord's gracious conduct to this woman, seems to have arisen from an apprehension that the free forgiveness of sin could not be extended to such characters, consistently with the interests of morality. He thought that it must be an encouragement to vice: that the kindness which the Saviour exercised to the very chief of sinners must become, in the case of his disciples, a motive to licentiousness. Such an opinion has often been expressed, not only in ancient but also in modern times; especially by those decent men of the world, who, without much experience of the vital power of religion, have maintained a regard for good morals, and an attachment to the forms and ordinances of religion. They have thought the doctrine of free grace injurious, or, at least, dangerous to the interests of morality; and hence their attempts to fetter the gospel with restrictions, and to re-impose the bondage of legal conditions, which, were they admitted, would have the effect of excluding every man who has a right sense of his own sinfulness from applying to the Saviour at all. That some such thought was passing through the mind of the Pharisee, is evident from the scope of our Lord's observations, which are mainly directed to this point—that the free forgiveness of sin, so far from being opposed to the interests of morality, is, on the contrary, the means of calling into operation, a *principle* which insures a life not only of strict but of willing and cheerful obedience. That principle is *love*: love to Christ as a compassionate Saviour, and to God as a reconciled Father through him; *that* love which is the sum and substance of the law, the spring of all acceptable obedience, the only source of true happiness in religious or moral duty.

This love is first awakened by the free grace of the Gospel, and when it takes possession of the heart, will manifest its presence by constraining the disciple to live no longer to himself, but to Him that loved him and gave himself for him. This is the secret of the moral operation of the Gospel; and it is brought out and illustrated in the text with peculiar beauty.

When our Lord says, "Wherefore her sins are forgiven, for she loved much," he does not refer to her love as the meritorious or procuring cause of forgiveness; on the contrary, his illustration, drawn from the case of the two debtors, shows that love is the *fruit* or *effect* of forgiveness; but he points to it in the text as affording a proof that this poor woman had been forgiven, and as the genuine fruit and effect of the kindness with which she had been treated.—With this explanation, I observe there were two grand points which our Lord wished to establish. The first, that free forgiveness would produce *love*; and the second, that *love*, when produced, would ensure cheerful obedience. With reference to the *former* of these points, our Lord makes an appeal to the Pharisee himself, well knowing that the Gospel was adapted to the common principles of human nature: "And Jesus answering, said unto him, Simon, I have somewhat to say unto thee: and he said, Master, say on. There was a certain creditor which had two debtors. The one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most. Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, thou hast rightly judged." Here Simon admits, in the case of an ordinary debtor, that a frank forgiveness will produce love to a generous benefactor; and that this love will bear some proportion to the amount of the debt discharged, or the magnitude of the love displayed: and in this admission, our Lord had all that he wished for explaining the principle and vindicating the reasonableness of his procedure in frankly forgiving the sins of all classes, without respect to the little distinctions which might obtain among them. The Pharisee thought himself more righteous than the woman that was a sinner; whether he really was so in the sight of Him who judgeth the heart, we have no means of discovering: but our Lord meets his objection to the free forgiveness of the woman, on the distinct ground, that even were his opinion correct as to the comparative righteousness of the two parties, still the interests of morality were secure, since from his own admission "to whom much is forgiven, the same will love much."

This, then, is the first point which our Lord wished to establish, that whenever a sinner is taught to believe the Gospel, and to obtain the free forgiveness of sin, a new principle will spring up in his bosom—he will *love* the Saviour; and having established this, our Lord proceeds to show (*2dly.*) the practical working of that principle, in a way which was fitted very deeply to humble the pride of the

Pharisee. He lays hold of the circumstances which had occurred since they sat down to table, as a sufficient proof that the love of this poor woman was a more active principle of dutiful obedience, than any which the Pharisee himself possessed. Most beautiful is the example which our Lord here gives of the operation of *love* in the case of a true convert, as contrasted with the cold outward respect of a formal professor of religion. "He turned to the woman, and said unto Simon, seest thou this woman? I entered into thine house, *thou* gavest me no water for my feet; but *she* hath washed my feet with tears, and wiped them with the hairs of her head. *Thou* gavest me no kiss: but *this woman*, since the time I came in, hath not ceased to kiss my feet. My head with oil *thou* didst not anoint: but *this woman* hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven her;—for she loved much: but to whom little is forgiven, the same loveth little."

There is something exquisitely beautiful in this simple description—something which finds its way to the heart in the devoted love of this sinful woman to the Saviour of sinners. It might have been expected, that on meeting with the holy Son of God, the Pharisee, who made his boast of the law, and professed great attachment to moral goodness, would have shown more reverence and esteem for the Perfect Pattern of all moral excellence, than the woman that was a sinner. But it was not so: he was cased up in self-righteous pride; but the poor woman knew that she was a sinner, she looked to Christ as a Saviour, and having been graciously received by him, *his* love awakened a responsive love in *her* bosom, and she followed him as her Master. The free forgiveness of her sins bound her to his service, by a tie which neither shame, nor contempt, nor persecution, could break: her faith wrought by *love*, and that *love* led her to follow him at all hazards. So is it in every case. We have here but an exemplification of what takes place on the conversion of every sinner, an illustration of the way in which the Gospel works in the heart of every believer: the *love* of the Saviour produces *love* to the Saviour, and love to Him secures our sanctification, and renders our obedience alike constant and cheerful. When the heart is thus filled with love, you see the Gospel fulfilling the very end of the law, for the law of the universe is *love*, and that law is fulfilled, when, through the free forgiveness of sin, Christ is loved as a Saviour, and God is loved as a reconciled Father. When this love takes full possession of the heart, religion becomes a cheerful service; without it, religion may be observed in its outward forms, but it cannot be sensibly enjoyed. We must have some sense or some hope of forgiveness from him, before God can be loved as our God: when he is thus loved, he will be cheerfully served: no sacrifice will seem too great, no labour too difficult, no suffering too severe, to be submitted to. Our desire will be to become in all respects conformed to the will of

him who loved us with an everlasting love, and with great mercies hath gathered us.

In confirmation of these views, I may appeal to experience; and first, to the experience of those, who, whatever opinions they may entertain as to the importance of religion and morals, have, nevertheless, refused as yet to receive the Gospel in its simplicity and freeness; who have not yet been so thoroughly humbled out of all self-righteous confidence, as to feel the necessity of casting themselves at once, and altogether, on the free grace of the Saviour, and who, consequently, have had no experience of that blessedness which arises from the free forgiveness of sin. I ask them, have they ever yet enjoyed real peace of conscience? have they been able to look up to God with affectionate confidence? or, is religion to them a willing and cheerful service,—a source of any thing like lively comfort or joy? On the contrary, are they not sensible that the restrictions which they have themselves imposed on the freeness of the Gospel, have had the effect of keeping them under the constant bondage of fear; that, in so far as they trust to their own righteousness as the ground of pardon and acceptance with God, they are resting on an insecure foundation, which can ill support a living hope; that the misgivings of their own conscience are quite sufficient to prevent all peace and joy in the prospect of an eternal world; and that they cannot cherish any thing like habitual love to God, or delight in his service, so long as their salvation is thought to hinge on the alternative of their own obedience? If such be the result of their own experience, it is to be regretted, not only because they are thus deprived of sensible comfort in religion, but far more, because they are left without that *motive* to holiness which would insure their progressive sanctification. Nor will they ever be delivered from their present bondage, or taste the true blessedness of obedience, until emptied of all self-dependence, they feel that “they have much to be forgiven;” and come, like the woman that was a sinner, or like the penitent publican, without any other plea, than that *prayer*, which never yet was sincerely uttered in vain,—“God be merciful to me a sinner.”

May I not appeal, secondly, to those who have already tasted that the Lord is gracious, and ask, whether it is not the very consideration that much has been forgiven, which is felt by them in their best moments, to be the most constraining motive to a life of new obedience? Do they not know experimentally, that love to the Saviour is the only sure and steady spring of progressive holiness; and that the intensity of this love depends on their views of the magnitude of their own guilt, and the freeness of the Saviour's grace? When was it, let me ask, that they were most deeply penetrated by the amazing condescension and long-suffering patience of Christ? Was it not when they looked to his cross from the lowest depths of self-abasement—when overwhelmed by a sense of their own unworthiness, they heard him

calling them to come to him “without money and without price?” Has not a believing view of that love melted their very hearts within them; and the more freely he offered salvation, did they not feel that he was the more to be loved? When was it that they formed the strongest resolutions to aspire after all holiness of heart and life?—when was it that they most cheerfully devoted themselves to his service, and most ardently desired to follow in his footsteps? Was it not when, perhaps at the communion table, their hearts were most sensibly impressed with a persuasion of his love to them? And is not their own experience, then, sufficient to shew that the Gospel is, in this respect, admirably adapted to the principles of their nature, inasmuch as it exhibits a practical proof of the fact, that the very same grace which freely forgives the sinner, sanctifies him too; and that so long as “he that has had much forgiven, will love much,” so long the grace of God cannot be a motive to licentiousness, but is, on the contrary, the real efficient spring of all holiness, as well as of all joy.

Christians! frequently recal to mind your innumerable obligations to the Redeemer: reflect on the nature and magnitude of your offences—on the sufferings which his love prompted him to endure for you, and the invaluable blessings which you have received and yet hope for at his hand; and feeling, as you must, that you have had much forgiven you, Oh! see that you love much, and show your love to him, as this poor woman did, by your conduct towards him. True, you cannot anoint his feet with ointment, nor show him the same *personal* attentions which she was privileged to render, but his own Godlike words point out to you the way in which you may still express your love to Him. “I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was naked, and ye clothed me; I was in prison, and ye visited me.” “Inasmuch as ye did it to one of the least of these *my Brethren*, ye did it *unto Me*.”

#### ANGUSINA, A GREENLAND CONVERT.

The following is abridged from a very interesting work, entitled “Greenland Missions, with Biographical Sketches of some of the Principal Converts.”

ANGUSINA, the subject of the following narrative, was born at Tunnuiliarbik, in South Greenland, in the year 1721. As yet no kind-hearted Missionary had set his foot upon the icy shores of that country; but its inhabitants were truly sitting in darkness, and in the shadow of death. The year in which he was born, however, was a happy year for Greenland; for soon after his birth, in the same year, the Rev. Mr Egede arrived. The early part of the life of Angusina was spent in roving from place to place, in company with his father, four brothers, and three sisters. All that he was desirous of possessing, was an abundance of seal's flesh for food, warm furs for clothing, and a house to shield him from the piercing blasts of winter. He had no kind parents to teach him, and to pray for him, for their minds were as dark and ignorant as his own; he had no Bible to read, no affectionate minister or Sabbath-school teacher to instruct him, or to care for his soul. At one time he, with his family, lived in the South, at another

time at Kangek, a third at Disko, and thus continually changed his abode. These frequent changes may appear to the eye which looks only on external things, to be the result of mere caprice, but in the words of the Rev. Richard Cecil, "The most trivial events may determine our state in the world. Turning up one street instead of another, may bring us into company with a person whom we should not otherwise have met; and this may lead to a train of events which may determine the happiness or misery of our lives."

The truth of this observation was remarkably illustrated in the case of Angusina, for in one of their encampments he met with Mr Drachart, and heard him preach the Gospel! At the very first tidings of redemption by Christ, he received such an impression that he determined to forsake the ways of the wicked, and devote himself to the service of Him who had redeemed him by his blood. Thus was Angusina, by a special providence, brought in contact with the Word of God, which "is sharper than any two-edged sword,"—thus was he taught to know his fallen condition and the Gospel remedy. And we are told "he determined to become the Saviour's property, and take up his abode with the believers," a circumstance which shows what a powerful effect the Gospel tidings had made upon his once dark and ignorant mind. The Lord, however, saw fit to deny the desire of Angusina's heart to abide with the believers, for his father, whether unwilling to part with his son, or wishing to impede his progress in Christianity, would not consent to his departure. As Angusina was not at this time sufficiently decided to act for himself, he was constrained for the present to abandon his purpose, and to accompany his family in their wanderings among the heathen.

In the autumn of 1746, Angusina and his family returned to Kangek, where he had first heard the Gospel of his salvation. We are not informed what the state of his mind had been, during the interval of his former visit to that place: he now, however, again avowed his determination of joining himself to the Lord's people; and as he was the eldest son, being about 25 years of age, and having no family of his own, he asserted his independence, parted from his father, brothers, and sisters, and removed to the colony at Godhaab. The next notice which we have of him is, that he was baptized, January 25, 1747, by the Rev. Mr Drachart, under the full persuasion that he had believed with the heart unto righteousness. On this occasion he received the name of Daniel.

In the year 1748, Angusina, or Daniel as he was now called, removed to New Herrnhuth, being desirous of residing with an uncle who had been baptized, and professed Christianity. He had been steadily advancing since the time of his baptism, in the knowledge of the Lord, and was indeed a crown of rejoicing to his teachers. "After his removal to New Herrnhuth," says Mr Crantz, "he continued to grow in grace,—obtained a solid insight into his poverty and corruption,—and in a short time was admitted to the holy communion." In the year 1750, he enjoyed the satisfaction of seeing his wife admitted to a participation in the same ordinance, as a believer in the Lord Jesus Christ.

Hitherto every thing had gone on smoothly with Daniel, but the Lord saw it meet that he should suffer temptation. The circumstances of the case are not mentioned; suffice it to say, in the words of Mr Crantz, "that he was prayed for, that his faith might not fail, nor the enemy be suffered to triumph in the downfall of this simple heart." The Lord heard their prayers, and used this temptation to humble him and render him more assiduously faithful and vigilant. Ever since his admission to the Lord's Supper, he felt a sincere desire to make known the "glad tidings of joy" to his countrymen. It is unnecessary to say that he was eminently qualified for the ministry of the Word among the in-

habitants of Greenland. For better a godly minister, however unlettered, than an ungodly scholar. In the year 1752, he was admitted into the band of helpers, and from this time we are to view Daniel in the new character of a preacher of the Gospel.

"Out of the abundance of the heart," we are told, "the mouth of this enlightened heathen overflowed early and late." By questions and answers he endeavoured to clear up the confused ideas of his heathen countrymen concerning God, the immortality of the soul, and the necessity of redemption. "And then, with a burning heart, and often with tears in his eyes, he would recommend to them the faith as it is in Jesus." He received from the agents in trade, the distinguishing appellation of the "man of God,"—infinitely more honourable than the highest title that earth can bestow. Even in the storms of winter, he was to be found wherever an awakened soul was to be met with.

This interesting individual, strange to say, could neither read nor write, but nevertheless there are some letters extant which were dictated by him. The following is a specimen of the simple, yet forcible and affecting manner, in which he expressed himself in one of these letters:—"I have been this summer hunting rein-deer, and, while I was wandering about in the wilderness, I prayed our Saviour to lead and guide me by his grace. For I know that I am a poor and wretched man, if he is not continually near me, giving food to my soul out of his wounds. My faults and infirmities are numberless, but my Saviour knows them all, for he knows my heart, and therefore I at all times address him as a sinner. Thus the Holy Spirit directs my heart to his wounds, and I feel that our Saviour loves me, who always chooses none but the poorest of men. Therefore I need not be sorrowful. I will now tell you my desire: you know how children are towards their parents, thankful and obedient—just so would I be towards our Saviour. I am also sensible that I have had two sorts of life. The first was in perfect darkness; but our Saviour having sought and found me among the savages, I now live in his light, in his blood. When we are sensible of our wretchedness, our eyes flow with tears; but when we set before us our Saviour on the cross, we cleave to his side, as the nepiset-fish\* to the stone; and all the time we retain a sense of our own wretchedness. Here you have the thoughts of my heart."

To shew the manner in which he addressed his ignorant countrymen, we subjoin the following extract:—"It pitted the Creator of all things to see man involved in ruin and eternal damnation. He himself, therefore, was made man like me and you,—laid down his life for us, and shed his blood, in order to set us free from sin and the devil. Hence it is that we call him our Creator Jesus Christ, our Saviour and Deliverer. Now, when we believe this, and are washed in his blood from all evil, we are made children of God; and when we die, we go to him, and remain with him in felicity unspeakable. But that ye say, ye know not whether ye have a soul, is not true. Ye will not know it, nor care for your immortal soul, because ye choose still to act according to your pleasure, and according to the lust of your flesh; therefore it is, that ye will not hear nor understand, nor come to the believers; for ye know that a change must pass upon you, and ye think that ye can then have no more satisfaction. But ye are vastly deceived. I had formerly no true satisfaction; but when I believed in our Saviour, I began to be truly happy. As often as I think on his death and bloodshedding, my heart is light and joyful."

From these passages, short and simple though they be, there are many lessons which the more advanced

\* A kind of shell-fish, well known to the natives of Greenland, which adheres to the rocks with remarkable tenacity.

and the more intelligent Christian of our own country might learn with no small advantage.

But while Daniel exhibited such proofs of his ardent zeal for the conversion of his countrymen, the salvation of his own relations, as might be expected, was especially near to his heart. The Christian is no Stoic, the religion of Christ only tends to make the natural affections purer and stronger. Daniel's soul burned with a fervent desire to see his dearly beloved father, and brothers, and sisters, partakers of the same benefits with himself and his wife. His anxiety soon became so painful, that he was constrained to open his mind to the Missionaries; at the same time, with earnest importunity, requesting their permission to undertake a journey to the north, in quest of his family. The brethren endeavoured to dissuade him from his purpose, on account of the various dangers that were to be apprehended, both for body and soul; but as he could find no rest in his spirit, his urgent solicitations obliged them to acquiesce in his undertaking, and they dismissed him, in the year 1753, with the blessing of the congregation, in the company of Jonas, another of the Greenland helpers.

These humble Missionaries travelled about 140 leagues northward, declaring, like our blessed Saviour, their Master, the word of atonement wherever they met with any people, and especially among their relations. They soon returned to their friends at New Herrnhuth, who were anxiously concerned for their safety, bringing along with them some of their relatives. The labours of this journey were abundantly repaid, for the whole of Daniel's family followed him, were baptized, and, we are told, prospered in the congregation. In a letter of Daniel's, in which he alludes to his journey to the north, he says, "When I visited the heathens in Kangek, I could think of nothing to tell them but our Saviour's sufferings. Neither have I myself any inclination for other topics, for nothing is so agreeable to me as his passion and blood-shedding; and this is the most powerful—this is the greatest thing we can tell mankind." "I," said the Saviour, "if I be lifted up from the earth, will draw all men unto me."

Thus far the brethren had reaped much pleasure, and little pain, from this man of God. But they were now about to experience that painful feeling which St. Paul speaks of when he says, "I am afraid of you, lest I have bestowed upon you labour in vain." Daniel had hitherto walked humbly with his God, ascribing unto him all the praise; but now the praise of man gradually infused its subtle poison into his spirit, and so benumbed the better principles of the inner man, that he was once induced to make a vain-glorious display of his powers, which was "as the breaking forth of waters," the breach becoming wider and wider. The alteration in Daniel's spirit soon became so visible, as to excite the anxious fears of the Missionaries on his account. His discourses were no longer attended with their usual unction and power. Perhaps if the reader would examine himself, his own conscience would tell him that poor Daniel is not a singular instance of such depravity. The Lord did not, however, utterly forsake him, but led him back into the way of obedience with the sharp rod of affliction. Daniel had one surviving daughter, a girl of 15 years of age, upon whom his affections rested with the fondest tenderness. She was able to read the Word of God, which she did frequently to her father; and was therefore endeared to him, not only as a child, but as an important assistant in the work of instructing his family and countrymen. The world contained no object half so dear to the heart of Daniel as his daughter Beata: his being, in every sense of the word, was, as it were, bound up with hers—to wound him here, would be to wound him at the heart; but Daniel had deeply sinned, and upon this tender part his merciful Lord saw it necessary to inflict the friendly stripes. Beata sickened,

and died, departing happily to the Lord. Daniel was so amazed and stunned at the stroke, that his self-possession seemed quite to forsake him; he even absented himself from the Lord's Supper; but he soon found that, though "no affliction for the present seemeth to be joyous, but grievous, it afterwards yieldeth the peaceable fruits of righteousness to them that are exercised thereby." He was convinced of his error, and in three months after the death of his daughter, he again, as a comforted sinner, repaired to the table of his Lord. The effect of this affliction upon Daniel's soul, appears in the following letter:—

"These lines shall tell you the thoughts of my heart. Last year I was not rightly happy, because one of my daughters went home. But I soon felt that all was not well in my heart, and begged our Saviour for forgiveness with tears; and before the winter came, he comforted me again with his nearness, and gave me a happy heart. Afterwards, at the great absolution and communion succeeding our winter-entrance, my heart was melted in a peculiar manner. Alas! the man that seeks and loves any thing else but Him, cannot enjoy his grace. But those that are poor and wretched in themselves, those that stand in need of him and implore his grace, they experience it; for he came to relieve the distressed. Therefore I will not conceal my sinfulness from him, nor from his servants. They know me, and as for him, he sees the recesses of my heart."

Daniel no doubt felt anguish at the loss of his daughter, but this affliction proved salutary, for he immediately looked upon earthly things as nothing and vanity, compared with Christ. He was not permitted, however, to remain long behind his beloved child, and the hour of his departure was at hand. How well the Great Builder of the Church had prepared and polished this living stone for the place which he was destined to fill in the spiritual temple above, appeared throughout the whole of his illness. In a letter dictated immediately before his sickness, he says, "I put my confidence solely in my Saviour; he knows me best, and sees what I am deficient in. He is our Teacher, Tutor, and Comforter."

Shortly after his re-admission to the Lord's Supper, his fatal illness began with pains in the side. The brethren immediately opened a vein, and gave him what they thought might be of service to him, but nothing would relieve him. When they called on him, they always found him in a happy meditation and intercourse with the Friend of his soul. On the 2d of December, he said, with a peculiarly lively and cheerful look, "Now it is confirmed to me that I shall go to my Saviour; nor will it be long delayed, for the wedding-garment I waited for is ready. Oh! how well and happy am I! But how will it then be to me, when I, like Thomas, shall lay my hand in his side, and say, 'My Lord, and my God!' Oh! how will I thank him that he has chosen me from among the heathen, has washed me with his blood, has given me his body to eat, and his blood to drink, and has kept me in fellowship with himself!"

When Daniel was visited, December 3d, in the morning, he was quite cheerful, and recommended his two sons and their mother to the care of the Missionaries. An extraordinary expression of love and peace exhibited in his countenance was observed by all around him. By degrees he lost his speech, and signified a wish to be blessed for his dismissal, which was done by the laying on of the hands of the Missionaries, and a farewell kiss, and the whole was attended with deep emotion, and a flood of tears from all present. The Missionaries left him, and had scarce reached home, when word was brought that Daniel was at the point of death. They hastened back again, but it was only to behold the departure of this highly-favoured witness of Jesus into the joy of his Lord. All who were around him at the moment of dissolution behaved themselves as those who have a lively hope; yet they, together with the Mis-

sionaries, embalmed his memory with innumerable tears.

His remains were, according to the Greenland custom, sewed up in a skin; and being laid upon a bier, were covered with a white cloth, over which the following verse, in the Greenland language, was legibly marked in red letters:—

"You bear me now to my repose,  
As once they bore my Lord;  
And as his sacred body rose,  
So mine shall be restored."

On the day appointed for the interment, the corpse was carried to the tomb by six Greenland helpers, and attended by a large procession of Greenlanders and people from the factory.

#### A LETTER TO A LADY UNDER CONCERN FOR SALVATION.

BY THE REV. JAMES SILVERHIGHT, A.M.,  
Minister of Markinch.

MY DEAR M—, A week has nearly elapsed since I was favoured with your letter, and I am sorry at the long delay which has unavoidably taken place in replying to so interesting a communication. What a privilege it is to us that the great Redeemer is not like *man*, on whom, if a multiplicity of matters devolve, something will be overlooked, or less attended to than the case requires. But of the great multitude of souls looking unto Jesus from all parts of the wide world, not one is overlooked by Christ, nor is help denied beyond the time of need. From the contents of your letter I may infer that your soul is more staid on the Rock of Salvation than it was the day you told me your troubles—you then assured me you were thoroughly convinced of your sinful guilty state, a sense of which distressed and made you miserable; and you seemed truly desirous to obtain relief—and when is real distress reluctant to be relieved? I know you are not reluctant, for you were breathing after relief with emotions of seriousness not to be repressed. Well, lay aside the knowledge of many things you have acquired touching experience and duty, and suppose you had never heard a Gospel declaration to this day—on that supposition this letter finds a poor, contrite, broken-hearted sinner, bemoaning a lost state, and earnestly asking, *What shall I do?* Now, in this state it is absolutely necessary to *unlearn* many things, and begin with the Gospel as if you had never heard it before. You are convinced of sin—you long for deliverance—you pant for salvation as the hart panteth for the water-brooks—and what you seek, that declare we unto you, in declaring *Christ*. It is the Gospel record that God, out of his great love to mankind, sent his dear Son to suffer, the just for the unjust—to die, the innocent for the guilty—by the *obedience* of one to bring in a *justifying* righteousness, and by the shedding of his blood, to effectuate our redemption from the penalty of death. And justice being glorified by the death of Christ for our sins, and the law magnified by his obedience in our stead, every obstacle is removed, and grace proclaimed in the sinner's reconciliation, pardon, and acceptance with God—and it is only required of us that we *believe* God's love in giving Christ, and that we *believe* his righteousness is sufficient to *justify* any sinner, and his *blood of price* enough to redeem from any sins. Do you believe these things? I know you believe them,—but let us go a step further. Do you believe the righteousness of Christ, and the death of Christ,

enough for your pardon and for your justification? This you cannot deny. "If they were mine, however," you will add, "which I cannot believe!" But why not believe it? Christ, in all his righteousness and grace, is offered to sinners in the Gospel—is offered to their immediate acceptance. We are *commanded* to believe without waiting for "signs and wonders," and without waiting for fruits of holiness which are not antecedent to faith—you must *begin* with Christ; and O, my dear, do not make that elect and precious stone a stone of stumbling, and a rock of offence—do not think you can enter into peace, or advance a step in religion, by stepping past that elect One, who is the Rock of our Salvation. Go no farther without Christ—abide under the shadow of that great Rock. This you tell me it is your desire to do, but yet your soul is not satisfied nor saved. Now, if you will dismiss all prejudices, and the reasonings of carnal wisdom, and be content with what contents every saint in Heaven, and if you will *simply receive*, and *build on*, what Christ has done, as your foundation, and look unto him to make you complete, Christ will both save you and satisfy all your desire. What does God requite of you but faith in his well-beloved Son,—and what is faith but to believe that Christ loved you and gave himself for you, to *purchase* forgiveness, and to bring forth his righteousness, that garment of praise, for your salvation? O, put it on, and cast away the spirit of heaviness *for ever!* "Love thinketh no evil,"—think no evil of Christ, then, but cast away carnal reasonings and objections of unbelief, (for, alas! many *perish* because they are too *wise*, and *reasoning*, and *presumptuous*, and will not, as the Apostle says, become *fools* that they may be *wise*;) and consult not with what others have experienced, but in simplicity of understanding say,—"I am a lost sinner, ready to perish; here is Christ declaring his power and willingness to save me, and crying 'come unto me.' I come, Lord! I venture my soul on Thy love. *Venture?* as if it were doubtful—*help that unbelief!* I cheerfully commit and willingly confide my all to Thee—yea, had I a thousand immortal souls in *danger*, in Thy hands, undoubtedly, would I confide them all." O! give all to Christ, and be assured *nothing* shall be *lost!* Well may the soul tell to Christ—

"Nothing but *ets* I thee can give."

It is a fit reply—

"Nothing but *love* shalt thou receive."

And if you can only bring your soul to such actings of faith in Jesus,—if the Holy Spirit do comfort your contrite heart with *one hour*, or one moment's looking unto Jesus in the *simple, confiding, loving acts of direct belief*, a miracle of grace shall be wrought, and then

"I'm healed! set free! from sin made pure,  
Thy blood, my Christ, had wrought the cure;  
I feel a power my will control,  
Quench thy long drought my thirsty soul!  
The living fountain now I've found  
Diffusing streams of saving health around.  
The Saviour call'd, the Spirit led me nigh,  
What joys are these I feel! believing let me die!"

I write this under the impression that you are not yet escaped from bondage, and that you do still stand in suspense; and if it is so, allow me to quote the first lines of your letter to me:—"Unworthy as I am, and feel myself, I must not allow this consideration to deter me from availing myself of the kind privilege you

granted me of writing to you. I cannot doubt you still continue to feel the same unabated interest you expressed for my soul." Excuse the liberty of repeating your words. Now, has Christ expressed no interest for souls? What drew him from heaven to earth, from the glory of the Father to the agonies and cursed shame of the Cross? Was it not the interest he took in souls—and do not his word and works, his life and death, express the greatness of his interest in souls? and has not he left sinners the privilege of believing on him, applying to him, and committing their souls into his hands, and shall our unworthiness deter us from that privilege? No! Just go to Christ with such a sentiment as that transcribed above. "Unworthy as I feel," &c., "I will not let that consideration deter me from believing on Thee for salvation." Why should we place such a reliance on the good will of a fellow creature, and yet be slow to confide in the Redeemer's love!—I am, &c.

### CHRISTIAN TREASURY.

*Behold! I stand at the door and knock!*—In vain do we look for language in which to express, or an image by which to illustrate, the stupendous condescension of the Mighty God. An earthly monarch, descending from his throne, laying aside his regal splendor, and, in the garb and attitude of a suppliant, knocking at the door of the meanest hovel in his dominions, and entreating its inmate to receive his monarch as his guest.—Oh! this conveys no image of the infinite condescension of the King of Kings. This is but the condescension of *one worm to another*; of a worm clothed in ermine to a worm clothed in rags; and how can this even shadow forth the condescension of the Almighty to a worm—of the Sovereign of the universe to a particle of dust! Yea, more—ininitely more, the condescension of the *insulted* God, stooping to plead with a rebellious worm; the *offended* Sovereign of the universe, stooping to supplicate the sinner that has defied and despised Him; entreating him to accept a free, full, glorious salvation, even pardon, holiness, eternal bliss—all purchased with that offended Sovereign's agony and blood! Is not this a sight that may well make angels wonder? And yet perhaps earth affords a sight still more calculated to fill heaven with astonishment. It is man refusing to listen to a beseeching God; it is the creature turning a deaf ear to the entreaties of his Creator; it is the rebellious worm spurning the invitations of his imploring Sovereign; it is the sinner leaving the Saviour standing and knocking at the door of his heart, and not merely neglecting to open it, but keeping it fast closed against Him, and with cold contempt or scornful pride, refusing to receive Him as his guest. And then to think how this insult is aggravated, by the readiness with which the door of the heart is opened to *every other guest* that knocks for admission there. First, the objects of our earthly love, all that have a just claim on our affections, knock at the door of the heart, and the door is at once opened, and they enter in and dwell there. Then *the world* knocks, and the door is at once opened—and the world comes with its train of lying vanities, and cheating promises, and disappointing hopes, and unsatisfying joys, and they enter into the heart and dwell there. And then *sin* knocks, and the door is at once opened—and sin comes in with its train of polluting thoughts, and vile affections, and unhallowed tempers, and abominable lusts, and they all enter into the heart and dwell there. And then *Satan* knocks, and the door is opened to him—and he comes with his train of impure and accursed spirits, and they all enter into the heart, and dwell there. And then *Jesus comes*, attended by a train of holy and heavenly tempers and affections,

hopes and joys—*He comes in His own glory*, and His Father's glory, and the holy angels with Him; bearing in one hand a divinely-wrought robe of righteousness, and in the other a blood-bought crown of glory; and He stands at the door and knocks—but *the door is not opened to Him!* and He stands there day after day, waiting and knocking, but still the door is not opened; aye, that door, which was opened at once to every other guest, from earth or hell, is kept closed—barred, as with bars of iron, against *Him*; and He is left there standing and knocking—and knocking, but knocking in vain! How justly has the human heart, in its natural state, been compared to the inn of Bethlehem, where every guest could find room, and every guest was welcome, except the Saviour of mankind!—WHITE.

*Our Lord's Second Advent.*—O blessed Saviour, what a strange variety of conceits do I find concerning thy thousand years reign! What riddles are there in that prophecy, which no human tongue can read! Where to fix the beginning of that marvellous millenary, and where the end, and what manner of reign it shall be; whether temporal or spiritual, on earth or in heaven, undergoes as many constructions as there are pens that have undertaken it. How busy are the tongues of men! How are their brains taken up with the endless construction of this enigmatical truth, when, in the meantime, the care of the spiritual reign in their hearts is neglected! O my Saviour! while others weary themselves with this disquisition of thy personal reign upon earth for a thousand years, let it be the whole bent and study of my soul, to make sure of my personal reign with thee in heaven to all eternity.—BISHOP HALL.

*Needful Trials.*—The sufferings, which to Christ were only glorious, are necessary to us. Our condition requires this treatment. We are sick of a disease which will yield to no other application. Into what excesses should we not run headlong without this seasonable restraint! Humanity, moderation, charity, and even justice, are too seldom seen in the world, as it is: but the very footsteps of these virtues would not be visible upon the earth, if adversity were banished out of it. Eager appetites, clamorous passions, hearken to no other call. The voice of reason cannot reach them. As full of unhappiness as the world is, men still find courage to be wicked; and the little of virtue that yet remains among us, is chiefly owing to this salutary discipline. We thank God, perhaps, when we do thank him, for prosperity; for health, plenty, success and honour. We do well. They are the gifts of God's Providence, and demand our acknowledgments. But they are not the only blessings his goodness confers on us. Adversity should be added to the number of his favours, and remembered in our most devout thanksgivings. Blessed be God for pain, sickness, disappointment, distress; and every one of those various evils with which the life of man is filled, and which are the subjects of our hasty complaints; evils, which are our greatest good; which afflict but purify, tear and harrow up the soul, but prepare it for the seeds of virtue. Blessed be God that he is not so unkind as to try us by the most dangerous of all temptations,—uninterrupted prosperity: that we are not undone by the accomplishment of our wishes: That he is pleased to chastise us with his legitimate children, and with his dear and only begotten Son; whom we hope to follow through the gate of the grave to a joyful resurrection; and to be received by him into those mansions which he is now preparing for us in heaven; where he liveth and reigneth, with the Father and Holy Spirit, one God, world without end.—ODDEN.

Though our enemies are potent, and we impotent, yet our God is omnipotent; and though we have a mighty foe, yet we have an Almighty Friend.—WEST,

## SACRED POETRY.

"THEY SING THE SONG OF MOSES."—REV. XV. 3.

DARK was the night, the wind was high,  
The way by mortals never trod;  
For God had made the channel dry  
When faithful Moses stretched the rod.

The raging waves, on either hand,  
Stood like a massy tott'ring wall,  
And on the heaven-defended band  
Refused to let their waters fall.

With anxious footsteps Israel trod  
The depths of that mysterious way;  
Cheered by the pillar of their God,  
That shone for them with fav'ring ray.

But when they reached the opposing shore,  
As morning streaked the eastern sky,  
They saw the billows hurry o'er  
The flower of Pharaoh's chivalry.

Then, awful gladness filled the mind  
Of Israel's mighty ransomed throng;  
And while they gazed on all behind,  
Their wonder burst into a song.

Thus, thy redeem'd ones, Lord, on earth,  
While passing through this vale of weeping,  
Mix holy trembling with their mirth,  
And anxious watching with their sleeping.

The night is dark, the storm is loud,  
The path no human strength can tread;  
Oh! give us then the pillar-cloud,  
Heaven's light upon our path to shed.

And oh, when, life's dark journey o'er,  
And death's enshrouding valley past,  
We plant our foot on yonder shore,  
And tread yon golden strand at last,

Shall we not see with deep amaze,  
How grace hath led us safe along;  
And whilst behind—before we gaze—  
Triumphant burst into a song!

And ev'n on earth, though sore bested—  
Fightings without and fears within;  
Sprinkled to-day from slavish dread—  
To-morrow, captive led by sin,

Yet, would I lift my downcast eyes  
On Thee, thou brilliant tower of fire—  
Thou dark cloud to mine enemies—  
That hope may all my breast inspire.

And thus, the Lord, my strength, I'll praise,  
Though Satan and his legions rage;  
And the sweet song of Faith I'll raise  
To cheer me on my pilgrimage.

Larbert.

M'Ch.

## MISCELLANEOUS.

**Archbishop Usher.**—A friend of this worthy prelate repeatedly urged him to write his thoughts on Sanctification, which at length he engaged to do; but a considerable time elapsing, the performance of his promise was unfortunately claimed. The bishop replied to this effect:—I have not written, and yet I cannot charge myself with a breach of promise; for I began to write, but when I came to treat of the new creatures which God formed by his Spirit in every regenerate soul, I found so little of it wrought in myself that I could speak of it only as parrots, or by rote, without the knowledge of what I might have expressed, and therefore I durst not presume to proceed any further in it." Upon this his friend stood amazed, to hear such a confession from a man so eminent. The bishop then added, "I must tell you we do not well understand what sancti-

fication and the new creature are. It is best for a man to be brought to an entire resignation of his own will to the will of God, and to live in the offering up of his soul continually in the flames of love as a whole burnt-offering to Christ; and Oh! how many who profess Christianity are unacquainted experimentally with this great work upon their souls."

**Testimony to the Value of the Bible.**—Dr Leechman, Principal of the College of Glasgow, had a great veneration for the sacred oracles. When on his death-bed, he said to the son of a worthy nobleman, "you see the situation I am in; I have not many days to live; I am glad you have had an opportunity of witnessing the tranquillity of my last moments; but it is not tranquillity and composure alone, it is joy and triumph, it is complete exultation!" "And whence does this exultation spring?" "From that book," (pointing to a Bible that lay on the table,) "from that book, too much neglected indeed, but which contains invaluable treasures—treasures of joy and rejoicing; for it makes us certain that this mortal shall put on immortality!"

**Sabbath.**—Coleridge looked forward with great delight to the return of the Sabbath, the sacredness of which produced a wonderful effect on the temperament of that Christian poet. To a friend he said, one Sunday morning, "I feel as if God had, by giving the Sabbath, given fifty-two springs in every year."

**A Christian Officer.**—Sir Charles Middleton, afterwards well known as Lord Barham, whose management of the navy when first Lord of the Admiralty in times of unequalled difficulty, will ever be mentioned to his honour in the pages of British history, was highly commended for his prompt services by Lord Nelson, and the navy of England reached the acme of fame, when a man, ridiculed as a saint, presided over its affairs. Let this for ever silence those who assert that religion incapacitates for the use of this life. But another point deserves to be mentioned. Lord Barham permitted no Sabbath labour in the dock-yards; yet he managed to comply with the urgent and rapid demands of the hero of the deep, whose circumstances and uncommon movements required no ordinary energy in the supply of his resources. Neither nations nor individuals will ever lose by the dedication of the sacred day to the worship of a God who prospers those who serve him and obey his commandments.

**Repentance.**—Some people, said the excellent Philip Henry, do not like to hear much of repentance; but I think it so necessary, that if I should die in the pulpit, I wish to die preaching repentance, and if out of the pulpit, practising it.

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BY THE LATE

REV. SIR HENRY MONCREIFF WELLWOOD, BART.,  
D.D.

OUR separate duties, like our different conditions, are not the effects of any arbitrary arrangements, devised by men, but are universally the consequences of the wise and perpetual decrees of God, who gives to every man his place, and selects for every man his peculiar occupations. The distinctions created by wealth and poverty, by power and dependence, are inseparable from the condition of human nature, and of civilized society; but they are as intimately embodied with the peculiar duties which every individual, in his own condition, is required to fulfil. The advantages, suited to the place which God hath given us among our brethren, are only to be enjoyed in connection with the employments and the duties which it prescribes to us; and he who will not perform the duties of his station, can have no right to expect that he can possess its advantages.

Industry, or labour, is the indispensable duty of every individual, whatever his situation or capacity may be; and this, as much from the law of Religion, as from the interests and arrangements of the present life. It is not confined to any rank or condition. The lower orders of the people are often apt to imagine, that all the labour is with them; and that they who occupy the superior, and even the middle ranks, live above the necessity of personal exertion, on the industry of those below them. Nothing can be farther from the truth. The different departments, and the variety of stations in human life, are essential to the general happiness and prosperity of mankind, and depend so universally and so closely on one another, that there is not one of them, which can either exist, or become a source of prosperity, without the rest:—an idea, which the apostle Paul illustrates, with regard to the different offices and talents in the Church of God, by their analogy to the members of the human body. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" "God hath set the members every one

of them in the body, as it hath pleased him." "And the eye cannot say unto the hand, I have no need of thee, nor the head to the feet, I have no need of you." Not only so—even "those members of the body which seem to be more feeble, are necessary." "God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another, that whether one member suffer, all the members might suffer with it; or one member be honoured, all the members might rejoice with it." But the close connection of the members of the body with each other supposes, of necessity, that each member separately performs its own office or functions, and that on this depends the general health and soundness of the body.

This analogy is perfectly correct, as it applies to the different duties and conditions of mankind. The labour of the statesman, of the soldier, of the mariner, of the profound inquirer, of the public instructor, of the teacher of children, of the skillful physician, of the enterprising merchant, of the active manufacturer, of the industrious mechanic, is, in each of them, labour demanded for the general order, security, and happiness of mankind; and not more essential to public prosperity than to the comfort and tranquillity of the lowest situation. The great communicate to the small, and the wise to the ignorant, the opportunities, the knowledge, or the protection which they require; and they receive from them, in return, the means both of their private comfort and of their public usefulness. The wealth and activity of the rich produce bread and employment to the poor, while the industry of the poor lies at the foundation of all the prosperity and wealth of the rich. Every man's labour is suited to his own talents, and to his own place; and *there* it is essential, not only to his separate duty, or individual happiness, but to the general interests of human life, and to the progress and prosperity of human affairs.

They who occupy the higher departments of society, are not at liberty to neglect their duties to those below them, or to forget that they depend on *them*, every moment, for all the external means of their comfort and prosperity. It is *their labour* to

provide for the effectual defence and security of the state, for the suppression of vice, for the punishment of crimes, for the firm and impartial execution of the laws, for the protection of the innocent, for the encouragement of industry, for the progress of arts and of improvement, for the general instruction of the great body of the people, for the education and employment of the poor, and for the effectual relief, which can be given, from the pressure of age, of sorrow, and of poverty. On the other hand, they whom Providence hath placed in the inferior stations, have duties assigned to them of equal importance, and not less indispensable. To them are committed the practical arts, on which the articles of first necessity depend, the labours of industry, the culture of the soil, the duties of subordination and obedience, either in public service, or domestic occupation. To all this must be added the labour of every order of the people, in their separate families,—in the provision which the necessities of their families require;—in the economy which is essential to their comfort and tranquillity,—in the means which they must employ to watch over their children, and to educate them,—in the many exertions, with which they are required to meet domestic sufferings, or domestic duties.

The labour is perpetual, among all the different ranks and denominations of men, who are capable either of activity or of foresight; and it is impossible not to be conscious, that every important interest and comfort of human life depends on the fidelity with which the requisite labour is performed by every man in his place.

This also is the positive and indispensable law of religion, as much as it can be the law of human society, or the source of private satisfaction. It is impressed on our consciences by the doctrine of Christ, as duty to God, and to Him who hath redeemed us to God by his blood. It was the first law given to man when he fell from Paradise: "Thou shalt eat the herb of the field," and "in the sweat of thy face shalt thou eat bread, till thou return unto the ground." It is a law renewed and enforced under every form of Religion which hath come from God. "Whatsoever thine hand findeth to do," said Solomon, (in the labour suited to the condition which God hath given thee,) "do it with thy might; for there is neither work, nor device, nor knowledge, in the grave." "We command and exhort men," says the apostle Paul, "by our Lord Jesus Christ, that with quietness they work, and eat their own bread, and that they be not weary in well-doing.—That they study to be quiet, and to do their own business, and to work with their own hands, as we commanded you." These important and solemn admonitions bring home to our consciences the law of Christ. They tell us how we ought to labour, and to glorify God, in the place he hath appointed us to fill. They tell us, that the idle and unprofitable servants, in the highest as well as in the lowest ranks, who desert their duties, and hide their talents in the earth, cannot be the disciples of

Christ. While they multiply to themselves the sorrows which are inseparable from an idle and a useless life, be their rank or capacity among their brethren great or small, they are judged and condemned with the wicked at the tribunal of God.

Idleness has certainly no claims, in any rank of life, either to respect or to advantages. He who will not submit to the labour which the duties of his own station demand, and who wastes his time, his strength, his wealth, and his talents, in frivolous, useless, or unworthy pursuits, whatever his opulence or his rank may be, loses every portion of esteem, and forfeits every claim to comfort among his brethren. Though the laws of society protect him in the possession of his property while it continues to be his, he derives from it no real or substantial advantages, while his mind is oppressed with the burden of time which he will not employ, or is plunged into miseries by the vices which he will not abandon. "The sleep of a labouring man is sweet, whether he eat little or much;" while his idle and dissolute life, with all that wealth can do for him, deprives him of the comforts which the meanest of his dependants possess. He, again, who depends for his subsistence on the labours of his hands, or on the activity of every day, and whose family depend on him, can have no resources whatsoever, if he permit himself to give way to an idleness which works itself into his habits by degrees; and much less, if, through idleness, he sinks into vices, which add to his wants while they lessen his capacity. We see around us, daily, the multitude of unhappy men, who, with the most common industry in their own stations, might have been placed in easy circumstances, and have been both respectable and useful citizens, who are completely ruined by the neglect of labour alone, and by the vices which that neglect produces; who pass from sloth to idleness, from idleness to drunkenness, from intemperance to every other dissipation; and, because their inconstant and deserted labour will no longer supply their private or their domestic wants, they teach themselves, and teach their children, "the hidden things of dishonesty," till they sink together into the lowest and most abject perdition.

There is no doubt, that even the most degraded and most worthless poverty has some relief to expect from the spirit of our Religion, and the humanity of our laws and of our manners, which will not permit any human creature, whose situation is known, to perish before our eyes from the absolute want of food or raiment. But this is all which can in reason be expected, in such a case. Unprincipled poverty and resolute idleness we can do nothing to palliate and nothing to encourage, whatever we may think necessary to save the individuals from perdition. He who will not work, while he has the means, can have no claims; and nothing is to be given to relieve the wants of the present moment, which can have any influence to prevent him from returning to the labour, which, even when it is forced on him by necessity, may save him from wretchedness at last.

There is also another case to be stated, very different from this, which we are not permitted to forget. They who are no longer capable of labour, through age or infirmities,—and destitute children, left fatherless in the world,—have an indisputable claim to the beneficence of those who are in happier situations. The industrious poor, the destitute sick, the helpless orphan, the disconsolate widow, are expressly given us in charge by Him, “who, though he was rich, for our sakes became poor, that we through his poverty might be rich.” The obligation to help them, and to give them comfort, is indispensable, as the great law of the Gospel; and the deeds of kindness performed to them, are declared to be estimated as done to their Master and ours.

From these views, it follows, that they who faithfully employ the means which they possess, have a right to enjoy in security the fruits of their industry. The whole order and prosperity of human society depends on the security given to industrious men, in the possession of their property. They are fully entitled to the perfect and secure enjoyment of whatever they can acquire by their talents or their skill, excepting only, that part of the fruit of their labour which it is necessary to contribute to the general welfare of the community. The public faith is pledged to them, that no other encroachment shall be made on any thing which they can attain by the utmost exertion of ardour and talents. And in this respect, the security of private men is more complete in this happy country, than it has ever been in any period of the world, or in any other condition of human beings. Every individual may aspire from the lowest to the highest situations, by means of successful and honourable labour within the department assigned to him. No man is excluded from the full extent of the reward he can deserve, and every individual is completely protected in the possession, and in the free and independent enjoyment, of whatever he has been able to acquire.

Blessings so important and so generally diffused in public and in private life, call for the most distinguished gratitude to God, and afford general inducements to industry and honourable labour, which can never be estimated beyond their value. They may well attach us to our country, and attach us to our brethren; and, while we see the other nations of Europe laid waste around us by the ravages of war and of despotism, and every man's person and property in other countries at the mercy of lawless violence, we have good reasons, indeed, to bless the God of our fathers, and strong motives to co-operate heartily and generally with one another, to support the industry, and to encourage the virtues, by which we ought to express our gratitude, and on which, under God, our general safety and prosperity depend.

#### BIOGRAPHICAL SKETCH OF DR PHILIP DODDRIDGE.

An Account of the Life and Death of the illustrious Author of the “Rise and Progress of Religion in the Soul” cannot but be interesting to those who are at all

conversant with his writings. Philip Doddridge was born in London, on the 26th of June 1702. His father, who was an oil-merchant, had a very large family, all of whom died young, except one daughter, and the subject of our narrative. Throughout life he was always of a very infirm constitution, and of a very consumptive habit of body, “and, therefore,” says his Biographer, “I find him frequently, especially on the returns of his birthday, expressing his wonder and thankfulness that he was so long preserved.” Doddridge was blessed with pious parents, and was by them brought up in the nurture and admonition of the Lord. His mother seems to have taken a very great charge of his early religious education, and he used in after life to say, that her wise and pious reflections on the stories contained in the Scriptures were the means of making impressions on his heart which never were effaced. This tender parent, however, was not long permitted to watch over the interests of her beloved son, for she was called from time to eternity while Doddridge was yet very young. In the year 1712, when only ten years of age, he was removed to a school at Kingston-on-Thames, where he remained till about the time of his father's death, which took place in the year 1715. When informed of this melancholy occurrence, he made the following reflection, which shows that he had profited not a little by the instructions which he had received in the Christian religion: “God,” said he, “is an immortal Father, my soul rejoiceth in him. He has hitherto helped me and provided for me. May it be my study to approve myself a more affectionate, grateful, dutiful child!”

After his father's death, he was removed to a private school at St Albans, where his acquaintance with Dr Samuel Clark commenced—an acquaintance which continued unimpaired during their earthly pilgrimage. To this person, as we shall see in the subsequent part of our narrative, Doddridge was much indebted both for instruction and encouragement in his pursuits. His meeting with this eminent individual was of the more advantage to him, as the person to whom his father's concerns were intrusted, managed them so imprudently that he soon had nothing to depend upon. In Dr Clark, however, Doddridge found a father, an instructor, and a friend: a circumstance which strikingly exemplifies the paternal care which God takes of those who trust in him, for, as we formerly said, this poor, forsaken, and forlorn orphan committed all his concerns to his heavenly Father; and he was not disappointed. It was during his residence at St Albans that he commenced his Diary, in which he kept an exact account of the subjects to which he devoted his time,—a custom which in after life proved very useful. At this school, he not only, by every means in his power, assisted his school-fellows in their studies, but likewise, as often as he could, introduced religious topics into his conversation with them. When walking alone in the fields, he used either to read or to reflect on what he had read, and frequently in his walks called upon the poor and the ignorant at their houses, supplying them with what money he could spare out of his own small allowance, and in these visits he not unfrequently read or lent them books of a religious description. These attempts, he had reason to believe, were not altogether in vain. As Doddridge had at that time the office of the ministry in view, besides applying himself diligently to the study of the languages, he perused the Scriptures morning and evening, and read some commentary on them, an exercise which he seldom or never neglected, whatever were his other engagements. He used likewise to commit to writing the substance and design of the sermons which he heard, as also the impression which they had produced upon his mind, and the resolutions which he had been led to make by the consideration of them. In the year 1718, while still residing at St Albans, he was admitted for the first time to the Lord's Supper, by his friend and counsellor,

Dr Clark. The following reflections on the occasion show the serious frame of mind which he was in at the time. "I rose early this morning, read that part of Mr Henry's book on the Lord's Supper which treats of due approach to it. I endeavoured to excite in myself those dispositions and affections which he mentions as proper for that ordinance. As I endeavoured to prepare my heart according to the preparation of the sanctuary, though with many defects, God was pleased to meet me, and give me sweet communion with himself, of which I desire always to retain a grateful sense. I this day, in the strength of Christ, renewed my covenant with God, and renounced my covenant with sin. I vowed against every sin, and resolved carefully to perform every duty. The Lord keep this in the imagination of my heart, and grant I may not deal treacherously with him! In the evening, I read and thought on some of Mr Henry's directions for a suitable conversation after the Lord's Supper, and then prayed; begging that God would give me grace so to act as he requires, and as I have bound myself. I then looked over the memorandums of this day, comparing the manner in which I spent it, and in which I designed to spend it; and blessed be God, I had reason to do it with some pleasure, though in some instances I found cause for humiliation."

During the same year in which Doddridge was admitted to the Sacrament, he left the school of St Albans, and retired to his sister's house, where he took into his most serious consideration his prospects regarding after life. Quite unresolved what profession to adopt, he had some good proposals made to him upon condition that he should follow the law, upon which he was on the point of determining, when he thought it would be best to devote one morning solemnly to seek God for direction. The language of his heart upon this occasion was, "Here am I, Lord, do with me what seemeth good in thy sight." The Lord had chosen him for a teacher unto his people, and when he was actually engaged in prayer for the guidance of the Almighty, the postman called at the door with a letter from Dr Clark, in which he told him that having heard of his difficulties, he would take him under his care, if he chose to follow the ministry, from sincere and Christian motives. "This," to use his own words, "I looked upon almost as an answer from Heaven; and, while I live, shall always adore so reasonable an interposition of divine Providence. I have sought God's direction in all this matter, and I hope I have had it. My only view in my choice hath been that of more extensive service: and I beg God would make me an instrument of doing much good in the world." Thus was Philip Doddridge led to follow the ministry of Christ during his laborious and truly useful life.

After continuing for some time under the care of his sincere friend, Dr Clark, he was placed under the tuition of a Mr Jennings at Kibworth, a man of great learning and a true Christian. During his residence there, he was conspicuous for diligence in the prosecution of his studies, and no less so for his eminent piety. Applying himself with great assiduity and success to the study of the classics, he still kept the ministry in view, and made Divinity the chief subject of attention. Much of his time was spent in private devotion, examining the state of his heart, and keeping alive an habitual sense of God, religion, and eternity. About this time too, he drew out a solemn form of covenant with God, resembling that which he recommends in the 17th chapter of his "Rise and Progress of Religion in the Soul;" and in addition to this, some rules for directing his conduct aright, which he wrote at the beginning of his Testament.

On the 22d of July, 1722, Doddridge was examined by a committee of ministers, who licensed him to preach the Gospel. His first sermon was delivered at Hinkley,

from 1 Cor. xvi. 22: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." This discourse was crowned with splendid success, and no doubt tended to inspire him with an ardent zeal in his Master's service, for in his Diary he mentions that two persons ascribed their conversion to the blessing of God attending this discourse.

He had not been long licensed when he received a call from the congregation at Kibworth to be their pastor, which he accepted. Here he pursued his studies with the utmost perseverance, and the more diligently as his congregation was small, and the village retired. His favourite authors at this time were Tillotson, Bates, and Howe, but especially Baxter, whom he exceedingly admired. Intense as was his application to study, he did not neglect those who were committed to his care, but visited and instructed them with the greatest zeal. His own spiritual interests were never forgotten, and he was in the habit of preaching over on Sabbath evenings to his own soul the sermons which he had that day preached to others.

In October 1725, he removed his residence from Kibworth to Market Harborough, where, however, he continued his relation to his former charge, preaching to them regularly every Sabbath. In 1729, he was chosen assistant to Mr Some at Harborough, a man for whom he had the highest esteem and respect. His fame had by this time spread abroad, and he received calls from many large congregations, which, for various reasons, he refused. About this time, at the earnest entreaty of his friends, he was induced to undertake the charge of an academy at Harborough, similar to the one in which he had been educated under the care of Dr Jennings. During his residence at that place, the dissenting congregation at Castle Hill in Northampton being vacant, he preached to them occasionally, and his services were so acceptable that they invited and strongly urged him to undertake the pastoral charge. Afraid lest he might not be able to fulfil the duties of this arduous situation, Doddridge wished to decline it. But owing to the earnest entreaties of his friends and the congregation, as well as other circumstances, he was induced to settle at Northampton. We give the following account of the matter in his own words: "While I was pleasing myself with the view of a continuance at Harborough, I little thought how few days would lead me to a determination to remove from it. But Providence had its own secret designs, at that time invisible to me. I went to Northampton the last Lord's Day in November, 1729, to take leave of my good friends there as gently as I could; and preached a sermon, to dispose them to submit to the will of God in events which might be most contrary to their views and inclinations, from Acts xxi. 14: 'And when he would not be persuaded, we ceased, saying, the will of the Lord be done.' On the morning of that day an incident happened, which affected me greatly. Having been much urged on Saturday evening, and much impressed with the tender entreaties of my friends, I had in my secret devotion been spreading the affair before God, though as a thing almost determined in the negative; appealing to him, that my chief reason for declining the call, was the apprehension of engaging in more business than I was capable of performing, considering my age, the largeness of the congregation, and that I had no prospect of an assistant. As soon as this address was ended, I passed through a room of the house in which I lodged, where a child was reading to his mother, and the only words I heard distinctly were these, 'And as thy days, so shall thy strength be.' Though these words were strongly impressed upon my mind, and remained there with great force and sweetness, yet I persisted in my refusal. But that very evening, happening to be in company with one of the deacons of that congregation, he engaged me to promise

to preach his father's funeral sermon, from a particular text, on timely notice of his death; which it was imagined would be in a few weeks. It pleased God to remove him that night, which kept me there till Wednesday. Going in the interval to some houses where I had been a stranger, and receiving visits from persons of the congregation whom I had not so much as heard of, I was convinced, beyond all doubt, of the earnest desire of my friends there to have me settled among them. I saw those appearances of a serious spirit, which were very affecting to me. Several attended the funeral, who were not stated hearers there, and expressed much satisfaction in my labours. Before I went away, the young persons came to me in a body, earnestly entreated my coming among them, and promised to submit to all such methods of instruction as I should think proper. Upon the whole, I was persuaded it was my duty to accept the invitation. It was indeed with great reluctance; as I had gone contrary to the advice of some friends, for whom I had a high regard; and it was breaking my very agreeable connections at Harborough. I thought there was a prospect of doing good at Northampton, equal to what I could ever hope to have as a minister; and was much afraid, if I declined the invitation, the congregation would be greatly injured. There were some steps in the leadings of Providence, which seemed to me exceedingly remarkable; and though some of my friends have much blamed and discouraged me, I could not refuse, without offering the most apparent injury to my own conscience."

Doddridge removed to Northampton on the 24th of December 1729, and about three weeks after entered on the duties of housekeeping, which he commenced by spending an evening in prayer in company with some of his friends. He had not been here more than two months when he was seized with a very severe illness, which excited in his friends the most serious fears for his life. After a few weeks of languishing, God mercifully restored him to health, although he had not quite recovered when the day of his ordination arrived.

In his new situation the vast stores of knowledge which he had been accumulating during his past retirement were brought into active service. Continuing the work of a teacher of youth, and with such an extensive charge, it was next to impossible that he could fully write out his sermons. It was his custom in general, to write out only the leading thoughts and particular texts which he intended to introduce, "but," says his biographer, "he was so thoroughly master of his subjects, and had such a steady utterance and so warm a heart, that perhaps few ministers can compose better discourses than he delivered from these short hints." The vital truths of the Gospel, and its duties as enforced by them, were his favourite topics; for considering himself a minister of the Gospel, he could not satisfy himself unless he preached, above all other topics, "Christ Jesus, and Him crucified." His flock came to him for bread, and he did not give them stones; no abstruse disquisitions nor dry criticisms were ever delivered from his pulpit. "It is my desire," saith he, "not to entertain an auditory with pretty, lively things, which is comparatively easy, but to come close to their consciences, to awaken them to a real sense of their spiritual concerns, to bring them to God, and keep them continually near to him; which, to me, at least, is an exceeding hard thing." His discourses were full of variety, and on that account both pleasing and edifying; he never meddled with controversial points in the pulpit, nor endeavoured to refute errors with which his people were in no danger of being infected. Impressive and instructive as he was, eminently so indeed, on all occasions, it was at the administration of the Lord's Supper that he seemed, in particular, to be a man of God—it was there that his fervour of spirit and earnest entreaties and admonitions showed how deeply concerned he was for the eternal

welfare of his people. Doddridge maintained a religious exercise every Friday evening, on which occasions he went through the Psalms in exposition, as also the prophecies concerning the Messiah and his kingdom, and the promises of Scripture. In addition to these, for several winters, he delivered a lecture on every Thursday evening; and amid all these duties, he was most regular and assiduous in his visitations to his people, in catechising the children, and in the various other duties of the pastoral office. Among his people Doddridge was much esteemed and beloved, and in his preaching he was always very popular, as might be expected.

We shall now proceed to consider Dr Doddridge chiefly in his private character, which is by far the most interesting and instructive point of view, and here we perceive him to have been a man equalled by few in piety and in virtue. In his character as a husband, he was prudent and affectionate; in that of a minister, as we have already seen, he was truly conscientious and sincere, and in that of a man, he was, in most respects, an object of imitation for all. In December 1730, he married Mrs Mary Davis, a native of Worcester, who proved herself to be a truly valuable companion. Immediately before his marriage he spent a day in extraordinary devotion, praying his heavenly Father for a blessing in his new state. About this time he committed the following resolution to paper. "As a husband, it shall be my daily care to keep up the spirit of religion in my conversation with my wife; to recommend her to the divine blessing; to manifest an obliging tender disposition towards her; and particularly, to avoid every thing which has the appearance of pettishness, to which, amidst my various cares and labours, I may, in some unguarded moments, be liable."

With regard to the education of his children, Doddridge was particularly careful to encourage in them mild and friendly dispositions, which he considered absolutely necessary for their own comfort as well as usefulness in the world. The following extract from his papers will best show the manner in which he endeavoured to perform the duties of a father. "As a father, it shall be my care to intercede for my children daily; to converse with them often upon some religious subject; to drop some short hints of the serious kind, when there is not room for large discourse; to pray sometimes with them separately; to endeavour to bring them early to communion with the Church; to study to oblige them, and secure their affection."

To his servants he behaved with affability and kindness, and his great desire was that they might be truly pious, for the encouragement of which he supplied them with Bibles and suitable religious books. Often on the Lord's Day he discoursed seriously with them, and prayed with them in private. He was not one of those, of whom there are too many, who consider that they have nothing more to do with their servants than to see that they perform their work faithfully. On the contrary, he considered them as members of his family, yes, as his very children, and he laboured earnestly to discharge those duties towards them which Christianity enforces. Instead of quarrelling with them he admonished them calmly, for his nature abhorred chiding. He was indeed one of whom it might be said, that he ruled his house well, for he "commanded his children and household to keep the ways of the Lord." He did not endeavour to force obedience, but he drew them to their duty with the cords of love.

There were few that possessed a greater number of sincere and loving friends than Dr Doddridge, and as few who surpassed him in devotedness as a friend. "Blessed be God," he used to say, "for friendship, and the hope of its being perfected and eternal above! If it be so delightful on earth, amidst our mutual imperfections, what will it be in Heaven!" To his friends he recommended himself by the politeness and

amiability of his manners, for he possessed none of that repulsive coldness which is too frequently to be found in men who have devoted much attention to study and to business. "He esteemed it the duty of friends daily to pray for one another, as a proper expression and the firmest support of their friendship; and he counted the prayers of his friends among his most valuable treasures." Their reproofs and admonitions he always received as a favour, and esteemed them only the more on that account, as will be seen from the following extract from one of his letters: "I thank God, I have not that delicacy of temper, that a friend should need to make an apology for saying and doing a kind and proper thing, when there is what the foolish taste of the present age may sometimes call a freedom taken in it. Freedom in friendship is the very soul of it, and its necessary test and support." No person relished more the company and conversation of his friends than did Doddridge. So much did he enjoy their society that he sometimes remarked, that it gave him a foretaste of the happiness of the heavenly world.

There are few traits in the character of Doddridge more characteristic of the man than the way in which he spent and improved his time. He never suffered an hour to pass without some suitable employment; and little time as he did lose or mispend, the following is one of his mournful reflections on this subject:—"Upon reviewing the last year, I find that I have trifled away a great deal of time. Not to speak of that which hath been lost in formal devotion, and an indolent temper in the dispatch of business, I find, upon computation, that I have lost some hundred hours by unnecessary sleep. I have lost many in unnecessary visits, journeys of pleasure, or business prolonged to an unseasonable length, and by indulging vain roving thoughts while travelling. A multitude of precious hours have been lost in unprofitable discourse, when I have been necessarily engaged in company; for want of taking care to furnish myself with proper subjects of conversation, or not making use of them, or not attending to opportunities of introducing profitable discourse." He rose early, sat up late, and considered the smallest portions of time too valuable to be lost. Doing nothing was his greatest fatigue, and he used to say to his pupils, that one good work was the best relaxation from another. The work of every day he was desirous of performing in its day, and he could never brook the thought of delaying it till to-morrow, knowing well that there was sufficient business for that day, and all the days and hours of his life, as he himself remarked. It is even narrated of him, that when dressing and shaving, one of his pupils was wont to read to him. Amid all his studies, and other varied and engrossing employments, his Master's work was never neglected; all that he had in view was the good of his own soul, of the souls of his people, and the good of the world at large. During the year he is said to have preached one hundred and forty times, and in some years even oftener. Well might he address his brethren on "The evil and danger of neglecting the souls of men." Well might he treat them to be faithful ministers of Christ; for if ever there was a faithful, aye and a successful servant of God, it was Philip Doddridge. He improved every opportunity of doing good, not only to his own congregation, but to his brethren of mankind. Often when he accidentally met with strangers, he turned their conversation to religious topics, and he had every reason to hope that serious and lasting impressions were made upon the hearts of some. If his zeal was excessive in any thing, it was in admonishing his younger brethren, when he saw them indolent; on which occasions he used every argument, every consideration, and every motive to increase their diligence. But above all other things, he was sincerely desirous to see the Gospel propagated abroad. His generous heart

turned within him when he thought of so many thousands of his fellow-creatures living without the knowledge of a Redeemer, and he exerted all the force of his persuasion and entreaty to engage others in the cause of spreading the "glad tidings of great joy" through heathen lands. Speaking of Missionaries, he says, "I hope I can truly say, that, if God would put it into the heart of my only son to go under this character, I could willingly part with him, though I were to see him no more. What are views of a family and a name, when compared with a regard to extending my Redeemer's kingdom, and gaining souls to Christ?"—And in a letter to a friend he says, "It is much better and more delightful to do a little for our Redeemer than to do nothing. Who that considers what a precious jewel he possesseth in that best of Friends, would not wish that all the world shared with him in it? What is our time, or what our money worth, but that some considerable part of both may be employed for him? O, when shall his knowledge cover the earth, as the waters cover the sea, and carry along with it richer treasures and blessings than the sea ever bore! May it in the meantime rule in our hearts; and may we have the pleasure of wishing, praying and labouring for the spread of his kingdom, though we cannot advance it as we would!"

Dr Doddridge had always the case of the poor man at heart, and to them he was always easy of access. He treated the poor with compassion and tenderness, and yet he did not lessen his influence by unbecoming familiarity. He encouraged his people, rich and poor, to be free in their conversations with him, especially about their religious concerns. "He opened his mouth with wisdom, and in his tongue was the law of kindness." He was always free from a covetous disposition, and was often accustomed to quote that saying of his Divine Master's, "It is more blessed to give than to receive." He sought out and relieved distressed objects; and in his sermons and among his friends, he pleaded the cause of the poor and needy. In one of his annual reflections upon the providences of God to him his views, resolutions, &c., he writes: "I have this day in secret devotion, made a vow, that I would contribute a tenth part of my estate and income to charitable uses, and an eighth part of all that shall this year come in from my books or occasional contributions; unless any circumstances arise, which lead me to believe that it will be injurious to others to do it." At the beginning of the following year he thus writes: "Having fully discharged the charitable account last year, renew the like resolution for this; and desire to observe how God prospers me, that I may do in proportion to it." The industrious poor claimed his especial compassion, and he was in the habit of visiting their families, enquiring into their circumstances, and procuring for them Bibles and practical religious books.

In addition to all his other excellencies Doddridge was truly humble. He never sought the esteem of one by disparaging the reputation of others, nor by mean compliances, but by a friendly and condescending behaviour to all, and faithful endeavours to serve them. He looked upon reputation as a great instrument doing good to the world, knowing that unless a man's character be esteemed, his most generous and praiseworthy designs will often be censured, and his advantages misconstrued and slighted. Few men enjoyed more of the public esteem, and few there were whose wings have been held in such repute. But yet he never was vain, he never boasted of himself, but considered every thing as proceeding from the hand of God and the questions which most engrossed his attention were, how can I best show my gratitude to God, how can I be most serviceable to my brethren of the same mind? The esteem of the world, instead of elating the mind, always produced deeper humiliation before

and a higher admiration of divine favour and grace. So great indeed, was his humility, that he desired his friends, and the elders of the Church, freely to inform him of any thing that they might see amiss in his conduct; and when they did so, he thankfully accepted of their admonitions.

And how did this man bear his afflictions? He bore them like a sincere Christian, ever recognising the hand of the Lord in his trials. His duties were not often interrupted by bad health, but still, he was seized with several fevers, which, had he taken due precautions, might have been easily removed, or at least greatly alleviated. He never cared for his health so long as his Master's work was to be performed; he spared not himself in his Saviour's service. After a very protracted and dangerous illness, he thus writes to a friend: "It is impossible to express the support and comfort which God gave me on my sick-bed. His promises were my continual feast. They seem, as it were, to be all united in one stream of glory, and poured into my heart. When I thought of dying, it sometimes made my very heart to leap within me, to think, that I was going home to my Father and my Saviour, to an innumerable company of angels, and the spirits of just men made perfect. Animal nature was more than once in great commotion; my imagination, just at the height of the fever, hurried in the strangest manner I ever knew. Yet even then, Satan was not permitted to suggest one single fear with regard to my eternal state. I can never be sufficiently thankful for this. Assist me in praising God upon this account. O, may I come out of the furnace like gold!" But of all the afflictions with which his heavenly Father thought fit to visit him, the death of his eldest daughter was to him the most grievous. The sermon which he preached and published on that occasion, shews how deeply his heart was affected; yet he never repined, and the language of his heart was, "Thy will be done." The text from which he preached on that mournful occasion was peculiarly appropriate and affecting,— "Is it well with the child? and she answered and said, It is well." He tells us that there never was any dispensation of Providence, in which he found it so difficult to say it. "But it pleased God to quiet my mind, and lead me to a silent, cordial submission to his will." The evening after the funeral he thus writes—"I have now been laying the delight of my eyes in the dust, and it is for ever hid from them. We had a suitable sermon from those words,— 'Doest thou well to be angry for the gourd?' God knows, that I am not angry; but sorrowful he surely allows me to be. Blessed Lord, I trust thou hast received my child, and pardoned the infirmities of her short, childish, afflicted life. I love those who were kind to her, and those that weep with me for her: shall I not much more love Thee, who art at this moment taking care of her, and opening her infant-faculties for the business and blessedness of heaven? Lord, I would consider myself as a dying creature. My first-born is laid in the dust; I shall shortly follow her, and we shall lie down together. But, O, how much pleasure doth it give me to hope, that my soul will rest with her, and rejoice in her for ever! But let me not centre my thoughts here: it is rest with, and in God, that is my ultimate hope. Lord, may thy grace secure it to me; and in the meantime give me a holy acquiescence of soul in Thee; and, now my gourd is withered, shelter me under the shadow of thy wings." Thus did he observe the hand of God in all the afflictions of his life, and endeavoured to improve every one of them to strengthen his submission to the divine will.

In his private devotion, Dr Doddridge was most sincere, he was indeed a man of prayer. At morning, at evening, and at noon, he called upon the name of his God. His first thoughts in the morning, and his last thoughts in the evening, were consecrated to him. It

was his custom, and a custom truly worthy of imitation, to select a verse of Scripture every morning for reflecting on during the day. This kept his thoughts from being too much taken up with trifles, which would have otherwise intruded upon his attention. "Oh," said he, how much delightful enjoyment of God have I lost, by neglecting occasional meditation!" Of prayer, he thus speaks: "As prayer is the food and breath of all practical religion, so secret prayer in particular is of vast importance; inasmuch, that I verily believe, that if a man were to keep a particular and accurate journal of his own heart, but for one month, he would find as real and exact a correspondence between the temper of his soul at the seasons of secret devotion, and in other parts of his life, as we find between the changes of the barometer and the weather." When I pray and meditate most," said he "I work most." From various passages in his diary, we have reason to suppose, that he seldom sat down to study, compose, or write letters of importance, without previous prayer. His birthdays and new-years' days, he kept with peculiar solemnity, and he has left many valuable reflections, made on such occasions, some of which we are sorry we have not room to quote. In all his labours, and in all his employments, the grand animating principle was love,— love to God, to Christ, and to mankind. This was the noble motive from which all his actions flowed; this was the great object of his desire and of his prayers.

Pious and diligent though Doddridge was, he was not to live for ever, and we now proceed to give our readers an account of his last illness and death. In December 1750, he went to St Albans to preach the funeral sermon of his ever faithful and beloved friend and patron, Dr Clark. In the course of that journey he caught a cold, which never entirely left him during the whole of the winter. The spring considerably abated its severity, but it returned again with great violence in the summer. While he thought there was no immediate danger, he continued to apply himself with unremitting ardour to his duties, and laboured hard, being particularly desirous to complete his Family Expositor. The world was always becoming less and less dear to him as his latter end approached, and every day "his affections were more strongly set upon Heaven, and he was daily breathing after immortality." In a letter to a friend he says, "Oh that I had the wings of a dove! you know whither they would carry me." Like St Paul, he was "in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better;" nevertheless, he was willing to remain if it was for the good of his flock. On the 14th of July, 1751, he preached his farewell sermon to his congregation, from Rom. xiv. 8, and it was apparent to all from the remarks he made, that he was perfectly willing either to live or to die, as his heavenly Father might see fit. After this he lived for some time at Shrewsbury, where his strength seemed a little recruited. As the autumn advanced, his medical attendants were of opinion that he should try the waters of Bristol, and accordingly he went thither in August. Here he received little benefit, for his strength daily decreased, and he was advised, as the last resort, to remove to a warmer climate for the winter. During all this time, and indeed during the whole of his illness, he was never heard to complain,—a heavenly calm dwelt in his breast, and he seemed continually cheerful and resigned. His path was like "the path of the just, which shineth more and more unto the perfect day." It was finally resolved that he should go to Lisbon to spend the winter, and every thing being prepared, he sailed from Falmouth on the 30th of September. If there ever was a ship to which a prosperous voyage was prayed for, it was the ship in which Doddridge sailed. Three nights in every week during his illness, he was prayed for in public by his congregation. No sooner had the vessel left the harbour than the first breeze of

the sea inspired him with new life and spirits. During the voyage he several times said to Mrs Doddridge, who accompanied him, "Such delightful and transporting views of the heavenly world is my Father now indulging me with, as no words can express." They landed at Lisbon on the 13th of October, and about a week after his arrival, he was removed to the country by the advice of his physician. Change of climate, however, did not prove at all beneficial to Doddridge's health, for the rainy season coming on soon after his arrival, cut off every hope his friends had entertained of his recovery. On Thursday, October 24th, he became worse, and his little strength was soon exhausted. During the night his mind continued in the same vigour, calmness, and joy, which it had felt during his whole illness. He desired Mrs Doddridge to remember him in the most affectionate manner to his dear children, his flock, and all his friends. Many devout sentiments and aspirations he uttered; but her heart was too much affected with his approaching change, to be able to recollect them. He told her that he was sure the Lord was *his* God, and he had a cheerful, well-grounded hope through the Redeemer, of being received to his everlasting mercy. The following day he lay in a quiet slumber which continued till within an hour of his death, which took place about three o'clock in the morning of Saturday the 26th of October 1751. Doddridge died as he lived, in the hope of a glorious resurrection.

After his death a handsome monument was erected to his memory by his congregation at Northampton, but the most lasting monument is his "Rise and Progress," a little work which has been crowned with perhaps more success than any book in the English language, and one which we would cordially recommend to all our readers.

### DISCOURSE.

BY THE REV. JAMES HENDERSON,  
Minister of St. Enoch's, Glasgow.

"We know that we have passed from death unto life, because we love the brethren."—1 JOHN iii. 14.

BEFORE any man can pass from earth to heaven, he must first pass from death unto life. By nature all are dead spiritually, "for death is the wages of sin, and all have sinned." The mournful and humiliating symptoms of the reign of death may be discerned in myriads who live and move around us in all the vigour of their physical existence. The moral beauty, the sacred energy, and the spiritual joy which constitute the character and experience of creatures who are alive unto God, have given place to those features of deformity and depravity which God's pure eye cannot look upon, and to that state of moral impotence and insensibility, which not all the high claims of God, nor all the great concerns of eternity, can rouse to action, or wake to feeling.

In this state, spiritual life is extinct, and unless we shall pass from it, heavenly joy is impossible. But blessed be God, there is open for us a way of escape. "God hath so loved the world, as to give his only begotten Son, that we might *live* through him;" Jesus the Prince of Life has given his life for the life of the world, and now whoso seeth the Son, and believeth on him, *hath* passed from death unto life. Through the faith of the Redeemer's sacrifice, God, who had withdrawn from the sinner offended, now returns to him reconciled. The

sinner who had fled from God distrustful and afraid, now returns to him reassured. Thus the bond of a spiritual life is renewed. The powers and privileges resulting from it begin straightway to be exercised and enjoyed. And although its progress is retarded, and its blessedness impaired by the power of natural depravity, and of abounding temptations, yet, as quickened by the spirit, and preserved by the power, and cherished by the truth and grace of God in Christ Jesus, it advances in the soul toward perfection, until it ripen into life eternal.

Have we, my friends, thus passed from the death of nature into the life of grace? If there be ought important in the character and destiny of our moral and immortal nature, it is all involved in this transition; and that which is next in importance and in interest to it, is our knowledge or assurance of the fact. It shall now, therefore, be my object to apply the doctrine of the text to the decision of this interesting point.

It is evident, from the text, that our spiritual state is among these things which it is possible, and therefore proper and desirable, to ascertain. As expressive of his own experience, and that of other Christians, the apostle says, "We know that we have passed from death unto life." And this knowledge was not derived from any peculiar source, which, though accessible in primitive times, had since been closed against us, but simply from the influence and operation of a certain affection in their own bosoms, of which the workings are at all times alike distinct and determinate, and which, by whomsoever cherished, must warrant the same confidence respecting their spiritual condition. "We know this," says the apostle, "because we love the brethren."

I. This love of the brethren is specifically distinct from that general good nature, or kindly disposition, which survives the fall, and discovers itself in many amiable and attractive forms in many who remain the children of disobedience. This susceptibility of nature may perhaps be termed the constitutional element of Christian love, so that, even under the power of divine grace, those in whom it is naturally deficient seldom become eminent for the strength, or warmth, or activity, of their brotherly affection. Yet it is only as receiving this specific direction, and as called forth and sustained by considerations peculiar to the character and circumstances of those who are its objects, that it forms an evidence of the spiritual life. It is *love to the brethren*, to the genuine disciples of the Lord Jesus. It is not indeed to be supposed, that Christians monopolize all the affections of their fellow-Christians. The love which the Gospel enjoins, is like that of our heavenly Father, a universal love, and goes forth in benevolent regard to thousands who have no more special claim to it than the participation of a common nature, and a consequent capacity for the Christian's character and the Christian's destiny; and that man who would contract the sphere of his affections so as to confine his love exclusively to the



brethren, ought to suspect that he is more the subject of mere party than of truly Christian feeling. Still, while Christianity requires and promotes a universal philanthropy, there is among Christians a family affection, which is known only within the family circle, and among the members of the household of God. This is to a great extent independent of the common relations of human life, and is awakened and sustained by considerations of a directly Christian character. It regards men as brethren, not by natural but by spiritual bonds. It contemplates them as related to God in Christ as their reconciled Father, and to Jesus the Son of God as their elder brother. It discerns in them the features of their Father's image, and the heirs of his heavenly inheritance. As thus divinely related and endowed and honoured—as redeemed by the same blood, and beloved by the same God, and partaking of the same spirit, and conformed to the same image, and cherishing the same hopes, it may be well understood that Christians should feel drawn to each other by the warmest, and purest, and fullest sympathy, and should form and maintain with one another the most endeared and delightful friendships. The power of this family affection was beautifully exemplified in primitive times. The multitudes of them that believed, it is said, were of one heart and of one soul. So amiable was the spectacle of Christian unity, that even the heathen exclaimed, "Behold these Christians, how they love one another!"

II. It was as the subject of a love thus grounded and thus exercised, that the apostle inferred, in regard to himself and others, the fact of their transition from death to life; and I proceed to shew, that this affection will infallibly justify the same conclusion in behalf of all in whom it is cherished. It is not by any means a natural inmate of the human bosom. The brethren may, indeed, generally share in that natural affection which lives still in the breast of fallen man. Standing related to others by the various endearing bonds of social and domestic life, possessing, as will be granted, an average portion of what is amiable in the dispositions, and estimable in the virtues of human character, they can hardly fail to command, in some measure, the love, and esteem, and gratitude of such as are thus connected with them, and who witness their virtues or experience their beneficence. A parent, a child, a husband, a wife, who is a Christian, may be very dear to the unrenewed heart, solely on the ground of natural kindred, or of that moral excellence, or that social usefulness, by which Christians often are, and ought always to be, distinguished. But as united to the Saviour, as loving him in their hearts, as walking in his steps, as living to his honour and destined to his salvation, they are not only not loved and delighted in, but are, on these very grounds, wont to be regarded with a diminished complacency and kindness. Nay, often for this cause love is changed into hatred, and malice, and all uncharitableness. That he who is born after the flesh should persecute him who is born after the Spirit, is demonstrable from

the immutable principles of our moral nature. The natural man does not discern the reality, and cannot therefore appreciate the worth of those spiritual relations which subsist between Christians and their God and Saviour. When, therefore, he feels his sinfulness reproved by their sanctity, or his pleasure, or interest, or ambition marred or thwarted by their unbending adherence to truth, or integrity, or purity, it cannot fail that his antipathy and dislike shall be awakened against them. How affectingly was the full operation of these principles displayed at an early period of human history! "Cain was of that wicked one, and slew his brother; and wherefore slew he him? because his own works were evil and his brother's righteous." How familiarly, alas! has the same scene been repeated between those "who are born after the flesh and those who are born after the Spirit." It may be true, that much of the dislike with which Christians are often regarded, and much of the enmity they have met with from the world, is to be imputed to their own indiscretions or misconduct. But these will not account for the fact; and that a deep and rooted enmity there exists in the world against them, is, on other grounds, conclusively demonstrated by the treatment which the Saviour himself met with when he tabernacled among men. He, to whose nature no imperfection adhered, on whose conduct no indiscretion was chargeable, whose heart was love, whose life was purity, whose walk was beneficence, whose whole character was the living impersonation of perfection and beauty, was, notwithstanding, made, as you know, the butt of contradiction, the mark for slander, and reproach, and deadly hatred. Now, his experience in this respect, he hath held forth as the natural fruit of man's selfish and corrupt assertions, and therefore a specimen of that treatment which his disciples must look for at the hands of men. "Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Since then such is the natural state of man's affections toward the Christian brotherhood, it is evident that they in whose hearts this enmity is slain and changed into love,—to whom the piety, and purity, and spirituality which once revolted them, is become a positive and powerful attraction, who cherish a high esteem for their character, a warm sympathy in their feelings, a decided preference of their society, a peculiar desire and envy of their privileges and their prospects, have undergone a great and important change in the spirit of the mind. They have been taught to realize and appreciate those spiritual relations which only the eye of faith can perceive, that holy character which only a sanctified heart can love, those eternal blessings which only the heaven-born creature will ever aspire after. Such affection is baptised by the Holy Ghost. Such love, it is said, is of God. Those whose hearts have been thus puri-

fied into an unfeigned love of the brethren, have been thus purified not by the power of nature, but by the grace of the Spirit. How strikingly was this fruit of the Spirit produced in those who are described in Scripture as passing suddenly from death unto life! See it in Paul. While yet dead in sin, "he breathed out threatenings and slaughter against the saints;" and no sooner is he made spiritually alive, than he seems prepared to do and endure all things for their sakes. See it in the savage jailor of Philippi. With all good will, as it appears, he had done the evil work of his masters against the apostles of the Lord Jesus, yet, ere the night of his conversion is over, you see him with all tenderness washing the wounds which his own hand had cruelly the day before inflicted. Indeed, the effect is without exception. There are, alas! many mournful defects in its prevalence. Through ignorance, or misconception, or defective love, division and variance, strife and enmity, exist even among those whom Christ is not ashamed to own as brethren. But, in spite of these partial disagreements, every Christian who discovers the Christianity of others, feels towards them a peculiar regard; and in proportion as this affection is more decided and ardent, more impartial and prevailing in the bosom, it affords an evidence more decisive and satisfactory of his having undergone the great transition from death unto life.

Now, how does this truth bear upon the decision of your spiritual state? Do your hearts bear witness that ye love the brethren? I do not ask whether you number any such among your endeared kindred or friends, for it may be assumed, that on the grounds of natural relationship, or personal kindness, or social usefulness, many of them must be the objects of your good-will, or gratitude and esteem. But do you love them as Christians?—is your affection founded on their special relation to Christ, or their likeness to him? If any among you are strangers to the power of any such affection—if, instead, you are conscious of an opposite state of feeling—if the spiritual relations of those who are Christ's, and the peculiarities of spirit and conduct which these create and require, form so many abatements of the love and esteem in which they are held by you—if your feelings in regard to this or that other subject of divine grace, would be thus expressed if put in words—"I could admire his talents, and could delight in his dispositions, but his sanctity restrains and fetters—his spirituality offends and repels me"—if you make Christian character no desideratum, and feel the possession of it no attraction—if your sympathies with men are weakened or destroyed, in proportion as they display a more perfect conformity to the will, a more entire devotion to the cause of Christ—if, in fact, under the practical power of these affections, you form your connections and friendships among those who profess and exhibit no regard to the Saviour—then, although you should give no extreme manifestations of dislike and enmity, there is in all this more than enough to evince the absence of this

brotherly love from your bosom. And what, then, must be concluded respecting your spiritual state? Whatever you may suppose or profess, it is evident that the life you have is not *that* life which Christ came to give unto the world. Of that life, love to the brethren forms the characteristic affection, and he that loveth him that begeth, loveth him also that is begotten of him. Of the partakers of that life love is the great duty, and forms a leading privilege; and if this privilege is renounced, if this law is disobeyed, if this leading Christian characteristic is awanting, it is impossible to admit this persuasion, that the transition has been made from death unto life—nay, the apostle awfully decides the point, saying, "Whoso loveth not his brother abideth in death!" And is any man, who is conscious of being still without love to the brethren, satisfied to abide in this state of death, and to refuse and forfeit the gift of God, which is eternal life, by Jesus Christ our Lord? If not, let him now awake to a sense of the necessity of his being changed in the whole spirit of his mind—of his heart being purified into an unfeigned and fervent love of the brethren—for unless love take the place of hatred, and esteem the place of contempt, and sympathy the place of aversion, in regard to the children of God, and the heirs of his spiritual family, he cannot possibly have part with them in their holy and blessed inheritance.

But are you conscious, on the other hand, that you love the brethren? that you love them not only as wise and learned, or because they love you, or are related to you, but because they are beloved of God, and bear upon them the Saviour's image, and can sympathise most warmly with all that concerns his people or his cause—that your love to them is in some measure proportioned to their religious attainments, and that your delight is in the saints as in the excellent of the earth,—that you love *all* the godly—that neither restrained by pride, nor confined by selfishness, nor overcome by evil—you love all, how humble soever in condition—how remote soever in relation—yea, how opposed soever by party feeling, or even by personal offence, in whom are visible the marks of Christian brotherhood? Then, beloved brethren, blessed are ye. To ascertain your spiritual state and your eternal prospects, you do not require to have the book of God's secret decrees laid open, and read your names written there, as ordained unto life; for your love to the brethren, the want of which testifies, alas! of many, that they abide in death, is in your souls the fruit and evidence of your spiritual life—the germ and the earnest of the life everlasting.

#### SCRIPTURAL RESEARCHES.

No II.

SODOM AND GOMORRAH.

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THE cities of Sodom and Gomorrah, together with three others usually associated with them, are called in Scripture, "the Cities of the Plain;" and though Ni-

Neveh is the first city whose name is recorded in history, (Genesis, x. 11,) yet Sodom and Gomorrah had reached such maturity in wickedness as to draw down the visible judgments of Heaven, upwards of a thousand years before Jonah was sent to warn Nineveh of its impending destruction. This excessive depravity indicates the possession of ease, wealth, and luxury: national vices are checked by poverty; and a people struggling for existence usually display many hardy virtues: but ease and luxury soon undermine their energies, they become unable to defend the advantages which they have gained, and they fall an easy prey to an ambitious and enterprising enemy. This is so completely established by the history of the world, that we do not now stand in need of visible judgments to convince us that "sin is a destruction to any people."

We might have inferred, with certainty, that wealth and luxury were the cause of the enormous wickedness which distinguished these devoted cities. But it is needless to conjecture, where we have positive information in the Word of God. "This was the sin of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her daughters." Esek. xvi. 49. The first war ever recorded in history took place between the Cities of the Plain and some neighbouring powers, jealous of their wealth and prosperity. Each of these cities was so considerable as to have a king of its own, and five kings mustered their troops, in the vale of Siddim, against the four who assailed them.

In forming our ideas of these kings, we must compare them to the chiefs of those wandering tribes which still occupy the historical regions of the East, rather than to those who bear the name of kings in European countries. The title of *Melek*, or king, is still assumed by every petty chieftain of an Arabian tribe; and we can scarcely suppose that the kings, whose hostile encounter is recorded in the 14th chapter of Genesis, could be much more considerable. For it must be remembered that the world at that time was but thinly peopled: the events to which I allude took place little more than four hundred years after the flood, and the descendants of Noah could not, in that time, have multiplied into many powerful states. But the earliest population, after that terrible catastrophe, was undoubtedly settled in the regions in question, which possessed advantages then, which we shall look for in vain in modern times.

It is a matter of some curiosity to ascertain, if possible, how these cities became so populous and so powerful at such an early period. They could have no great extent of territory; they were bounded by the same barren mountains which now confine the Dead Sea, which occupies the place where they once stood, formerly a fertile and delightful plain, but now a barren waste of unblest and bitter waters. The whole of the space occupied by this sea may be about seventy-two miles in length and nineteen in breadth, which, however productive it may have been when a cultivated plain, afforded but little scope for the territories of five kings.

We receive no light from Scripture as to the resources of these wealthy and profligate cities; but we may conjecture, with a probability approaching almost to certainty, that their wealth arose from commerce. All the earliest nations derived their importance from the same cause. Egypt owed its early advancement in wealth and power to commerce: the Nile fertilized its scanty district, and connecting it with the Mediterranean, opened up an intercourse with the finest countries of Europe and Asia; whilst it was also connected with the latter by the Red Sea. Babylon and Nineveh, the one situated on the Euphrates, and the other on the Tigris, derived similar advantages from their position, and were the great *entrepôts* of commerce between the Eastern and Western worlds: and there is the highest

probability that it was commercial rivalry that brought the early potentates of these regions into collision with the Cities of the Plain.

The land of Shinar, of which Amraphel, head of the expedition against Sodom and Gomorrah, was king, comprehended Mesopotamia, and commanded, for a great extent, the course both of the Tigris and the Euphrates. Being a well-watered and fertile land, surrounded by vast sandy deserts, it formed the key of communication, in that direction, between the traffickers of the East and those of the West. I conjecture, then, that Amraphel, king of Shinar, jealous of the commercial prosperity of the Cities of the Plain, had joined the petty chiefs whose territories lay between his country and theirs, in a plundering expedition, to punish these cities on account of their interference with the chief source of his wealth and power, the merchandise of the East.

I am aware that the locality where these cities stood possesses no facilities, in modern times, which could enable them to enter into successful commercial competition with a city situated on the Tigris. The whole region is bleak and barren, and almost inaccessible: an entire change has taken place in the geographical features of the country: had it not been so, the Scripture account of the utter desolation of the district would not have been true. Let it be remembered, then, there was no sea where the "Salt Sea," or "Dead Sea" now is, at the time when the devoted cities were at the height of their power and profligacy. In the 14th chapter of Genesis, the sacred historian tells us that the confederated kings of Sodom and Gomorrah, &c., engaged their enemies in the "vale of Siddim," which, he adds, is "the Salt Sea." What, then, became of the Jordan, which now discharges itself into the "Salt Sea," or Sea of Sodom? All rivers run into some sea; and as the "Dead Sea," or "Salt Sea," did not then exist, the Jordan must have found another receptacle for its waters; and the only sea which, from the geographical features of the country, it could reach, is the Red Sea; a sea by which the richest productions of the East have, at all times, been introduced into the West, carrying along with them vice and profligacy.

But it may reasonably be supposed, that if the Jordan ever flowed in this direction, it must have left infallible traces of its course: the want of them, indeed, would not have invalidated the history, as they might have been obliterated by subsequent changes. It was natural, however, to suppose that such vestiges might exist; and it is rather wonderful that no attempt was ever made to ascertain the point. And yet the fact has been ascertained, within these few years, by a traveller, (Burkhardt,) who was in search of anything rather than a confirmation of Scripture history: in his progress, he came upon a remarkable tract, extending from the Elanitic Gulf, or Eastern branch of the Red Sea, where the Eziongebar of Scripture once stood, and reaching as far as the Dead Sea; which tract he hesitates not to pronounce the deserted channel of a river. That river could have been no other than the Jordan. Here, then, is a singular elucidation of one of the most extraordinary facts recorded in history, proving that the Jordan is now engulfed in a sea of bitter waters, where there was once a fertile plain, and a dense and thriving population, "according to the Scriptures." And even though Scripture had been silent on the subject, a geologist might have pronounced, from present appearances, that a receptacle has been formed for the river, by the excavation or submersion of an extensive district. We perceive, then, that the Cities of the Plain had a direct communication with the Red Sea by the river Jordan: it was impossible for them to overlook the advantages which this circumstance afforded in a commercial point of view, which were so apparent, that, even after the river had been arrested in its course,

Solomon built his mercantile navy at the place where it formerly discharged itself into the sea, as the most convenient point from which he might carry on his commercial enterprises. 1 Kings ix. 26.

Let us attend, then, to another incidental notice in Scripture respecting this district, which is in perfect conformity with all modern observations. All travellers agree that the waters of the Dead Sea are different from those of any other sea in the known world—specifically heavier—excessively bitter, and surcharged with *bitumen*, a sort of natural pitch produced in great quantities in several countries of the world: there is a lake of it in the island of Trinidad, so solid, that a man may walk across it; though it yields to his weight, and it would be dangerous to remain long in one place.—This account of the Dead Sea is precisely what might be expected from the narrative of the Sacred Historian. He tells us, that the Vale of Siddim, which is now the Salt Sea, was, at the time when the hostile armies engaged in it, “full of slime pits,” that is, pits of *bitumen*, the same substance which was used by the builders at Babel as a substitute for lime; for we are told that “they had brick for stone, and *slime* had they for mortar:” a fact confirmed by modern observation: for the large bricks excavated where Babylon once stood, and now common in most of our museums, bear evident marks of having been cemented by pitch.

Now, then, I think we may affirm that the mode in which the sinful cities were destroyed is peculiarly appropriate to these circumstances. We are not, indeed, to suppose, that He who holds all the agents of nature in his own hand is limited in his resources, and obliged to adopt one plan as more convenient than another. It is a great mistake to attempt to conciliate belief to a miracle, by endeavouring to bring it within the operation of natural causes; it is only a miracle when it is opposed to them. At the same time, when we find the Sacred Writer recording such minute particulars as that which has been mentioned, and which seems not at all essential to the history; and when we find that his account of the country agrees perfectly with modern observations, we are sure, at least, that he was well acquainted with the district; and we may infer, that in recording such apparently unimportant facts, God, in compassion to the unbelief of the human heart, was directing him to the selection of circumstances which might conciliate regard to the records of his Word, and teach mankind to apply to them as the only source of sound and saving knowledge.

Let us attend, then, to the way in which the sinful cities were destroyed. “The Lord rained upon Sodom and upon Gomorrah fire and brimstone from the Lord out of heaven: and he overthrew those cities.” Gen. xix. 24, 25. Now, the heathen authors mention the tradition that these cities had been destroyed by lightning from heaven. Tacitus, in the fifth book of his History, states, that the current report was, that flourishing cities had once stood where the Dead Sea now is, and that they had been destroyed by lightning. But the Sacred Historian gives a much more particular account; for he informs us, that the Lord destroyed not only the cities and the inhabitants, but “all the plain,” and all “which grew upon the ground.” Here was sweeping destruction; it was not enough that the sinful inhabitants should perish; the spot which had fostered such abominable wickedness was to bear for ever the mark of the blighting curse of heaven, and to be disqualified, for ever, from giving birth to any living thing. The fire and brimstone from heaven coming in contact with the inflammable materials with which the plain abounded, for it was full of *slime-pits*, or of collections and reservoirs of *pitch*, the plain itself was consumed to such an extent and depth, as to excavate a bed sufficiently capacious to receive, without overflowing, the ample stream of the Jordan, which was instantly converted into a salt, bitter and bitu-

minous lake, whose waters are hostile to the existence of every living thing.

Can the imagination form any idea of the scene which such a catastrophe must have exhibited? We have, indeed, the testimony of one eye-witness; but the impression made on his mind is stated in the simple unambitious style of Scripture narrative, more impressive, perhaps, because little is attempted. “Abraham gat up early in the morning to the place where he stood before the Lord; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, and lo! the smoke of the country went up as the smoke of a furnace.” And who can form a conception of such a furnace? A district of upwards of seventy miles in length, and nearly twenty in breadth, ignited by fire from heaven, which was fed by brimstone from above, and by *bitumen* from below; which the waters of Jordan, rushing into the midst of it, were as inadequate to quench as an ordinary shower would be to slake a volcano, presents an image to the mind which overwhelms its conceptions, and which, perhaps, can only be exceeded by the terrors of the last day, when God will rain upon the wicked “fire and brimstone and a horrible tempest.”—Psal. ii. 6.

I am aware that some German critics, whose humour is to explain away all miraculous agency in the government of the world, and to ascribe every thing extraordinary to accidental circumstances operating on natural causes, have adverted to the physical constitution of the district in question, and have alleged, that lightning, accidentally striking the bituminous soil, would ignite the place, and account for all the phenomena. This is the method which they take to explain away the divine authority of Scripture, without denying the facts. Many are deceived by this insidious reasoning, and would wish to be excused from believing any thing but what they can fully understand. This notion strikes at the foundation of all Religion, which depends on testimony, rather than on demonstration—on faith, rather than on knowledge.

But, without prosecuting this view any farther, I would observe, in regard to the opinion alluded to, that according to the usual operation of natural causes, it is extremely improbable. The Dead Sea, which occupies the space once possessed by the Cities of the Plain, is surrounded by lofty mountains, and it is very unlikely that a thunderbolt should pass over them to strike the plain. The thunder is generated on the mountains, and there it generally expends its fury; and perhaps it was never known to strike an extensive tract of country, surrounded by such a barrier as that which encompassed the Cities of the Plain.

But we have a surer argument than this to refute the theory of these sceptical refiners, viz., the *suddenness* of the destruction by which the cities and their inhabitants were overwhelmed; which could not have been effected by the mere ignition of the *bituminous* plain. “The sun was risen upon the earth when Lot entered into Zoar.” And “then the Lord rained upon Sodom and Gomorrah brimstone and fire.” The destruction was almost instantaneous; for that same morning, “Abraham gat up early,” and looking “toward all the land of the plain, the smoke went up as the smoke of a furnace.” By this account, then, the destruction was sudden and overwhelming; had it not been so, the victims would have escaped; but it could not have been so, had the plain been ignited by ordinary lightning. If it had been set on fire in one place, the inhabitants would have had time to fly from the danger; or if it had been set on fire in all parts at one and the same time, that would have been as great a miracle as the one which the expounders attempt to explain away.

I have only to observe, in conclusion, that the incredulity of these sceptics, in regard to miracles, in which they have too many followers, arises from the circum-

stance that miracles are not performed in modern times. And why? Because the greatest miracles ever displayed to the world were manifested to testify the divine origin of that dispensation which was to establish the reign of faith on earth; and that being accomplished, miracles were no longer necessary. Every doctrine essential to salvation was fully unfolded, and every one of them confirmed by the most unquestionable miracles. This was the highest and the last demonstration which God was to give of his mercy, his holiness, his justice; and his eternal providence; and men were henceforth to live under the power of his invisible and eternal kingdom.

All the previous dispensations of God furnished materials for the confirmation of these important truths; and as they had all a reference to the great plan of salvation through Christ, and to the sovereignty of his kingdom on earth, they all merged and determined in these events; and henceforth, till the second coming of the Saviour, men are to "walk by faith and not by sight." But that was not first which was spiritual; the world was under a visible administration, enforced by visible sanctions, for a period of four thousand years, after which the Saviour appeared on earth; and having accomplished the work which his Father had given him to do, he ascended into heaven, from which he had come down to the abodes of men; and he now carries on the government of the world by the agency of his Spirit on the hearts of his people, establishing them in the faith of his second coming, and in the hopes of a glorious resurrection. Without miracles we could have had no idea of God, as separate from his works; we might have recognised an insentient course of nature, and might have found that it was our interest to conform to it, but we could have had no notion of future responsibility, or of a God who took an interest in the moral conduct of his creatures. The mere recognition, then, of an object of worship, and of religious duties, however imperfect the notions on these subjects may have been, affords a strong presumption, if not a demonstration, that miracles have been performed; for it is not easy to perceive how men should otherwise have recognised the personality and moral attributes of the Supreme Ruler.

**SOME STRIKING PASSAGES IN  
THE LIFE OF JOHN CRAIG,  
COLLEAGUE OF JOHN KNOX.**

THE providential interpositions which sometimes occur in the lives of God's believing people, are well worthy of marked attention. As an illustration, therefore, of the fatherly care which God exercises towards his own children, we extract the following brief sketch from M'Crie's "Life of Knox."

"John Craig was born in 1512, and soon after lost his father in the battle of Flodden, which proved fatal to so many families in Scotland. After finishing his education at the University of St. Andrews, he went to England, and became tutor to the family of Lord Dacres; but war having broken out between England and Scotland, he returned to his native country, and entered into the order of Dominican friars. The Scottish clergy were at that time eager in making inquisition for Lutherans; and owing to the circumstance of his having been in England, or to his having dropped some expressions respecting religion which were deemed too free, Craig fell under the suspicion of heresy, and was thrown into prison. The accusation was found to be groundless, and he was set at liberty. But although still attached to the Roman Catholic religion, the ignorance and bigotry of the clergy gave him such a disgust at his native country, that he left it in 1537, and, after remaining a short time in England, went to France,

and from that to Italy. At the recommendation of the celebrated Cardinal Pole, he was admitted among the Dominicans in the city of Bologna, and was soon raised to an honourable employment in that body. In the library of the Inquisition, which was attached to the monastery, he found a copy of Calvin's Institutions. Being fond of books, he determined to read that work; and the consequence was, that he became a thorough convert to the Reformed opinions. In the warmth of his first impressions, he could not refrain from imparting his change of sentiments to his associates, and must soon have fallen a sacrifice to the vigilant guardians of the faith, had not the friendship of a father in the monastery saved him. The old man, who was a native of Scotland, represented the danger to which he exposed himself, by avowing such tenets in that place, and advised him, if he was fixed in his views, to retire immediately to some Protestant country. With this prudent advice he complied so far as to procure his discharge from the monastery.

"At an early period of the Christian era, there were converts to the Gospel in 'Caesar's household;' and in the sixteenth century, the light of Reformation penetrated into Italy, and even into the territories of the Roman Pontiff. On leaving the monastery of Bologna, Craig entered as tutor into the family of a neighbouring nobleman, who had embraced Protestant principles; but he had not resided long in it, when, along with his host, he was delated for heresy, seized by the familiars of the Inquisition, and carried to Rome. After being confined nine months in a noisome dungeon, he was brought to trial, and condemned to be burnt, along with some others, on the 20th of August 1559. On the evening previous to the day appointed for their execution, the reigning Pontiff, Paul IV., died; and, according to an accustomed practice on such occasions, the prisons in Rome were all thrown open. While those who were confined for debt and other civil offences were liberated, heretics, after being allowed to go without the walls of their prison, were conveyed back to their cells. A tumult, however, having been raised that night in the city, Craig and his companions effected their escape, and took refuge in a house at a small distance from Rome. They had not been long there when they were followed by a company of soldiers, sent to apprehend them. On entering the house, the captain looked Craig eagerly in the face, and taking him aside, asked, if he recollected of once relieving a poor wounded soldier in the vicinity of Bologna. Craig was in too great confusion to remember the circumstance. 'But I remember it,' replied the captain, 'and I am the man whom you relieved, and Providence has now put it in my power to return the kindness which you shewed to a distressed stranger. You are at liberty; your companions I must take along with me, but, for your sake, shall shew them every favour in my power.' He then gave him what money he had upon him, with directions how to make his escape.

"We are not yet done with the wonderful incidents in the life of Craig. 'Another accident,' says Archbishop Spotswood, 'befell him, which I should scarcely relate, so incredible it seemeth, if to many of good place he himself had not often repeated it as a singular testimony of God's care of him.' In the course of his journey through Italy, while he avoided the public roads, and took a circuitous route to escape from pursuit, the money which he had received from the grateful soldier failed him. Having laid himself down by the side of a wood to ruminate on his condition, he perceived a dog approaching him with a purse in its teeth. It occurred to him that it had been sent by some evil-disposed person who was concealed in the wood, and wished to pick a quarrel with him. He therefore endeavoured to drive it away, but the animal continuing to *lawn* upon him, he at last took the purse, and found

in it a sum of money which enabled him to prosecute his journey. Having reached Vienna, and announced himself a Dominican, he was employed to preach before the Archduke of Austria, who afterwards wore the imperial crown, under the title of Maximilian II. That discerning prince, who was not unfriendly to a religious reform, was so much pleased with the sermon, that he was desirous of retaining Craig; but the new Pope, Pius IV., having heard of his reception at the Austrian capital, applied to have him sent back to Rome as a condemned heretic; upon which the archduke dismissed him with a safe conduct. When he arrived in England in 1560, and was informed of the establishment of the reformed religion in his native country, he immediately repaired to Scotland, and was admitted to the ministry. Having in a great measure forgotten his native language during an absence of twenty-four years, he preached for a short time in Latin to some of the learned in Magdalene Chapel. He was afterwards appointed minister of the parish of Canongate, where he had not officiated long, till he was elected colleague to Knox."

#### CHRISTIAN TREASURY.

*The Wonders of Prayer.*—Abraham's servant prays—Rebekah appears. Jacob wrestles and prays—the angel is conquered, and Esau's mind is wonderfully turned from the revengeful purpose he had harboured for twenty years. Moses cries to God—the sea is divided. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahithophel hangs himself. Asa prays—a victory is gained. Jehoshaphat prays—God turns away his foes. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve hours. Daniel prays—the dream is revealed. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Eara prays at Ahara—God answers. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—a drought of three years succeeds. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back. The Church prays ardently—Peter is delivered by an angel. Paul and Silas prayed and sang praises—the doors of the prison were opened, and every man's bands were loosed. Prayer has a thousand commands and promises. Prayer has a thousand examples of rich success. Prayer has divided seas, rolled up flowing rivers, made stony rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his giant's race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven, conquered Christ himself, the mighty God. Prayer has bridled and chained the raging passions of men, has routed and destroyed vast armies of proud, daring, and blustering atheists; witness 185,000 dead in a single night. Prayer has fetched one man from the bottom of the sea, and carried another man in a chariot of fire to heaven. Prayer has shut heaven for three years, and then opened it.

1. *Motives to Prayer, addressed to Fear.*—A prayerless soul, is a graceless soul—and a graceless soul is in danger of hell-fire sixty times in every minute. The question is put every second, Whether the sinner shall live here, or in hell-fire, with those who are eternally lost? A prayerless soul has no refuge in disgrace, poverty, danger, sickness, pain, or death,—no guard against sin, lust, drunkenness, or any of the snares of the Devil.

2. *Motives to Prayer, addressed to Hope.*—Prayer

produces habitual seriousness of spirit, and ability to govern our thoughts and passions: this ability is *real* virtue, *true* virtue, *beautiful* virtue. Prayer is admirably adapted to exercise and improve all the vital graces of the heart, on which the honour of religion and the happiness of the soul depend. Such graces are love to God—gratitude for all his rich and tender mercies—trust in the providence of God under all trials, troubles, afflictions, losses, crosses, and changes of the present life—contentment with our lot—hope in the righteousness of Christ—expectation and desire of mercy—heavenly mindedness—joy in God—love to all his dear people. Prayer kills covetousness, quenches lust, cures envy, cools malice, disarms revenge, roots up pride and Atheism. Prayer will surely engage us to the vigorous use of all proper means to attain our desires—prayer allows of no neglect of means; prayer *without* the means is impudent presumption, as using the means without prayer is detestable Atheism.

3. *Motives to Prayer, addressed to Gratitude.*—God has heard thy prayers formerly.

4. *Motives to Prayer, addressed to our deepest and dearest interest.*—Prayer will promote and increase godly repentance. Prayer will help us to give more keen and distinct apprehensions of the presence, perfections, and providence of God. Prayer will enable us to combine all providences, and make them subservient to, and conspire in, our temporal deliverance, supplies victories over all sad troubles and trials. Prayer binds down providences to our best desires. Prayer will inspire and increase a constant and lively sense of our dependence on God and on Jesus, his eternal Son; dependence on him in the constitution and order of nature—in the order and wise settlements of grace.

5. *Motives to Prayer, addressed to Ambition.*—Have you a desire to conquer devils—men bad, men good, angels, and Christ our God himself? Have you a desire to conquer all providences, yea the world itself?

6. *Motives to Prayer, addressed to Glory and Pleasure.*—Glory is a strong vivid mixture of joy in a vast and durable good, and most ardent and high-spirited self-love. What a glory to be connected with all the infinite good in Christ—to love ourselves in him, and by joy in him increase our ardent self-love!—RYLAND.

*Baptism.*—The early Christian writers have told us, that in the first ages of the Gospel, the person to be baptized put off his old clothes before he went into the water, and put on new or clean raiment when he came out of it, to signify, that he had put off his old corrupt nature, and his former bad principles and practices, and had become a new man. Have I put off the old man, which is corrupt according to the deceitful lusts? am I renewed in the spirit of my mind, and have I put on "the new man, which after God is created in righteousness and in true holiness?" I lament that there is so little of the spirit and of the virtues of Christ about me; but may I with increasing assiduity labour to put on more of his sincerity, in whose mouth there was no guile; of his piety, whose meat it was to do his Father's will; of his purity, who was holy, harmless, undefiled, and separate from sinners; of his meekness, who replied to curses by intercession; of his charity, who blessed whomever he went; of his superiority to the world, on whom the offer of all its kingdoms had no power; of his self-denial, who emptied himself that he might enrich us by his poverty; of his gentleness, who gathers the lambs with his arms, and carries them in his bosom, and softly leads those that are with young; of his zeal, who lived to the Lord as none ever did; of his long-suffering, who bore all things; and of his humility, who could stoop to the cross and to the grave. O when will the time come when I shall have put on Christ so completely, that to God looking on me there shall appear nothing but Christ, when he shall discern

his image in my character, and his law in my heart; and when the great Redeemer shall be glorified in his saints, and admired in all them that believe! What a glorious object of pursuit; and blessed be God, however difficult, it is attainable through the power of that grace which can beautify the meek with salvation; so that, though they have lien among the pots, they shall appear as doves, whose wings are covered with silver, and their feathers with yellow gold. Too long have I borne the image of the earthly Adam, nay, of the Evil One, but from henceforth, for time and eternity, let me bear his image who is the Holy One and the Just, for His likeness is the perfection of beauty and felicity.—**BENFRAGE.**

*Walk with God.*—To walk with God is a word so high, that I should have feared the guilt of arrogance in using it, if I had not found it in the Holy Scriptures. It is a word that importeth so high and holy a frame of soul and expresseth such high and holy actions, that the naming of it striketh my heart with reverence, as if I had heard the voice to Moses; "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Methinks he that shall say to me, "come see a man that walks with God," doth call me to see one that is next unto an angel or glorified soul. O happy man that walks with God, though neglected and contemned by all about him. What blessed sights doth he daily see! What ravishing tidings, what pleasant melody doth he daily hear, unless it be in his sorrows or sickness! What delectable food doth he daily taste! He seeth by faith the God, the glory which the blessed spirits see at hand by nearest intuition! He seeth that in a glass and darkly, which they behold with open face! He seeth the glorious majesty of his Creator, the Eternal King, the cause of causes; the composer, upholder, preserver, and governor of all the worlds. He beholdeth the wonderful methods of his providence, and what he cannot reach to see he admireth, and waiteth for the time when that also shall be open to his views. He seeth by faith the world of spirits, the hosts that attend the throne of God; their perfect righteousness, their full devotedness to God, their ardent love, their flaming zeal, their ready and cheerful obedience, their dignity and shining glory. He heareth by faith the heavenly concert, the high and harmonious songs of praise, the joyful triumphs of crowned saints, the sweet commemoration of the things that were done and suffered on earth, with the praises of him who redeemed them by his blood, and made them kings and priests unto God. And in the beholding of this celestial glory, some beams do penetrate his breast, and so irradiate his longing soul that he is changed thereby into the same image, from glory to glory; the spirit of glory and of God doth rest upon him. And what an excellent holy frame doth this converse with God possess his soul with! How reverently doth he think of him! What life is there in every name and attribute of God which he beareth and thinketh on! The mention of his power, his wisdom, his goodness, his love, his holiness, his truth; how powerful and pleasant are they to him! While to those that know him but by the ear, these are but like common names and notions.—**BAXTER.**

*The Joy of Heaven.*—Most beloved brethren, we must consider and bear in mind that we have renounced the world, and live here, meanwhile, as guests and foreigners. Let us embrace that day which assigns to each his proper home—who that dwells from home would not hasten to return to his country? Our native country we reckon heaven. There an innumerable company of beloved ones expects us; a goodly band of parents, brothers, sons, longs for us,—already secure of their own immortality, and now anxious for our salvation. What mutual joy to them and us in beholding and embracing each other! What the pleasures of these

heavenly kingdoms, with no fear of death, but with the possession of eternal life! What consummate and endless felicity! There the glorious band of apostles; there the crowd of exulting prophets; there the innumerable army of martyrs, crowned for their victory in conflict and suffering; there triumphant virgins; the compassionate rewarded who laboured in works of benevolence to the poor, who, keeping their Master's precepts, have transferred their earthly inheritance to the heavenly treasure-house. To these, most beloved brethren, with eager desire we hasten. Let our Master, Christ, see the resolution of our mind and faith, who will confer larger rewards of his glory upon them who after him have had larger desires.—**CYPRIAN.**

*The Christian Warfare.*—Our battle is to be called before your tribunals; there we contend for the truth at the peril of our lives. What you contend for is victory. The object of our victory is the glory of pleasing God, and the spoil eternal life. A Mutius, an Empedocles, a Regulus, devotes themselves to death, and you exclaim, what bravery, what energy of soul! O, glory, allowed because it has a human object, therefore its daring is not thought wasted, nor its confidence deserts in despising death and pain, and it is permitted to suffer for country, for empire, for friendship, but not for God!—**TERTULLIAN.**

*Love the Truth, and Peace.*—Truth is here put the first in order—then peace, for there can be no solid or abiding peace that is not based on truth. What health is to the body—what calmness is to the sea—what serenity is to the day—such is peace to the mind, arising from the fit and orderly disposing of things according to truth. If one must be dispensed with, it is peace—for better truth without external peace, than peace without saving truth. That peace is far too dear bought that costs us the loss of truth,—I mean necessary and fundamental truth. Let them then go together; truth as the root—peace as the fruit; truth as the light—peace as the heat; truth as the foundation—peace as the structure. It is like the smile upon a beautiful face when peace flourisheth with truth. "Have salt in yourselves," said Christ, "and have peace one with another." But some men love neither truth nor peace, they are full of error, and fond of disension. Some love truth, but not peace; they are zealous but instead of being humble and meek, they are violent and bitter. Some love peace, but not truth, indolent and indifferent what encroachments are made on truth, if they may live at their ease. Many again seem to love both, but it is only for the selfish ends they gain by them, not on account of the things themselves, as some other ends combined with them. Others love what they think truth, but it is only their early prejudices, which they are never careful to revise. Some likewise say that they love truth, but it is not universally, such as when it crosses their credit, their plans, or their pleasures. The eye, to see objects clearly, must be pure and clear. It is a sound stomach that relishes substantial food. So also, the mind must be in health, to chuse and love wholesome truth and sound doctrine. And it must be carefully sought after, and separated from error. For truth lies deep, and there is much rubbish and loose earth to be cleared away, ere we come to the clear stream of truth. Wherefore, let us show our regard for the truth, by searching for it diligently—by maintaining it firmly and fearlessly—by following and obeying it implicitly—by striving to impart its blessings to others—and by praying earnestly for its progress and success.—**Old Author.**

*The Value of Time.*—The learned Salmasius said, when on his death-bed, "Oh, I have lost a world of time! If one year more was to be added to my life, it should be spent in reading David's Psalms and Paul's Epistles."

## SACRED POETRY.

FROM THE GERMAN OF NOVALIS.

WHAT had I been without thine aid?  
 Without Thee now, what should I be?  
 A mark to Fear and anguish made,  
 And not a friend to pity me!  
 No joy, or hope, on earth I had,  
 The future was a dark abyss,  
 And when my wounded heart was sad,  
 Who heard, who cared for my distress?  
 Within my breast fierce passion preyed,  
 Each day was dark as midnight deep,  
 Sadly along life's path I strayed,  
 Alas! I only lived to weep.  
 No peace amid thy toils was given,  
 Grief and despair sat at my hearth;  
 O who, without a friend in heaven,  
 Could bear to live on this cold earth!  
 But when the Saviour I beheld,  
 And knew my hope in him was sure,  
 A heavenly radiance quick dispelled  
 The gloom, and gilded the obscure.  
 'Twas he who taught me what is man;  
 His glorious destiny revealed;  
 And then my frozen heart began  
 A gush of heavenly joys to yield.  
 Go forth, my brethren, far and wide,  
 Invite the sinful wanderers in;  
 Stretch out your hands, their footsteps guide  
 To this retreat from grief and sin.  
 'Tis heaven here with us on earth;  
 By faith we know our Saviour near;  
 And all who share the second birth,  
 Shall also feel his presence dear.  
 Once did a fiend our souls affright,  
 Close to our hearts remorseless clung,  
 As on we toiled in sin's dark night,  
 Alike by joy and sorrow stung:  
 Each word, each work, a crime appeared,  
 Weak wretched man, Jehovah's foe;  
 We thought a voice from heaven we heard,  
 And ah! it spoke of death and woe.  
 The Saviour came—the Son of Man,  
 A conqueror girt with love and might;  
 We saw, and in our breasts began  
 To burn a new and living light.  
 We saw heaven's silver portals ope,  
 Knew the dear land, our Sire's abode,—  
 Forth burst exulting faith and hope,  
 And told us we were sons of God.

Hoddam.

R. M.

## THE MORNING STAR.

BRIGHT eye of heaven, why are thy trembling rays,  
 Thus bent on earth, in silent saddening gaze?  
 What, is there here, that can so charm thy sight,  
 And keep thee watchful, thro' the slumbering night?  
 Are there not scenes beyond thee, far, which glow  
 With glories, never known to shine below?  
 And didst thou not in thy creation's morn,  
 Sing with the sons of God, o'er worlds new born?  
 Yet, thou mayst weep, fair star, at sight of earth,  
 Where woe hath heritage and sin had birth;  
 Mourn o'er thy sister sphere, man's dark abode,  
 Bedim'd by sin, a world without its God;  
 Yet, thou shalt sing again, thou shalt be told,  
 That God hath brought his stray'd one to the fold.

Pennycook.

W. S. M.

## MISCELLANEOUS.

*Practical Effect of the Gospel.*—Mr Campbell, of Kingsland, relates, that in one of his journeys in Southern Africa, he on a certain occasion entered into conversation with a young Hottentot, who was lying almost

naked on the ground, and basking in the sun. As he was a stout young man, Mr Campbell asked him, "if he had nothing to do?" He said, "No!"—"Cannot you dig?" said Mr Campbell—"Here is a spade."—"No," said he—"it would hurt me."—"But try," continued Mr Campbell, turning up one or two spadefuls of earth himself. The young man tried, but after one or two attempts, threw the spade away—saying, "It broke his back." Farther reasoning was fruitless. Mr Campbell left him. Here was civilization attempted in the plan of the mere moralist, and such was its result. But when Mr Campbell returned to Africa, he saw this young man again. The Gospel had been generally embraced in the vicinity; and the grace of God had reached his heart also. And was he lolling, half-naked, on the ground? No, he was clothed, and in his right mind. And how was he occupied? He was employed as writing-master in an academy of young Hottentots; and when Mr Campbell approached him, he was in the act of mending a pen, which had been handed to him for that purpose by one of his scholars. He cut it with a composure and an address, which, had Mr Campbell witnessed them in this country, would have occasioned no surprise, but which, under the circumstances of the case, completely overcame him. The act was a simple one; but simple as it was, it betokened a high degree of civilization, and one which could not, in so short a time, have been produced through any other medium than that of Christianity.

*The Benefit of Early Piety.*—The learned and pious Beza, one of the great Reformers, who lived in the sixteenth century, when he was very old and saw his end approaching, often used to say, "I have lived long and have sinned long;" yet, among other things for which he thanked God in his last will and testament, the first and chief was, that at the age of sixteen years, he had taught him to love and to serve Him; and thus had he been prevented from committing many sins, and enduring many sorrows, which would otherwise have overtaken him and have made both his life and his death less happy.

*A Pithy Remark.*—"Madness frequently discovers itself merely by unnecessary deviation from the usual modes of the world. My poor friend, Smart, shewed the disturbance of his mind, by falling upon his knees and saying his prayers in the street, or in any other unusual place. Now although, rationally speaking, it is greater madness not to pray at all than to pray as Smart did; I am afraid there are so many who do not pray, that their understanding is not called in question."—Dr JOHNSON.

*The Bible a comfort in Trouble.*—A German and his wife had been for many years settled at Paris, as shoemakers; at length the husband was disabled by illness, and the wife became blind. A lady visited them, and was struck with the calmness with which they were enabled to endure their trials. She asked if they had a Bible, and they showed her the sacred volume, stating, that it had long been their only consolation.

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THE CHRISTIAN'S OBLIGATION TO LIVE  
SEPARATE FROM THE WORLD.

BY THE REV. JAMES LEWIS,

*Minister of St. John's Parish, Leith.*

No duty is more universally acknowledged, and none less understood, than the Christian duty of separation from the world. While the duty is admitted by all who profess to understand the Gospel, few have defined to themselves its requirements, or are furnished with fixed rules, by the prompt application of which, they may on all occasions practically determine whether they have been guilty of conformity to, or maintained separation, from the world. It may serve to give a distinct and practical shape to this Christian duty, to answer with some minuteness the question: *In what does conformity to the world consist?*

In reply to this question, we remark, first,—That the separation from the world enjoined upon Christians does not consist in their living out of the world. By a neglect of the spirit, and a too exact and literal adherence to the words of certain commands of Scripture, its authority has been sometimes pleaded to sanction, on the part of Christians, an entire abandonment of society, that, remote from human intercourse, they might nourish the spiritual life in secrecy and solitude, by meditation and prayer. Such a separation is incompatible, however, with the discharge of the active duties to which Christians are called; it is inconsistent with the nature which God has given to man; it would engender melancholy, not Religion; fanaticism, not Christianity; and would be no certain defence against those temptations which are dreaded in the world; for in the wilderness may Satan tempt, as he tempted our Lord, as well as in the populous city,—in the desert and the place of tombs may the evil spirit abide, and be so exceeding fierce that no man can bind it, as well as in the crowded haunts of society. By placing the Christian in society, God has, with sufficient clearness, pointed out his duty to be, not to go out of the world, but to live in it so as to live above it; and that it is the divine purpose that the world should be overcome by the Christian in

the world, not by fleeing from it into secrecy and solitude.

We remark, secondly, That as separation from the world does not consist in living out of the world, neither does it consist in assumed or affected difference of manners from the world.

Many are deceived into the belief of the purity and elevation of their Christianity, simply because they are not as other men. They deem themselves superior to the crowd, and sit in their imagination upon a hill apart, because they differ from it in certain manners or fashions they have assumed. How often have men identified Religion with moroseness and austerity, with a disfigured countenance and an unsocial melancholy! How often have they mistaken an aversion to, or the sudden relinquishment of, the usual innocent pursuits or recreations of society for the infallible marks of a heaven-born spirit! How often have they attributed the very extravagancies and singularities, and varying impulses of a weak and ill-regulated mind to the ardours and fervours of devotion! These, and similar errors, are currently adopted from mistaking singularity for separation from the world. They are errors into which especially young Christians fall, when, under the first impressions of the truth, they seek to break-asunder from all the ordinary occupations, engagements, and duties of social life; identifying the religious life with the life of the visionary, the recluse, or the contemplative, and consequently, testing their Christianity by their singularity, and deeming the evidences of their faith just the more distinct and unquestionable, by how much the more strange and peculiar they have become.

If separation from the world consists, then, neither in living out of the world, nor merely in differing from it, how shall we ascertain in what it does consist? It has been supposed, that this question would have been easily answered, and that weak and hesitating consciences would have obtained direction and assurance in duty, had Scripture specified the particular things in which Christians ought to distinguish themselves from the world; had it told them in what things they might resemble the world and go along with it, and from what things they must stand aloof, and touch not, and taste not, and handle not; had it

put a mark upon every object, and company, and place of resort, and written visibly upon them—of this object the Christian may partake, of that he cannot partake; here he may enter and join with the society, there he cannot enter; at this table he may sit, at that table he cannot sit and partake of its festivities; this proportion of his substance he may lawfully expend upon himself or his family, that proportion he must dedicate to the service of the Church, and to the advancement of the Redeemer's kingdom:—to many it has appeared that such an exact and minute specification of duty would have made plain the Christian's path, resolved a thousand perplexing questions, and enabled him promptly to decide when he was guilty of conformity to the world, or when he had observed the prescribed separation from it. Why Scripture has not so minutely legislated as to give a rule and precept for every step we should take in life, is sufficiently obvious. The multitude of such directions would have perplexed instead of making plain the path of the Christian. It would have converted the Bible from being a brief comprehensive summary of human duty, into a voluminous depository of moral and spiritual casuistry. Besides, if every act of the Christian's life had been made the subject of express law, Christian love would have wanted scope for its exercise, and occasion for proving its genuineness and warmth, it would have wanted both opportunities for its manifestation and means of testing its sincerity.

But while Scripture has not furnished so minute a directory as to many appears desirable, it has given what we conceive to be better. It supplies the Christian with certain great principles to instruct and enlighten his conscience, and which, if faithfully applied, will infallibly preserve him from guilty compliances and worldly conformity. Instead of perplexing the understanding, and oppressing the memory, by the infinite variety and minuteness of its directions, it has at once, by a few general principles, taken up the Christian to an eminence, from whence he may survey his path, and distinguish the road upon which he ought to travel, from all the cross-ways and by-paths of the world. These great principles may be reduced to three separate rules. The first is comprised in the following passages of Scripture:—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Ye are not your own, ye are bought with a price, even the precious blood of Christ." "I have espoused you to one husband, even to Christ." "None of us liveth to himself." "Seek not your own, but the things which are Jesus Christ's." These passages variously express the same rule. They establish a clear and easily applied principle of Christian conduct. The rule is, that before Christians engage in any action, adopt any plan of life, associate with any circle of society, resort to any company, they must inquire whether they can do so consistently with their obligation to ad-

vance the Redeemer's cause, or, at least, without injuring that cause, or compromising its interests. This is a rule sufficiently plain for every Christian to walk by, provided there be but fidelity, Christian sincerity, and honesty in its application. To observe it, it is not necessary that a man should entirely sequester himself from human society. It speaks to every Christian where it actually finds him in society, and tells him how in the crowd of the world, how, occupied as he necessarily is with its varied business and engagements, he may yet live as separate from it as if he lived on a mountain top, or in the centre of a desert. It assigns as the characteristic mark of the Christian, that he lives not to himself. The world *seeketh its own*,—this is its mark, its badge and its insignia. The Christian *seeketh the things which are Jesus Christ's*,—this is the badge and insignia of the Church. To every Christian there is committed, as a sacred deposit, the honour and the cause of his Lord. It is the jealous guardianship of this deposit that distinguishes him from the man of the world, as the presence of the ark distinguished the Israelites wherever they journeyed from the surrounding heathen.

With what heroic resolution would a company of ancient Jews, stationed as the guardians of the ark in the field of battle, have defended that sacred symbol of Jehovah's presence! Every sword would have been unsheathed for its protection, and not until the faithful band had given their lives for their trust, would that symbol of their national faith have been yielded to the foe. By a like jealous and affectionate guardianship of the deposit committed to him by his Lord,—by his not shrinking from the recognition and defence of his name, nor compromising the peculiarities of his Religion,—by his presenting that Religion, when necessary, in all its breadth and fulness of statement, and defending it from every aspersion or epithet of scorn or ridicule that might be cast upon it, will the Christian manifest his separation from the world. He is stationed around the ark in the field of battle,—the ark is the honour of his Lord,—the field of battle is the world. If from that station he suffer himself to be driven off, and resign his trust, he need be at no loss to know his character; it is written in his actions,—he is conformist to the world.

The second rule by which Christians may test their separation from the world is embodied in the following passages. "This is the will of God, even your sanctification." "Work out your own salvation with fear and trembling." "Ye are chosen, that ye may be blameless and without rebuke until the day of the coming of the Lord." When God implants the seed of a new spiritual life in the soul, he constitutes the believer a low-worker with himself, in cherishing and watering over the growth of this heavenly plant, defending it from the rude and chilling blasts of the wilderness, and fostering it into strength, until it effloresces and bears the lovely fruits of the

ness. The highest charge which the Christian has in reference to himself is the guardianship of his spiritual nature. To keep and dress the garden planted and watered by the Lord, and which is visited by his presence, this is the Christian's peculiar work. To this work all others must yield. The Christian must be holy; the spiritual life begun must advance, and whatever would obstruct its progress, whatever mode of life, whatever company or amusements would thwart its growth, must be removed out of the way. The Christian is a stone cut out of the quarry, to be shaped and polished for the sanctuary above; and every thing that would obstruct the operations of the Divine Architect, that would retard the moulding and finishing of the Christian's spirit for its place in the temple of God, frustrates the high end of the Christian's life.

If to these two rules of conduct we add a third, deduced from the following passages of Scripture, the Christian will then be provided with three distinct principles, the honest, sincere conscientious application of which will enable him at all times to test the Christian character of his actions, and to ascertain when he is guilty of conformity to the world, and when he avoids it.

"Take heed lest by any means your liberty become a stumbling-block to them that are weak." "Let us judge this, that no man put a stumbling-block, or an occasion to fall, in his brother's way." "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." "Let every one of us please his neighbour for good to edification." "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not." "Let no man seek his own, but every man another's." Nothing can be plainer than the rule embodied in these passages; it is this,—that those actions which a Christian, on consulting his own judgment, might consider proper and lawful, he is yet to abstain from, and thereby restrain his own liberty, if his example would be the means of staggering or overthrowing the faith of a brother. He must submit to have his freedom curbed, that others may not stumble at his conduct,—giving none offence, neither to Jew nor Gentile, nor to the Church of God. And by a just extension of the spirit of these passages, the rule directs us to deny ourselves in things lawful, not only lest we throw a stumbling-block before a brother in the Church, but lest an injurious impression of the Christian faith be given to the world; lest our conduct should contribute to keep the world ignorant of the infinite distance between itself and the Church, of the essential sinfulness and impurity of the one, and of the inherent beauty and glory of the other.

#### BIOGRAPHICAL SKETCH OF DR THOMAS BATEMAN.

There is no profession which has more generally been supposed to alienate the mind from Christianity than that of medicine; and it is much to be lamented that the character and conduct of too many medical practitioners show the supposition to be not altogether un-

founded. And yet the affecting scenes of distress with which the physician is habitually conversant might impress his mind, one would think, with the surpassing value of the consolations of the Gospel. But in a multitude of instances it is far otherwise. His familiarity with such scenes only steels his heart against the sacred impressions which might have been expected to arise in the bosom of one, whose chief employment it is to mitigate the pains, and relieve the distresses of the sick and the dying. When, however, instead of being merely the spectator, the physician himself becomes the sufferer, the effect is often strangely different. Even the sturdiest scepticism has been known, in many instances, to yield under severe trials and personal afflictions. This was remarkably the case with the eminent physician whose history we are about to sketch.

Dr Thomas Bateman was born at Whitby, in Yorkshire, on the 20th of April 1778. He was from infancy of a delicate constitution, remarkably silent and reserved in disposition, and though sufficiently persevering, he by no means exhibited in early life any striking indications of those high talents by which he was afterwards distinguished. At four years of age he was placed, as a day-scholar, under the care of the Rev. Thomas Watson, a dissenting minister of learning and abilities. With him young Bateman remained for seven years; and when eleven years old, he was taken to spend the summer in the country, with the view of recovering his health after an attack of measles. Here he unfortunately fell into habits of indolence, and was accustomed to spend the greater part of the day seated on the top of a gate near the house, without seeking either employment or amusement. His father, enraged at such conduct, one day remarked, "that boy will never be good for anything."

After his return from the country, Thomas was again sent to school at Thornton, a village twenty miles from Whitby. At this period his thirst for knowledge first began to be displayed, and as a relaxation from his ordinary studies, he directed his mind to music, drawing, and botany. His teacher was accustomed to observe that his most remarkable quality when a schoolboy was his sound and penetrating judgment.

At the age of fifteen he lost his father, who had for many years been a successful medical practitioner in Whitby. The young man, thus deprived of a judicious parent, found a counsellor and friend in Dr Beckwith, a distinguished physician at York. Guided by the advice of one so well qualified to direct him, Bateman determined on following the profession of his father. With this view he left Thornton, and returned to Whitby, where he spent three years in preparatory studies, after which he repaired to London to prosecute medicine, under the most eminent teachers of the science. At this time, an incident occurred which shows in a strong light his amiable attention and kindness to his only surviving parent. Before setting out for the metropolis, he asked his mother how often she would expect to receive a letter from him. She replied, "Once a fortnight;" and from that time through all the subsequent years of his absence, and in the midst of his most active engagements, he never in one instance exceeded the given period, even by a single day; the expected letter most frequently arriving two or three days within the time, closely filled with a minute detail of every thing which he thought would be interesting to his family in his studies and pursuits, and in the circumstances through which he was passing. As another instance of the conscientious spirit by which this amiable young man was actuated, we may mention the following fact:—"On going out from his lodgings to an evening party, he had told his landlady that he would be back at a particular hour. He was pressed, however, to stay longer, and the company being agreeable,

a friend on returning with him expressed some regret that he had not given way to the invitation, as he would have liked to remain. 'So should I too,' said Dr Bateman; 'but I had said that I would be at home at twelve o'clock, and I could not break my word, if it were to a chambermaid.'

Having completed his medical studies, young Bateman took the degree of doctor in medicine at Edinburgh, and returned to London, where he commenced business as a physician in the year 1801. As might have been anticipated, he speedily rose to eminence in his profession, and became possessed of a very laborious and extensive practice. For many years his varied employments, both in literature and medicine, called for almost overwhelming unintermitted exertion. At length his health began to fail in the year 1815, and although he still persevered, with frequent interruptions, in prosecuting his different avocations, he was evidently declining, until, in July 1819, he was taken ill on the road from London to Middleton, in Durham, whither he was proceeding for the benefit of the mineral waters of that place, and with difficulty reached Bishop Burton, a village near Beverley, in Yorkshire, the abode of a near relative. Hopes were entertained for some time by his relatives that it might be possible to remove him to Whitby, his native town; this, however, was at length given up as impracticable. The state of weakness to which Dr Bateman now felt himself reduced, led him to surrender all the official situations which he held in London in connection with different medical hospitals. It was but too evident, both to himself and all his relatives, that his professional life was at an end. Accustomed for many years to the most active exertion in the discharge of his multifarious duties, his spirit began to droop—now that he felt himself shut out from the business and pleasures of the world. As yet he knew no higher enjoyment than that which was afforded by the things of earth. He had never found the blessings and the consolations of Religion, because he had never sought them. There is no more melancholy spectacle, in fact, which could meet the eye, than that which the man presents who, amid severe sufferings and accumulated sorrows, is insensible to his true condition in the sight of God, as an "alien from the commonwealth of Israel, and a stranger to the covenant of promise."

Yet such was Dr Bateman up to that period of his history which we have now reached. He was far from God, and still in his sins. Now, however, he began to reflect upon subjects of greater moment than those which had hitherto engaged his attention. During the course of his medical studies he had acquired a leaning towards materialism, and a disbelief of the truth of Revelation. His employments and his associates, throughout the whole of his professional career, had strengthened instead of diminishing this sceptical spirit. And even for four years after his health had become delicate, the trials, painful and varied, to which he was subjected, including the almost total loss of sight, were unavailing to melt his obdurate heart. At length, however, in the gracious providence of God, the hour arrived,—that happy hour which was destined to realize the declaration of Scripture, "There is joy in the presence of the angels of God over one sinner that repenteth." It is interesting to trace the progress of this change in Dr Bateman's mind, showing as it does the power of the Spirit in calling him out of darkness into God's marvellous light. "It was on a Sabbath evening," says the friend who attended him during his sickness, "he first spoke to me on the subject of religion. He had been expressing to me his conviction that he could not live much longer, and complaining of the dreadful nervous sensations which continually harassed him; and then he added, 'but all these sufferings are a just punishment for my long scepticism, and

neglect of God and religion.' This led to a conversation, in the course of which he observed that medical men were very generally sceptical, and that the mischief arose from what he considered a natural tendency of some of their studies to lead to materialism. I replied, that the mischief appeared to me to originate rather in their neglect to examine into the evidences of the truth of the Bible, as an actual revelation from God; because, if a firm conviction of that were once established, the authority of the Scriptures must be paramount, and the tendency of all inferior studies, in opposition to their declarations, could have no weight. He said, he believed I was right, and that he had, in fact, been intending to examine fully into the subject, when the complaint in his eyes came on and shut him out from reading. Our conversation ended in his permitting me to read to him the first of Scott's 'Essays on some of the most Important Subjects in Religion,' which treats of 'The Divine Inspiration of the Scriptures.' He listened with intense earnestness, and, when it was concluded, exclaimed, 'This is demonstration! complete demonstration!' He then asked me to read to him the account given in the New Testament of the resurrection of our Saviour: which I did from all the four evangelists. I read also many other passages of Scripture, with some of which he was extremely struck; especially with that declaration, that 'the natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.'

"For two or three days he showed increasing interest in the subject of religion; and I read to him continually the Scriptures, and other books which seemed to me best calculated to give him the information he thirsted for. When I went into his room a few mornings after, he said, 'It is quite impossible to describe to you the change which has taken place in my mind: I feel as if a new world was opened to me, and all the interests and pursuits of this have faded into nothing in comparison with it. They seem so mean, and paltry, and insignificant, that my blindness in living so long immersed in them, and devoted to them, is quite inconceivable and astonishing to myself.' He often expressed, in the strongest terms, and with many tears, his deep repentance, and his abhorrence of himself for his former sinful life and rebellion against God; but he seemed to have from the first so clear a view of the all-sufficiency of the Saviour's atonement, and of the Christian scheme of salvation, as freed him at once from that distrust of forgiveness which is so apt to afflict persons on the first sight of their sins, and of the purity and holiness of Him 'with whom they have to do.' The self-abasing views which he entertained of himself necessarily enhanced his sense of the pardoning love and mercy of God in Christ Jesus, thus graciously extended to him; and which he felt so strongly, that he was filled with the liveliest emotions of gratitude and joy, and in this happy state continued for several days.

"He soon, however, experienced an afflicting reverse of feeling. One evening I left him to visit a near relative, at that time confined to her room in a precarious state of health; and his mother, who had been in attendance upon her, took my place at the bedside of her son. Dr Bateman told her that I had been reading to him various detached portions of Scripture, and that he now wished to hear the New Testament read regularly through from the beginning. She consequently began to read, and had proceeded as far as the tenth chapter of St. Matthew, when he suddenly exclaimed, that he could not believe in the miracles of the Saviour, and that therefore he must perish for ever. It needs scarcely be pointed out how much more properly this might be called temptation to unbelief, than unbelief itself. While the difficulty of believing was felt, the awful

consequences of not believing were fully admitted, that is, were firmly believed. This suggestion of his spiritual enemy threw him into a state of the most dreadful anguish, and I was immediately sent for to his bedside. On my arrival he had become a little more composed, but was still in great agitation, and was praying in agony 'to be saved, and not to be given up to this dreadful state of unbelief.' To comfort his mind, we said what we could from Scripture, and from the experience of other Christians; and he was a little relieved by hearing some passages from an Essay in the volume before mentioned, 'On the Warfare and Experience of Believers;' finding that his was not, as he had supposed, a case of new occurrence; but that the author of that work was already acquainted with its symptoms, and argued favourably of them as often accompanying the progress of religion in the soul,—still the idea that his death was fast approaching, and that there was no hope of his mind being convinced before it arrived, quite overwhelmed him. Feeling ourselves to be very inadequate guides and comforters in these afflicting circumstances, we gladly adopted the suggestion of a friend, that we should request a neighbouring clergyman, of piety and judgment, to visit him. Dr Bateman himself grasped eagerly at the proposal, and I wrote immediately to the clergyman in question; but he was from home, and was not expected to return for two or three weeks. A few days after this unwelcome intelligence, Dr Bateman told me he had no doubt this disappointment was for his good; and that it was better for him to be left to himself, as he did not think anything could have convinced him so fully of the efficacy of prayer, as the sensible relief which he experienced from it during those conflicts of doubt and unbelief with which his mind continued to be harassed. He added, that he now spent whole nights in prayer. He felt perfectly assured that his doubts were the suggestions of the great adversary of souls; and remarked, that they were vividly and manifestly darted, as it were, into his mind, instead of arising from his own reflections, or resulting from any train of reasoning; and the absurdity of them, in many instances, was so obvious, that his judgment detected it at once, though he still had not the power to drive them from the hold they took of his imagination, or to banish them, for the time, from his thoughts. These paroxysms of distress and conflict, which sometimes lasted many hours, he continued subject to for about a fortnight; but they gradually became less long and violent, and he experienced increasing relief from prayer during their continuance, till at length they subsided entirely, and left his mind satisfied on all those points which had before presented so many obstacles to his belief."

In the course of the summer which followed this blessed change in Dr Bateman's whole views and feelings, he gradually gained strength, so that in the beginning of winter he was able to remove to Whitby. Here, however, he relapsed into his former state of weakness and languor. His appetite forsook him, and he became more emaciated. But as the outward man decayed, the inward man waxed stronger and stronger every day. Though the natural reserve of his disposition prevented him from freely expressing his feelings, still, his faith and patience were strikingly conspicuous. He always spoke of his long bodily afflictions with the most devout thankfulness, as having been instrumental in bringing him to God; and he considered his total blindness as a special mercy, because, by excluding external objects, it had enabled him to devote his mind more entirely to spiritual and divine things. Up to his latest moments he maintained a firm reliance on that Saviour whom he had so long despised. His death-bed experience cannot be more vividly described, than in the language of the friend to whom we have already referred. "He bore his bodily afflictions with the most

exemplary patience, and even cheerfulness, and continually expressed his thankfulness, that they were not greater; sometimes saying, 'what a blessing it is to be allowed to slip gently and gradually out of life as I am doing!' He would not allow any one to speak of his sufferings, always saying, 'they did not deserve a stronger name than inconveniences.' He neither complained himself, nor would permit others to complain for him. Once, when the nurse who attended him said, 'Oh that cough! how troublesome it is!' he replied, 'Have a little patience, nurse; I shall soon be in a better world; and what a glorious change that will be!' Indeed, the joy of his mind seemed to have absorbed all sense of his physical sufferings. I once remarked to him, that he appeared to have experienced no intermission of these joyful feelings; and he answered, 'For some months past never, and never the smallest rising of any thing like impatience or complaint.' His mind, naturally active and ardent, retained all its powers in full vigour to the last moment of his life, and was never once clouded or debilitated even in the most depressing nervous languors. Indeed, after the whole current of his tastes and affections had been turned into a new channel, its ardour and activity rather increased than diminished, from the deep conviction which he felt of the superiority of his present views and pursuits to all that had hitherto engrossed him. During the last week of his life, especially, the strength and clearness of his intellect and of his spiritual perceptions were very remarkable; and on its being one day observed to him, that as his bodily powers decayed, those of his soul seemed to become more vigorous, he replied, 'They do, exactly in an inverse ratio: I have been very sensible of it.'

"He conversed with the greatest animation all the day, and almost all the night, preceding his death, principally on the joys of heaven, and the glorious change he was soon to experience; often exclaiming, 'What a happy hour will the hour of death be!' He dwelt much on the description of the New Jerusalem in the Revelation of St. John, and listened with great delight to several passages from Baxter's 'Saint's Rest,' and some of Watts's Hymns on the same subject. Once in the night he said to his mother, 'Surely you are not in tears! Mine is a case that calls for rejoicing, and not for sorrow. Only think what it will be to drop this poor, frail, perishing body, and go to the glories that are set before me!' Not more than an hour before his death, when he had been expressing his faith and hope in very animated terms, I remarked to him, how striking the uniformity of faith and of feeling expressed by believers in the same circumstances, at every distance of time and place! and spoke of it as an indisputable evidence that these graces are wrought in all by 'one and the self-same Spirit,' and as a proof of the truth of the Bible, the promises and descriptions of which are thus so strikingly fulfilled and exemplified. He entered into the argument with his accustomed energy, and assented to its truth with delight. It seemed remarkable, that though he had during his whole illness been very sensible of his increasing weakness, and had watched and marked accurately all its gradations, yet he spoke, in the last moments of his life, of going down stairs as usual (he had been carried up and down for several days,) and said 'it could not require more than a very few weeks now to wear him out;' not appearing to be at all aware that his end was so very near, till about half an hour before his death. Finding himself extremely languid, he took a little milk, and desired that air might be admitted into the room; and on being asked if he felt relieved at all, said 'Very little: I can hardly distinguish, indeed, whether this is languor or drowsiness which has come over me; but it is a very agreeable feeling.' Soon after, he said suddenly, 'I surely must be going now, my strength sinks so fast, I have almost

lost the power of moving my limbs; and on my making some observation on the glorious prospect before him, he added, 'Oh yes! I am GLAD to go, if it be the Lord's will!' He shut his eyes, and lay quite composed, and by and by said, 'What glory! the angels are waiting for me!'—then, after another short interval of quiet, added, 'Lord Jesus, receive my soul!' and to those who were about him, 'Farewell!' These were the last words he spoke: he gradually and gently sunk away, and in about ten minutes breathed his last, calmly and without a struggle, at nine in the morning of the 9th of April, the very day on which, twelve months before, his mind had first been awakened to the hopes and joys of the ever-blessed Gospel.

"What a contrast did his actual departure form with what I had reason to apprehend, when I watched over his couch in London, expecting that every moment would be his last; and when, with a hard indifference and insensibility, he talked only of going to his 'last sleep!' And how can I worthily acknowledge the goodness of Almighty God, who effected such a change in his state!"

It is proper to remark, in closing the biography of an individual circumstanced as Dr Bateman, that though, in the inscrutable providence of God, he was called in a manner at the eleventh hour, such instances of death-bed repentance are very rare indeed. It is impossible, no doubt, to limit the operations of God's Spirit, but in the ordinary arrangements of the divine plans, the sinner who has resisted the innumerable appeals made to his conscience during a long series of years is doomed to feel the awful reality and force of that declaration of the Bible, "My Spirit will not *always* strive with man, saith the Lord." He may, like Dr Bateman, be permitted to pass through the furnace of affliction, so as to come out of it seven times purified; but where is the man who can venture to say, that though in the days of health and prosperity he forget God, yet God will be pleased to visit him in mercy, when stretched on the bed of sickness and of death? Presumptuous thought! What saith the Scripture? "They that seek me early shall find me." "Now is the accepted time; now is the day of salvation."

#### TO A LADY IN DISTRESS OF MIND.

##### LETTER I.

BY THE REV. HENRY DUNCAN, D. D.,

*Minister of Ruthwell.*

DEAR MADAM,—The interest I feel in the state of your mind will not suffer me to deny myself the satisfaction of writing to you, though I am urged to do so rather by my inclination than by any conviction of my ability to be of service. Alas, in such a case as yours, it is not human aid that is required. Yet God is often pleased to make use of very humble instruments for the accomplishment of his gracious purposes; and it does not become one who professes to be a minister of the Gospel to shrink from duty, under a sense of his own incapacity, especially when he remembers that he serves a Master who has said, "my grace is sufficient for thee; my strength is made perfect in weakness."

If I rightly understand your case, it is this:—You were, from early infancy, educated, like most individuals of your station, in a general knowledge of the truths of Christianity, and in a decent and regular observance of its outward ordinances, without having been induced to bring them home very intimately to your heart, or to regard them very steadily as a rule of life. You were taught to believe in God as your creator, preserver, and lawgiver, as constantly present with you, and as the

witness and recorder of all your thoughts, words, and actions; but these truths were rather received by you as doctrines to be acknowledged, than as practical principles, which, if really believed in, must fill your heart, and regulate your conduct. The same thing, I presume, may be said of your belief in a Saviour. You were told that he died for sinners, and that as you, like other descendants of Adam, were a sinner, he died for you. You therefore felt that you were bound by duty to love him who first loved you. But you did not realize any part of these important truths to your mind. You never perhaps thought very seriously on the subject, and, not being accustomed to examine your own heart, and to compare your character with the requirements of God's revealed Word, you were not at all aware, either to what extent, or even in what sense you were a sinner. Your religion, in short, was chiefly, if not altogether, a religion of speculation; and you secretly cherished worldly views and motives, as the real and governing principles of your conduct.

Such I know to be the character of many highly amiable and interesting persons, who are the delight of the circle in which they move, and are regarded as the ornaments of society; and if I have not misinterpreted the account which you, with so much candour, gave me of your former feelings and sentiments, to that very numerous class, up to a recent period, you belonged.

There is something exceedingly seductive, and, to use a Scripture word, "blinding," in this species of negative Christianity. It falls in so agreeably with that self-love, and that train of worldly sentiment which is incident to our fallen nature, and it finds so much to cherish it in the sympathies and examples of our friends and associates, that it is doubly deceitful. It is probably to such a state of mind that our Saviour alludes in the Revelations, when he says to the Church of Laodicea, "I would that thou wert either cold or hot;" as if lukewarmness were even a more dangerous state of mind than absolute infidelity.

However this may be, I think you are fully aware that you were in a dangerous state, and stood in need of affliction to rouse you from a false security; and I trust also you see the hand of a kind and judicious Father, in the discipline which his paternal regard has been pleased to inflict on you. To your case, I trust that most consolatory and cheering sentiment of the apostle applies:—"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," and "though no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Not only have your afflictions, my dear Madam, been severe, but, as if one blow were not enough, that blow has been repeated with double force. The loss of an innocent and beloved infant was a painful bereavement, but it had many alleviations; the loss, however, of your husband, I can easily conceive to have been quite overwhelming, under the circumstances which you partly stated to me, and partly left me to infer. But when you look into your own heart, you are probably convinced that you stood in need, even of this privation, to open your eyes to your real condition, to wean you from a world to which you were bound by too many and too endearing ties, and to rouse you to a sense of your

best interests. You see in this awful and mysterious dispensation, the hand of Him who never afflicteth willingly, nor grieveth unnecessarily. You are therefore convinced that, if you improve it aright, it will, in the end, prove a real and substantial blessing to your soul.

But all our blessings may be abused by our own folly and perverseness; and if abused, only tend to aggravate our unhappy condition. Now, such dispensations may be abused in two ways; the lessons they are intended to teach may be neglected altogether, or they may be dwelt on too exclusively and too intensely. In the former case, our spiritual condition is rendered greatly more hopeless; in the latter, the energies of our mind may be weakened, and our judgment may be so impaired as to mistake a selfish indulgence of inordinate grief for devotional feeling, and an ascetic estrangement from the common affairs of life for duty.

I fear, my dear Madam, that it is this latter abuse into which you have a tendency to fall; and that unless you combat against it by all the means which Providence has so liberally afforded you, the afflictive dispensations which have been the means employed by a merciful Providence for rousing you from a state of lukewarmness, may hurry you into an opposite extreme, and end in materially affecting the health, both of your body and mind. You allow your mind to expatiate too freely and too entirely on past scenes and events; you indulge in these overpowering recollections, till they absorb your whole feelings, and injure the energies of your mind, and till they become magnified to your apprehension far beyond their due proportions. You are then apt to cry out, "Was there ever so sinful and so unhappy a being as I am? How can there be forgiveness for such an one as I?" and thus the horror of despair gathers around you, and you become unfit either for Christian consolation or for Christian duty.

This is your disease, and I think it is not difficult to point out the remedy, as well as the means by which that remedy may be applied.

I need not remind you that the first duty of a Christian is to believe,—that is, to realize to his mind the great truths of the Gospel, that they may be practically applied to the ordinary, as well as extraordinary, duties of life. Now, at the foundation of all these truths, is that of the presence and superintending providence of the Almighty. For a proper belief in him, it is essential that you become acquainted with his character, as exhibited in the Gospel. How unspeakably amiable and gracious is that character! He is our Father, a name that involves a thousand tender and endearing views. He is more than a Father:—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget; yet will not I forget thee!" On this character, so unspeakably sublime, but lovely, you would do well to dwell; and I cannot but think that, were you to do so in the spirit of dependence and prayer, the exercise would be blessed as the means of dissipating the gloom of your spirits, and gradually, but certainly, infusing better and more comfortable feelings into your mind. You would soon be enabled to regard God in the light, not of a stern task-master, but of a most generous benefactor; and the confidence arising from this view would be unspeakably increased, when you looked up to him as the God and Father of our Lord Jesus Christ, and,

in him, your Father and your God. Under the teaching of the Holy Spirit, you would own him, as, through the death of his own beloved Son, "reconciling the world unto himself, and not imputing unto men their trespasses;" and whilst you perceived that it was only by means of the accepted sacrifice of Christ that you could be accepted, you would also be led practically to understand how it is that he employs the discipline both of joy and sorrow in the present life, to prepare you for being introduced into the eternal enjoyments of the world of Spirits. You would thus be led to cast your eyes over the whole scheme of salvation, and to contemplate, with admiration and delight, the wonders of redeeming love. I do not know how it is possible for any person to do this habitually and in faith, without being freed from the gloom of despondency, and being blest with a portion of that peace of mind which our Saviour himself has promised as the result of belief in his Gospel. You will then perceive, that, sinner though you are, an ample provision is made for pardon and acceptance to you, as well as to the worst of sinners, if only they are duly impressed with a sense of their sinfulness, and accept of the offer of salvation, so bountifully made to them. You will appropriate these blessings to yourself by an act of faith; and trusting in his divine mercy and grace, will cast yourself unreservedly on the merit of your Redeemer, the affecting and unanswerable reasoning of the apostle filling your heart with humble confidence,—“He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.”

It is so delightful to dwell on these views, that I am forgetting I have much still to say on other subjects; but I trust that the practical effects of these Christian principles are already anticipated by you. You see how utterly uncongenial with the spirit of the Gospel is a habit of gloom and despondency. That spirit is active, cheerful, and full of hope. It will lead you to trust implicitly in that goodness and mercy with which it overflows, and will induce you to imitate those virtues and graces which are so beautifully delineated in the life and character of the Saviour. Instead of suffering you to dwell perpetually on past sins, it will lead you to look forward to new attainments, and incite you to seek out and walk in the path of duty.

You are aware that there are duties incumbent on all Christians, and that besides these, there are peculiar duties which belong to individuals, arising from the station in which they are placed, and the circumstances with which they are surrounded. As a mother—as a relation and friend—as one whom Providence has blest with affluence, and has thus rendered the steward of his bounties to those within the sphere of her influence, in a thousand ways active duties lie before you, which I am well assured, if through that divine energy which is the portion of the Christian, you can only rouse yourself to the task, you will find delightful. But I do not know a greater burden—alas, I speak from experience—than that of known duties neglected from indolence, or from want of a habitual and practical view of their importance. Much fortitude, perseverance, and self-denial will be necessary before you can succeed in establishing these habits, and acquiring a relish for these occupations; and let me add, also, much watchfulness and many prayers. But never forget that it is not your

own strength in which you are sent to the discharge of these arduous duties. Need I remind you again, that there is a divine hand stretched out to support you—that there is a Holy Spirit waiting to guide you—and that there are promises of endless blessings which never fail those who trust in them.

You cannot but feel it to be a great cause of thankfulness, that it has pleased the merciful Disposer of events to place you at this moment among friends, at once so anxious and so well qualified to promote your best interests. Let me earnestly advise you to listen to the friendly counsel of Mrs —, and to associate yourself with her and her excellent husband in those schemes of benevolence in which they so actively engage. You complained to me that the neighbourhood of E— was not well calculated for giving scope to your benevolent feelings. This may be so, though I believe in no situation can a mind imbued with Christian charity find any want of means for its exercise if only it be rightly directed. It is in the want of right direction that an inexperienced individual may find difficulty, and hence the inestimable value of a kindred mind for supplying the means at once of advice and support. But while you remain with Mr and Mrs —, you will not find any deficiency of this greatest of earthly blessings; and I trust, my dear Madam, you will enter with all your heart into the plans which these deeply interested friends may point out for the useful occupation of your time; and that you will thus be induced to combine with the study of your Bible, and the religious improvement of your understanding and affections, a course of active and enlightened benevolence, which, if entered upon from Christian motives, and pursued in a Christian spirit, seems to be one of the best means of removing the present morbid state of your feelings, and of restoring you to the enjoyments of this life; while in the exercise of these important duties, you may hope to be preparing for enjoyments of an infinitely higher nature, when it shall please God to call you from your present state of trial into his own eternal presence, and the society of the just made perfect, where all earthly graces but that of charity shall fail.

### DISCOURSE.\*

BY THE REV. ROBERT GORDON, D.D.,

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"I will wash mine hands in innocency: so will I compass thine altar, O Lord."—PSALM XXVI. 6.

It appears from the first verse, and, indeed, from the general tenor of this Psalm, that it was composed at a time when David had reason to believe that he was lying under unfounded suspicions, if not actually exposed to injurious calumnies; for he begins with appealing to God, as the searcher of hearts, to bear witness to his integrity; and throughout, he asserts his innocence of having associated with vain persons, or taken counsel with the ungodly, in such a way as evidently implies that he had been suspected, or accused, of sanctioning the deeds at least, if not courting the aid of bloody and deceitful men. And none who are familiar with the history of the Psalmist, can fail

\* Preached preparatory to the celebration of the Lord's Supper.

to recollect occasions on which he might have been liable to such suspicions and unfounded aspersions. Let us advert, for example, to the period at which David, in consequence of Saul's death, was called to the throne, and was actually proclaimed King in Hebron, over the house of Judah. Immediately upon that event, a rival claim to the throne was set up, for Ish-bosheth, one of Saul's sons, who was in fact acknowledged as king by the other tribes of Israel, through the influence of Abner, who had been captain of the host of Saul, his father; and for about seven years this claim continued to be asserted, there being "long war," we are told, "between the house of Saul and the house of David." It was found, however, that in this conflict, while "David waxed stronger and stronger, the house of Saul waxed weaker and weaker;" and at length Abner, who was in reality the ruler of Ish-bosheth, though Ish-bosheth was nominally the King of Israel, made proposals to David to relinquish in his favour all pretensions to the throne, and to bring the other tribes of Israel to acknowledge him as king. But while this negotiation was going on, Joab, the captain of David's host, treacherously slew Abner in revenge for his brother Asahel's death, whom Abner had slain: and immediately after, two of Ish-bosheth's servants, captains of bands, slew their master while he lay upon his bed, and carried his head to David, hoping thereby to ingratiate themselves with the king as having cut off his rival and enemy. Now, it is plain, that such deeds might give occasion to David's enemies to allege that he had some share in the perpetration of them, and that if he did not directly instigate those who were immediately concerned, he did at least approve of, or wink at, them as the readiest means of securing his accession to the undisturbed dominion of all the other tribes of Israel, as well as that of Judah. And that such suspicions were entertained at least, if not openly expressed, appears very probable from his history, as recorded in the 3d and 4th chapters of 2 Samuel; for never was David more anxious about any thing than he was to clear himself of all participation in those crimes, and to manifest his righteous abhorrence of them. But while he sought to vindicate himself and his cause, which was the cause of truth and righteousness, from the suspicions and calumnies of men, by publicly disavowing all participation in crimes which might seem to have been perpetrated for his advantage, he felt it necessary for his peace of mind, and for his having confidence to engage in the solemnities of the sanctuary worship, that he should stand vindicated also to his own conscience by finding, after a solemn trial of himself as in the very presence of the heart-searching God, not only that he was innocent of all actual share in the deeds which had been committed, but that he had never entertained or conceived the idea of such deeds with the view of extending or establishing his authority. Accordingly, he appeals to God whether he was not innocent of the charge brought against him, and whether he had no



walked in his integrity, trusting in the Lord, and not looking to the counsel or the aid of vain men and dissemblers. He prays that the Lord would examine him and prove him, and try his reins and his heart, so as to disclose to himself his own most secret thoughts and motives: and having the testimony of his conscience—quicken and enlighten as it had been by a sense of the divine presence—that the loving kindness of the Lord, and not the assembly of evil-doers, had been his stay and support, he expresses the joy and boldness with which, having “washed his hands in innocency,” he would “compass the altar of the Lord, to publish with the voice of thanksgiving, and tell of all God’s wondrous works.”

But by washing his hands in innocency, we are not to understand merely that he stood acquitted before God and his own conscience of certain sins which had been falsely laid to his charge. That, no doubt, would be a delightful discovery to him, and the subject of warm and unfeigned gratitude to the God of all grace, who had so “delivered his eyes from tears, and his feet from falling.” But the rigorous self-examination which led to this discovery, could not fail to disclose to him a great deal more than he would otherwise have known or thought of, as to the state of his heart and affections, and the tenor of his life in other respects; and could as little fail of bringing to light much impurity, and imperfection, and sin. Whatever comfort, therefore, he might derive from the consciousness of having been kept from sin on some points, that comfort would have been broken in upon, and his freedom in approaching God laid under restraint, if he were not cleansed from the guilt of other transgressions. And accordingly he says, not “*I will wash my hands in innocency,*” as if acquittal from the sins with which he was falsely charged had been all that he desired; but “*have washed my hands in innocency,*” that is to say, I will seek by penitence and faith, and through the appointed medium, the pardon of all my transgressions—I will deliberately renounce every thing which I have discovered in my heart or life to be contrary to the divine law—and, through the grace of God, I will unreservedly surrender myself to his service and disposal; and having so “washed my hands in innocency, I will compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works.”

Such appears to be the import of the text, as spoken by the Psalmist of himself; and believers still should be prepared to adopt his language. We are not told what was the precise nature of the service which David contemplated, and which is here called compassing the altar of the Lord. But it is plain that it was a very solemn act of religious worship to which he was looking forward, and for which he felt it necessary, in the way of preparation, that he should “wash his hands in innocency.” And surely such a preparation is not less necessary for us when about to engage in the most solemn act of Christian worship—that in which we do, each

one for himself, renew our baptismal engagements to be the Lord’s, renouncing the devil, the world, and the flesh; where we receive what we profess to regard, not only as a sign but a seal of our union to Christ as members of his spiritual body, and through which we expect to be “made partakers of his flesh and blood, with all his benefits, to our spiritual nourishment, and growth in grace.” And I would observe generally, that by washing our hands in innocency, we are to understand, looking by faith to the blood of Christ, as that alone which cleanses us from all sin, and seeking to have this faith in lively exercise. Apart from Christ, there is nothing in us, as we appear in the sight of God, but guilt and pollution; for it is testified of all men that they are “guilty before God,” that they “are all as an unclean thing, and all their righteousness as filthy rags; that they do all fade as a leaf, and their iniquities, like the wind, have carried them away.” As sinners, therefore, we are under condemnation; and if “we are justified,” it is “through the redemption which is in Christ Jesus;”—if “we are made the righteousness of God,” or treated as righteous persons in the sight of God, it is because Christ “was made sin for us though he knew no sin;”—if we are held clean, it is because “Christ has washed us from our sins in his own blood.” But it is as plainly testified, that if we are so justified, treated as righteous, and held clean, it is through faith in Christ—not a mere opinion that what the Holy Scriptures say of Christ is true, which, as an opinion, may lie dormant in the understanding, and be altogether inefficacious as to any practical effect on the heart and life—but such a faith or belief as goes forth in the exercise of trusting in, and cleaving to Christ, for acquittal and acceptance in the sight of God, to the exclusion of every other ground of hope whatever. It must be obvious, therefore, that such an exercise of faith in Christ, such a cleaving in heart and soul to him, is absolutely essential, if we would make any approach to God that can either be acceptable to him, or profitable to ourselves. To address God, the Supreme Lawgiver and Judge, without having on our minds, while doing so, a clear apprehension of the efficacy of Christ’s blood and the necessity of his mediation, were an act of presumptuous self-righteousness; it were to challenge a scrutiny of our character by the demands of that very law which has pronounced us guilty; and just in proportion to the vividness of this our apprehension of Christ’s perfected work, will be the freedom with which we offer up our prayers to God, and the confidence with which we expect that, in answer to our prayers, God will grant us whatever is really for our good. And if such a believing application to the blood of Christ, such a washing in the fountain of mercy opened for sin and for uncleanness, is necessary for every approach to the throne of grace, and for rightly preferring every petition there; surely at a more solemn season, like this, when we are about to

transact with God, in the way of declaring before the Church our cordial acceptance of Christ as our covenant head, and our acquiescence in all the terms of that covenant of which he is surety, it is peculiarly required that we should thus wash our hands in innocency before we compass his holy altar.

But our text implies a great deal more than this, in reference to our preparation for the solemn service of the Lord's Supper. In that service, there is a formal, deliberate, and professedly an unreserved, surrender of ourselves to God, which calls for a very solemn and unsparing examination of the state of our heart, and the tenor of our life; lest it should be found, that in word and in outward profession, we are giving to God what in reality we are reserving for the world—for its frivolous pursuits, and sinful enjoyments. And on this point the Psalmist has set us a very holy and instructive example. He was not satisfied with seeking to discover, and honestly confessing, the sins which he had outwardly committed; but he made those also of which he was conscious of being unjustly suspected or accused, the subject of a very rigorous examination; thereby turning the very calumnies of the world to good account, by making them the means of detecting the inmost secrets of his soul, and bringing to light those hidden impurities which, but for such a call to examine himself, might have lurked and gathered strength in his heart. And where is the Christian who has not been called upon, in the same way, to institute a similar inquiry into his motives and principles of action? For where is the Christian who has not, at times, lain under the suspicion, or been exposed to the charge, of having said or done what was inconsistent with his Christian character, while his conscience bore witness that he was unjustly accused? The Church, in her collective capacity, has, in all ages, been in one way or other the object of calumny or reproach; and any individual member of Christ's body, who has not laid his account with bearing his share of such calumnies, must have very imperfectly understood the many warnings and admonitions of his divine Master, and have formed very low and partial views of the wisdom and rectitude of God's administration. But I fear, it will be found that, even those who, as they thought, were prepared to expect such trials, have not always improved them as the Psalmist did. I fear that, in many cases, where Christians have been so tried, instead of making such seasons times of deep humiliation, and serious inquiry into the state of their heart and affections, they have given way to a haughty and self-righteous spirit;—that instead of examining, with a holy jealousy of themselves, whether they had not been guilty of entertaining in idea, at least, the sinful act imputed to them, though innocent of the act itself, they were satisfied with indignantly resenting the charge, as an unjust and unmerited reproach;—and that the satisfaction which they felt in the consciousness of their innocence was

more nearly allied to pride, than to a feeling of gratitude to Him whose grace had "kept them from falling," and who had "led them in the paths of righteousness for his name's sake." And need I remark, that in such a frame of spirit, they are in no condition to make the solemn appeal which the Psalmist did: "Judge me, O Lord; for I have walked in mine integrity: examine me, O Lord, and prove me; try my reins and my heart." They may have been unjustly suspected or accused, and may have held fast their integrity in the case where they were charged with letting it go; but they have not improved their trial as it was the design of God's providence that they should improve it; they have incurred guilt, by drawing gratification to their pride, from an event which was both fitted and intended to bring them into an humble and self-diffident spirit; they have not sisted themselves, as they ought to have done, at the tribunal of conscience, and as in the very presence of God, to have his acquittal, and to give him the glory: and if such guilt has been contracted, then, so long as it is unrepented of, and unacknowledged, they have not, in that instance, so "washed their hands in innocency, as to be prepared for compassing the altar of the Lord."

But if Christians are called upon seriously to examine themselves even respecting sins which may have been unjustly laid to their charge, so that they may enjoy the pleasing consciousness of being acquitted in the sight of God, and have occasion to give to his restraining grace all the glory and the praise; surely it is not less necessary, that they should make the sins of which they have been guilty the special subjects of a solemn investigation, and the occasion of a special application to the fountain of mercy, where alone they can wash their hands in innocency. It is not enough that they make a general acknowledgment of guilt, and look to the blood of Christ for the removal of that guilt. If they confine themselves to such a general confession, and such a general application to the blood of atonement, it will be found, that there is nothing very deep or heartfelt in their sorrow, nor very lively in their faith; and that all the while there may be much unsubdued sin lurking in their heart, of which they have hardly ever been conscious, and against which, therefore, they have never seriously contended. If they would "wash their hands in innocency," they must make conscience of searching out and bringing to light their particular offences; they must honestly endeavour to look at them in all their extent and aggravation, tearing away the disguise in which pride and self-love are very ready to invest them; and having seen them as they appear when tried by the divine law, without any palliation, they must confess them; and looking to the blood of Christ with a simple and undivided reliance on its cleansing virtue, they must supplicate, for every sin so discovered and acknowledged, the special exercise of God's forgiving mercy. And all this, it is obvious, necessarily implies, that at the moment such confession is

made, and such a supplication offered up, there is an earnest desire to be kept from these sins, and an honest purpose, in the strength of promised grace, steadfastly to resist them in all time coming. Where this is wanting, where there is any thing like a mental reservation in favour of a sinful indulgence, or of some modification of such an indulgence, it gives a character of insincerity to the whole transaction; and their own conscience, as well as Scripture, will testify, that they cannot sincerely expect to be heard; or if they can possibly so far delude themselves as to hope that they will, it is an unfounded hope, of which they will, sooner or later, see reason to be ashamed. In such circumstances, so far from "washing their hands in innocency," they are willingly retaining the unclean thing by which they have been defiled. To be so washed, they must not only be sprinkled with that blood which cleanses from the guilt of all sin, but sanctified also, by that Spirit who can alone remove the pollution of sin; and both these must be the subject of sincere, earnest, and believing prayer.

These principles are very plainly laid down in the Bible, and comprehensively stated in the text. Let us therefore apply them to our own character and state. In the prospect of compassing the Table of the Lord, are we prepared to subject ourselves to the same scrutiny that David did? and while confessing our sins in the hope of finding mercy, are we honestly desirous also of forsaking them? And let us not be satisfied with being able to reply generally to this question, that we do hope for pardon by the blood of Christ, and that we desire also to walk as Christians ought to walk. Let us examine our character, the state of our heart, and the tenor of our life, as they refer both to God and our fellow-men, calling to our remembrance those offences against both, of which our conscience did at the time accuse us, but which we may have too easily and too speedily forgotten. And on recollecting any such offence more immediately committed against God, any gratification in thought or deed which we know to have been forbidden in his Word, any rebellious feeling against his dispensations, or any neglect of the homage due to him, for the sake of some worldly object, which, for the time, held the supremacy of our affections; let us enquire whether we are ready to acknowledge such offences, without palliation or disguise, and are as honest in supplicating his grace to cleanse us from its past pollution, and preserve us from its future influence, as we are in imploring the pardon of its guilt. And, in like manner, let us ask, whether we are prepared to deal as honestly by ourselves, in regard to the offences with which we may have been chargeable against our fellow-men. We cannot fail, if we are faithful to ourselves, to recollect many such sins,—occasions on which our pride, or anger, or some other selfish and ungodly principle was called into activity,—and times, it may be, when we may have reason to fear that we said or did something to injure the moral or spiritual character of others, by weaken-

ing in their minds their reverence for divine truth, or their impressions of the necessity of Christian holiness. Are we prepared then to deal with unsparing justice towards these and similar offences? Are we anxious to see, in all their deformity, our selfishness, pride, irritation, uncharitableness, which is dishonesty, and every other unholy affection, whether it has only lurked in our hearts, or been actually manifested in words or deeds injurious to our neighbour? and above all, would we confess the guilt, and deplore the consequences of having in any way hurt the spiritual interests of others, not only imploring the forgiveness of such offences, but sincerely seeking to be preserved from them in all time coming? And let us see to it also, that we are not living in the practice of sin, or in the neglect of duty, about which our conscience may never have given us any uneasiness, just because, from the prevailing practices of society, we may have been taking for granted that we may safely do what the Bible forbids, or leave undone what it requires. And let us not allege that these are sins of ignorance. With the Word of God in our hand, such a plea is incompetent: for what is the use of God's Word, but that by the daily and careful perusal of it, we may become daily better acquainted with God's will. If therefore we have been living in the practice of any one sin, or in the neglect of any one duty, in consequence of inattention or indifference to the Scriptures, such sin will be charged upon us as wilful: and it will assuredly prove "a root of bitterness springing up to trouble us." David was well aware of the danger of thus permitting any secret sin to lurk undiscovered, and to gather strength in his heart: for we find him praying, "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." And such also was obviously his sentiment, when he said in the words of the text, "I will wash mine hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works."

#### WATCHMEN IN THE EAST.

BY THE REV. ROBERT JAMIESON,  
*Minister of Westruther.*

IN Eastern countries, where they have no clocks, and the mechanical contrivances used to supply the want of them are exceedingly imperfect, and but rarely possessed, the method generally employed to take the note of time, is by dividing the day and night into four equal parts. The periodical return of these is announced by watchmen, some of whom are stationed on high towers, others patrol the various streets of the city, while their duty is to proclaim with a loud cry, or by instruments of music, the intervals as they pass. This is more particularly required of them at night, in the course of which they are obliged, not only at each watch, but at frequent intervals in the progress of it, to cry aloud in order to give the people, who depend upon them for the protection of their lives and property, assurance that they are not sleeping at their posts, or negligent of their charge. On these latter occasions, the exclamations are always addressed to their comrades, and generally con-

sist of some expressions in the form of a dialogue tending to encourage one another in the discharge of their cheerless and monotonous task ;—some watchword, or set form of words, similar to what a traveller informs us is used by the watchmen of the caravans in the Desert, who, in going their rounds, exclaim when they meet, " God is merciful," while the other responds in the same elevated tone, " Blessings be on you," or, " Mind yourselves." The responsibility of these officers is very great, for whatever outrages are perpetrated, the watchman who is on duty at the time is required to make rigid satisfaction—in cases of robbery, by payment of an equivalent for the stolen goods, and in cases of murder, with his own blood ; and hence, those who are appointed to this office are obliged, both from a sense of duty, and from dread of the serious consequences of negligence, to be constantly perambulating the streets, and making the most vigilant efforts to prevent the occurrence of any disorder.

The knowledge of these customs, which exist in the present day in almost all countries of the East, affords an obvious explanation of many circumstances mentioned in the history, and many allusions made in the sacred books of the Jews, as among that people institutions of the same nature evidently prevailed. We may learn from the preceding observations what is meant (Judges vii. 19 ; Matthew xiv. 25.—xxiv. 43 ; Luke xii. 38.) by the first, second, third, and fourth watch, these being the successive periods into which, reckoning their night to begin from our six o'clock, they were accustomed to divide that portion of time, and we may easily discover, too, how natural it was for them to use that term as a general expression for the *night season*, as in Psalm lxxiii, where the Psalmist speaks of the time he spent in devotion,—“ When I meditate on thee in the *night-watches*.” To the loud and frequent cries with which the return of these intervals was made known, the Prophet Isaiah alludes in lii. 8, where he says, “ the watchmen shall lift up the voice ;” in lxii. 6, where he speaks of them “ never holding their peace day nor night, crying aloud, and keeping not silence ;” and also in lvi. 10, where, in speaking of careless and unfaithful watchmen, he describes them as “ *dumb dogs, dreamers, that love to slumber.*” The vehemence of these nocturnal exclamations of the watchmen, would frequently awake those that were asleep ; and as to persons thus suddenly roused, the quarter of the night announced as having elapsed, would seem to have passed in the oblivion of their slumbers with the rapidity of a moment, we may perceive the exquisite force and beauty of the simile in Psalm xc. 4, “ *A thousand years are in thy sight but as a watch in the night.*” The custom of the watchmen crying aloud in the course of the watches, and that, too, by saluting each other when they met, in the form of a set dialogue, was observed also by the ancient officers of this description among the Jews—the watchword being then, as it is still, we have seen, among the watchmen of the caravans, some pious sentiment, in which the name of Jehovah was specially expressed ; Two remarkable instances of this occur in Scripture, the one is in Isaiah lxii. 6, where, speaking of the watchmen of the Temple, who were always Levites, and among whom the same regulations subsisted as among other watchmen, he addresses them under the poetical description of, “ Ye that make mention of the Lord,” i. e., ye whose watchword is the name of Jehovah. The other instance is in Psalm cxxxiv, the whole of which, as is justly observed by Bishop Lowth, is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty ; the second answers by a solemn blessing. The address and the answer seem both to be a set form, which each division proclaimed aloud at stated intervals to notify the time of night :

First band of watchmen.—“ Bless ye the Lord, all

ye servants of the Lord, who stand in the night in the house of the Lord. Lift up your hands in the sanctuary and bless the Lord.”

Second band of watchmen answer.—“ The Lord bless thee out of Zion—the Lord that made heaven and earth.”

According to the rigid, and in many cases sanguinary laws of the East, to which we have already adverted, the office of a watchman is neither a sinecure nor is it an easy task, as he is responsible for the safety both of the persons and things he is appointed to guard, and must pay, without the hope of mercy, the penalty of the utmost farthing, either with his fortune or his life, for whatever disasters happen, if it be proved that the occurrence took place in consequence of his having failed to give the alarm, or not taken due precautions to prevent the mischief. The reader of the Scriptures will remember the tremendous effect with which the fervid imagination of Ezekiel employs this circumstance to pourtray the responsibility of the spiritual watchmen who are stationed upon the bulwarks of Zion, and whose duty it is to proclaim aloud to the people the warnings, reproofs, and admonitions of the Word of God. “ O son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die ; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity ; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it ; if he do not turn from his way, he shall die in his iniquity ; but thou hast delivered thy soul.” (Ezekiel xxxiii. 8, 9.)\*

#### DEATH-BED SCENES.

##### No. III.

BY THE REV. ALEXANDER MOODY, A.M.

As men live, so do men die. Within twenty-four hours of the death narrated in our last, another member of the human family had fled to the unseen world with widely different feelings ; would that we could add with a widely different fate. He was not ignorant of the doctrines of the Gospel of Jesus Christ. To his youthful training, an inquisitive mind aided by no contemptible talent, had added a considerable stock of theological learning. His reading had been chiefly of our old divines, and his knowledge was not more extensive than his sentiments were sound. Where scarcely any society existed of a higher class, and where in his own rank of life any tolerable acquaintance with such subjects was sufficiently rare, we regarded him as some acquisition. It was evident that his mind had found its chief exercise in religious inquiry ; and on the various points of Christian doctrine his judgment was clear, his reasoning acute, his conversation interesting and animated. Nor did he converse like a man who had a mere speculative knowledge of momentous truth. He spoke with seriousness and fervour, with reverent inquiry and docility, and took a pleasure in dwelling on repentance, justification by grace, and the other fundamental doctrines of our faith. On these subjects, his views were perhaps as correct as an orthodox creed thoroughly studied could

\* In some places of the East, particularly Persia and Hindostan, watchmen are included among the officers that compose the household establishment of the grandes, and one of them (the number being generally four, corresponding to the watches of the night.) is stationed near the bed of his master to guard it, and be ready, whenever he requires it, to tell him how far the night is advanced. Such officers, we are told by Josephus, were in the court of Ahasuerus. For on that night on which the king could not sleep, and on which he called for the records of his kingdom, and there was read over to him the conspiracy which Mordecai had discovered ; the historian adds, “ the king made the scribe who was reading stop, and having inquired of those that were appointed for the purpose, what hour of the night it was, and having been informed it was already day, he ordered, that if they found any of his friends were already come and standing before the court, they should tell him, that he might instantly bestow some reward on Mordecai.”

render them; we do not say that they were as clear as if they had been sealed by the teaching of the Spirit. He prayed frequently, if not habitually, in his family, and occasionally with some of the more seriously disposed amongst his neighbours, by whom we understood him to be regarded as excelling in devotional exercise. The public ordinances of grace he seemed to appreciate, and to observe them with self-application. His mental working and experience were marked and striking, his convictions of guilt were overwhelming, his desires for salvation intense.

The man we have described was no hypocrite, no antinomian, no scoffer, no formalist. How many are there who stand well in their own eyes, and in the eyes of the Christian world, of whom it would be hard, after the most painful search, to find as much good to say as we have said of him. Nevertheless, he was a sinner—the slave of sin—of such sin as, if a man indulge, “he cannot enter the kingdom of God.” He was a drunkard. He did not daily, indeed, put the inebriating cup to his lips, for he often abstained for weeks together; but then, ever and again, he returned in a time of temptation, “like the dog to his vomit, and the sow that was washed to her wallowing in the mire.” He thus enjoyed the pleasure of sin for a season; and when the revel was ended, he was “of all men most miserable.” We have then seen him pacing up and down his apartment the image of wretchedness. He could not work, he could not read, he could not walk abroad, nor find diversion from his grief and dismay. For days in succession he trembled in the presence of an angry God—God, whose house then he dared not enter, whose Word he had not courage to open, whose throne of grace he would not venture to approach. His only resource was to beseech others that they would pray for him, and their assistance he most piteously craved. A self-condemned and relapsed offender, “he stood afar off and smote upon his breast,” and it was long before he had confidence to present the petition, “God be merciful to me a sinner.” Anew he resolved, repented, supplicated, strove, resisted the tempter, and seemed for a while to “abstain from all appearance of evil;” but ere another moon had run her rapid course, he was the same guilty and trembling wretch again, the prey of miserable remorse, well-nigh the victim of despair.

No peculiarity of circumstances can form an excuse for any vice; and yet it was easy to see that to this temptation he was peculiarly exposed. He had served for many years in the army, at a time when he had probably not laid to heart the concerns of his soul, and had there contracted habits which it was difficult for him now to lay aside. His long skeleton frame bore marks of the emaciating influence of Southern suns, by exposure to which, his system had been so enervated as to cause a craving for excitement which he had not moral vigour sufficient to resist. Finding by sad experience the weakness of his firmest resolutions, he thought of uniting himself to a Temperance Society, and had he seen his way clearly, he would have counted light any sacrifice it might have cost. But he reasoned thus:—“I make resolutions now, and when I break them I am almost distracted with a sense of guilt; if I shall bind myself by this solemn promise, I may be tempted sooner or later to break it too, and if ever that should happen it is all over with me, I should be driven to despair, I could not live; however advisable such a step may be for others, it is too hazardous for me, I cannot venture it.” If his power of acting had borne any proportion to his power of reasoning, his character would have been not merely consistent with itself, but superior to most. As it was, his knowledge will probably be accounted an enhancement of his sin, and he will be condemned by many as doubly criminal, because “he knew his Lord’s will and did it not.” For ourselves, we rather wished to regard him as one whom Satan had

led captive only by putting forth an unusual effort of subtlety and power.

To a man of such a character, a visitation like that of cholera could not but be peculiarly alarming, viewing it as the judgment of God against a guilty people, himself the guiltiest of all; and being well aware that he was one of the likeliest victims of the disease, and that disease to him was almost certain death. When the scourge began to be severely felt, he was, in common with others, slightly indisposed, (sickness of greater or less severity being then so prevalent, that I suppose I was almost a solitary instance of entire exemption.) He was afraid, and his fear of death being apparently stronger than his fear of sin, he betook himself to ardent spirits as a remedy or preventive of disease. Had he anticipated the hazard of indulging to excess, he would undoubtedly have shrunk from the poisoned cup, but he probably imagined that the very solemnity of such a season would serve as a salutary restraint and sufficient safeguard. He tampered with temptation; he touched, he drank, he was overcome. Intoxication confirmed the previous symptoms of complaint into malignant disease, and he lay stretched on a bed from which he was never to rise. Of all the sufferers, none found a smaller share of sympathy than he. By the sober and respectable, he had been despised as a drunkard; by the thoughtless and profligate, he must have been laughed at as a hypocrite. By all, he was now condemned as a self-destroyer, who for his folly deserved to die; nor had he any family, for whose sake an interest might have been excited in himself. To us, again, he was the most interesting of all the patients, and his life the most precious of all for his own soul’s sake.

At any other time, the information of his sickness—sickness so fatal—sickness so procured, would have been a dreadful stroke, bringing as it did a death-blow to the fondly cherished hope of seeing “him that had the legion sitting at the feet of Jesus, and in his right mind.” But then there was no time for thought, and unexpected distresses had become so frequent, as to render them the subject of daily expectation. I repaired to his house, and found him anxiously looking for my arrival. I learned with regret, that he had refused the advice of the medical attendant, and was resolved to receive no medicines; without, at the same time, being otherwise careless in the use of such means as might avail for his recovery. All means, however, he regarded as useless, having no expectation of being restored to health; and even had he looked on recovery as possible, he received the stroke as an immediate judgment from God, which He alone could remove. So strong was his conviction that death had found him, that although tremblingly afraid to die, he seemed to have ceased from all anxiety to live. But if he was careless of a body which must inevitably perish, he was all the more earnest for his soul which he felt to be incapable of death. In this respect he afforded a proof, that strength of mental desire might easily rise superior to that lethargic disposition to which many of the patients yielded. Another instance of the same kind occurred in the case of a female, who died, if I remember rightly, on the same night. In a state of much weakness, I was surprised, not at the readiness merely, but the eagerness and avidity with which she took the medicines given her. I remarked it to her husband, who had been most regardless of her happiness in health, but nursed her now with ceaseless and unwearied attention, and I shall not soon forget the earnestness of his look, and the emphasis of his voice, when he replied, “She has a strong desire to live.” Whatever may have been the spring of this desire, it served to prove that the working of the mind might triumph over the weakness of the body; and that the indifference to things eternal, so generally manifested, was not attributable to disease. And so it was in the case of the indi-

vidual before us; there was in him no lethargy, no apathy, no indolence. He trembled from head to foot; the bed shook beneath him. My heart was rent with his lamentable entreaties for supplication on his behalf. He desired me not to pray for his recovery; he seemed afraid lest time should be wasted on such petition,—time, which to him was now too short and too precious, to be spent in asking that which could not be obtained; but earnest were his beseechings to plead for the salvation of his soul. It was just a case in which one could have wished to forget every other call upon compassion, and to have kneeled by his bedside while ebbing life remained, helping him to pray; or to have gone from him only to “weep in secret places,” and plead with the merciful One, if haply his sins might have been forgiven ere his term of grace expired. It was cruel to be torn away, to be forced, by the wants of many others, to tear one’s self from him who was most of all, perhaps alone of all, alive to his own wants. And such our separation literally was. When I rose to bid him a last farewell, he seized my hand in his long bony fingers, and trembling in every limb, besought me not to forget him at a throne of grace; nor would he let me go, till at length with great difficulty I extricated myself from his agonizing grasp.

I had witnessed one of the most affecting scenes that the world presents,—an awakened sinner summoned into judgment; and doubly affecting to me, in the removal of an object of much solicitude, of mingled fear and hope. Had I seen him for the first time, I should probably have regarded him as a child of the kingdom encountering the last enemy under the hiding of his Father’s face, and wounded by such “fiery darts of the wicked One,” as for the moment he could not quench. Or had I learned his character, such as the world would have given it, I should have hoped that, having been a sinner, he was one saved in the eleventh hour, a death-bed penitent. And as it was, I cannot but cherish the persuasion that he may have been saved “yet so as by fire,” and that in the last hour his prayer may have been heard,—his chain have been broken,—his spirit set free. Still, in so far as man could judge, his dying repentance was not different from the many repentances of his life, which themselves “needed to be repented of.” He was indeed shut up as he had never been before; there was no future time into which his thoughts might run in vague resolutions of amendment; life was done, it was all behind, death and judgment were before. So situated, his convictions of sin were more distressing, his fear of punishment more overwhelming, his desire for deliverance more intense. But the effect was simply this, that his mind was more dreadfully distracted than ever, and he could not fix it for a moment on any one object of thought; yet the returning and prevailing emotion seemed to be “a certain fearful looking for of judgment and fiery indignation.” His life declared that a thorough change of heart required to be wrought; that he had never truly discerned Christ and him crucified, nor trusted in him; that his repentance had been legal and self-righteous. “Sin would not have had dominion over him, if he had been not under the law but under grace.” There was then this great transition to be made; the being born again; the being set free with the liberty of the children of God. His death gave no evidence that such a change had been produced; for any difference discernible between this and his former repentings, he might have risen from that bed the slave of sin as before. There was “no returning of the soul unto quiet rest,” no becoming like a little child, no peace of conscience, no sweet and placid reliance on the Hope of Israel. His soul was still “like the troubled sea which cannot rest;” his sun set in gloomy darkness unbroken by one perceptible streak of light.

In conclusion we subjoin these two remarks:

1. If we were better acquainted with the mental

history of men, we should probably find that many supposed death-bed repentances are the mere renewal of similar repentings during life; the fruitless working of minds that are “ever learning and never able to come to the knowledge of the truth,” seeking to enter in but never prevailing, because they do not strive. Such a death as that we have just narrated may surely well enforce the exhortation, “Strive to enter in at the strait gate: for many will seek to enter in and shall not be able.”

2. We cannot conceive two characters more different, in many respects, than is the one we have now been reviewing, from that described in our last. The one a blasphemer, and dead to every thing like a sense of sin; the other a man who trembled at the Word of God, and was feelingly alive to his guilt. Their dying hours were not less dissimilar; the one closing his eyes on this world with his mouth full of cursing and bitterness, the other, if not in prayer, at least in the attempt to pray. Yet in their lives there appears to have been no vital distinction between them; they both died in a manner remarkably correspondent to the manner in which they had lived; and if in the closing scene there was no thorough change in either, (which yet in the one case we fondly hope may have taken place,) then we must conclude that as the same sun set on both for time, the same habitation received both for eternity. Let the amiable, and conscientious, and in some measure religious, weigh the reflection, that if they have not “passed from death unto life,” and perish in their unbelief, then they must have as their companions for ever, the blasphemers, the unthankful, the unholy, the incontinent, the fierce, the implacable, the unmerciful.

#### CHRISTIAN TREASURY.

*A Fervent Appeal at the Lord’s Supper.*—O all ye inhabitants of the world and dwellers in the earth, come gather yourselves together unto the marriage of the great King. Hear, ye that are afar off, and ye that are near, the Lord proclaimeth salvation to the ends of the earth, the glory of the Lord is to be revealed. Tidings, tidings, O ye captives! Hear, all ye that look for salvation in Israel; behold I bring you tidings of great joy. O, blessed news! the Lord is coming down upon Mount Zion,—not in earthquakes and thunders,—not in fire and burnings,—not in darkness and tempests, but peaceably; the law of kindness is in his mouth; he crieth, “Peace, peace to him that is afar off, and to him that is near.” Behold! how he leapech on the mountains! He hath passed Mount Ebal,—no more wrath or cursing,—he is come to Mount Gerizim to bless; he cometh clothed with flames of love and bowels of compassion, plenteous redemption and multiplied pardons. O, how pregnant is his love! Harken, therefore, unto me, O, ye children; “for behold ye stand all of you this day before the Lord your God; your captains, your elders, your officers, and all the men of Israel, your little ones, your wives, and the stranger that is within thy camp, from the hewer of wood to the drawer of water,”—that you should take hold of this marriage covenant. For I am come this day to deal with you in a very peculiar manner, and am warranted to proclaim and make offer of this marriage to you, and lay the offer before you. I am allowed to be particular with you in this offer and invitation, and to put it home to you and every one of you. Will you, then, man,—will you, woman,—old and young,—parent and child,—master and servant,—rich and poor,—learned and unlearned? All is ready, O, come; I dare not take a nay-say, nor hearken to any shift or delay; it must be now or never. O, then, what shall I answer Him that hath sent me? Surely ye can give no relevant reason why you will not, and, therefore, I can admit of no reply, but “Behold we come.” Will ye then come, or not? Shall I say that you will or that you will not? Ah! shall I go again to God and say, “Thy people

now, even on a communion season, a high solemn Sabbath, will have none of thee?" If so, we need go no farther towards this solemnity, else ye will seal a blank, or a lie, or your own damnation. If you give not your consent, ye are held by God to dissent, and, therefore, my whether or not. O, if there be any motion, do not stife it, but allow me in your name to say, "Even so we take Him;" and thus will the contract be closed in your name and his name. Bear witness to this, O, heavens, earth, angels, and saints! But, if after all, ye will not come, then I take witness against you, and call to witness the great God of heaven and earth, the holy angels who surround the throne, yourselves, your consciences, the very stones and timber in this place, and every one of you against another; and do, in the name of God, shake the dust from my feet against you, in witness, that on the 19th day of August, 1783, at a communion in this remote country of Zetland, in the Isle of Fetlar, Christ, and with him all the Covenant of Grace, the marriage covenant, was offered to you all without exception, and ye refused him and all his glory. And if you live and die in that mind, I solemnly charge and summon you to answer for this refusal before his awful tribunal at the Great Day. Bethink yourself, O, refuser and despiiser! many a slight have you put upon Christ, and yet he is loth to take a nay-say. O, is there nobody here, old or young, saying in their soul, "O, include me not in this protest?"—come, then, O, willing soul; we are unwilling to leave you out, and again offer Christ to you. Consider what a husband you have in your offer, what he hath done, and how earnest he is. Consider what a rich bargain, what a full covenant ye are invited unto; and answer me three questions. *First*, What is your fault to the bridegroom? *Second*, Where can you make such a bargain? *Third*, Are you sure of another offer? If not, then take time when time is; and so fear not to come to the table and sit down at the feast, which is noble and excellent. And O, Lord God of my Master, I pray thee send me good speed this day! Eat, O, friend, drink, yea drink abundantly, O, beloved!—*Unpublished Sermon of Rev. J. Bonar, Minister of Fetlar.*

"*Lovest thou Me?*"—Difficult as the question may be, it admits of a satisfactory answer. Had it not been so, Jesus would not have put the question. He would not have pushed the matter to a third interrogatory, if he had not known that the disciple could reply in the affirmative without hypocrisy, without his heart condemning him. Nor would he have appointed an ordinance which was intended only for his friends, and enjoined them to observe it, if he had not promised that his Spirit, witnessing with their spirits, should enable them to say with truth in the inward part, "We love him who first loved us." The real friends of Christ may have great doubts of their actual believing, and of the genuineness of their love to him. They are deeply grieved on account of the many evidences which they have given of indifference, and even of enmity to Him. The proofs of their ingratitude, forgetfulness, and unkindness, stare them in the face, and sometimes seal their lips. They complain, and they have good reason to complain, of the coldness of their hearts and the deadness of their affections. But though they cannot say in so many words, "Thou knowest that I love thee," still they can say, "O Lord, the *desire* of our soul is to thy name, and to the remembrance of thee." And when urged by him, they cannot refrain from crying out, "Lord, I love thee; help thou my want of love." To the question, "Will ye also go away?" they instinctively and resolutely reply, "To whom shall we go? Thou hast the words of eternal life." And if offered their liberty to leave him, they would cry with the manumitted slave under the law, "I love my master, and I will not go free." "Truly, O Lord, I am thy servant, I am thy servant, and the son of thine

handmaid: Thou hast loosed my bonds." And *that is love*. "But," methinks I hear some hesitating soul reply, "I do not feel that warmth of affection for Christ which is due to him." You cannot; for his love passeth returns, as it passeth knowledge. "But I do not feel that love which others have felt for him, and have had freedom to express." Neither durst Peter speak strongly on this head; and the Saviour graciously dropped the clause in the first question, expressive of the degree of his love, and instead of "Lovest thou me more than these?" simply asked, "Lovest thou me?" \* \* \* Think on what He is, and what He hath done for sinners. Do you not love him? Can you say that you do not? Would you not wish to love him? Can you but love him? Would you not be ashamed of yourself if you did not love him? Is it not your desire and prayer that all should love, honour, and serve him? And have you not such a strong sense of the high obligation which all are under to this exercise, that you can join with the apostle in saying, "If any man love not the Lord Jesus Christ, let him be anathema, maran-atha"—accursed of the Lord at his coming?—Dr M'CRIC.

"*Whom have I in heaven but thee? and there is none upon earth that I desire besides thee!*"—The translators might have retained the verb *have* in both members; but in regard of the deceivableness and uncertainty of earthly goods and possessions, they change the verb *have*, in the first member, into *desire* in the second,—*have* in heaven, and *desire* on earth,—not *desire* in heaven and *have* on earth: for in precise truth there is nothing which a religious soul can desire, but she hath it in heaven, and, on the contrary, nothing not to be had, that is, firmly possessed and enjoyed, which she desireth on earth. Heaven is the place of *having*, the earth of *desiring*, or craving. When an old man, being asked of his age, answered in the Latin phrase, *I have, or reckon fourscore years*, a philosopher took him up, and said, "What sayest thou? I have or reckon fourscore years,—just so many hast thou not!" For in numbering the days and years of our life, whose parts are never all come until they are all gone, we usually count upon those years only that are fully past, which therefore, we have not, because they are gone. Even as he that taketh a lease for a term of years, after he has worn them out, has no more terms in his lease; no more may any man be said to have those years good which he hath spent in the lease of his life. Much less may he be said to have those that are not yet come, because they are not, and he is altogether uncertain whether they may be at all, or no. For all that he knows, this day the lease of his life may expire,—this hour his last glass may be running,—at this very moment and point of time, the thread of his life may be cut off. Now if we cannot be said truly to have any part of our time, how can we properly have any part in things temporal? If the lease of our lives, by which we hold all our earthly goods and possessions, be of so uncertain a date, let our lawyers talk ever so much of possessions and estates, of firm conveyances, and perpetuities, and various kinds of tenures, they shall never persuade us that there is any sure hold or any good tenure of any thing, save God and his promises: it is impossible that we should have any estate in things that are altogether unstable. Hereof it seemeth that Abraham was well advised: for though he was an exceeding rich man, yet we read of no purchase made by him, save only of a cave in Macpelah, for him and his heirs to hold, or rather, to hold him and his heirs, for ever. If any man ever knew the just value of all earthly commodities, it was king Solomon, the mirror of wisdom; and yet, after he had weighed them all in the scales of the sanctuary, he found them as light as vanity itself. If all things under the sun are vanity; therefore, the *verity* of all things is above the same, viz, in heaven.—FEATLY.

## SACRED POETRY.

“NOT LOST, BUT GONE BEFORE.”

SAY, why should friendship grieve for those  
Who safe arrive on Canaan's shore?  
Releas'd from all their hurtful foes,  
They are not lost—but gone before.

How many painful days on earth  
Their fainting spirits number'd o'er!  
Now they enjoy a heav'nly birth,  
They are not lost—but gone before.

Dear is the spot where Christians sleep,  
And sweet the strain which angels pour;  
O why should we in anguish weep?  
They are not lost—but gone before.

Secure from ev'ry mortal care,  
By sin and sorrow vex'd no more;  
Eternal happiness they share,  
Who are not lost—but gone before.

To Zion's peaceful courts above,  
In faith triumphant may we soar,  
Embracing, in the arms of love,  
The friends not lost—but gone before.

On Jordan's bank whene'er we come,  
And hear the swelling waters roar,  
Jesus, convey us safely home,  
To friends not lost—but gone before!

Anonymous.

## THE BREAD FROM HEAVEN.

BREAD of the world, in mercy broken!  
Wine of the soul, in mercy shed!  
By whom the words of life were spoken,  
And in whose death, our sins are dead!

Look on the heart, by sorrow broken,  
Look on the tears, by sinners shed;  
And be thy feast to us the token,  
That by thy grace our souls are fed!

HEBER.

## MISCELLANEOUS.

*Greenland Missionaries.*—Soon after the Moravian brethren had commenced their zealous and disinterested labours in Greenland, a number of murderers, excited by the angekoks, or sorcerers, threatened to kill the missionaries, and entered their house for that purpose, at a time when all were absent excepting one, named Matthew Stach. When they arrived, they found him engaged in the work of translation, in which he went on, without showing any marks of fear, though uncertain as to their intention. After they had sat a while, their leader said, “We are come to hear good.” “I am glad of it,” replied the missionary, and silence being obtained, he sang, prayed, and then proceeded: “I will not say much to you of the Creator of all things—you know there is a Creator;”—to this they all assented except one.—“You also know that you are a wicked people.” “Yes!” was the unanimous reply. “Now, then,” resumed the missionary, “I will tell you what is most necessary to know.” He then proceeded to declare the incarnation and death of Jesus; spoke of his resurrection from the dead; and assured them that he would be the final judge of all men. He then solemnly appealed to the leader of the banditti, as to the account he would render of his murders and other crimes at the last day, and entreated him immediately to accept the mercy offered him by the Lord Jesus. After he had done, a woman, whose brother they had murdered, spoke of the efficacy of the Saviour's atonement, told them she felt

it, and exhorted them no longer to resist the truth. They heard all this with attention, walked for some time before the house with their hands folded, and towards evening retired, without offering either violence or insult.

*Faith in Christ.*—The Rev. Dr Simpson was for many years tutor in the college at Hoxton, and while he stood very low in his own esteem, he ranked high in that of others. After a long life spent in the service of Christ, he approached his latter end with holy joy. Among other expressions which indicated his love to the Redeemer, and his interest in the favour of God, he spake with disapprobation of a phrase often used by some pious people, “Venturing on Christ.” “When,” said he, “I consider the infinite dignity and all-sufficiency of Christ, I am ashamed to talk of venturing on him. Oh, had I ten thousand souls, I would, at this moment, cast them all into his hands with the utmost confidence. A few hours before his dissolution, he addressed himself to the last enemy, in a strain like that of the apostle, when he exclaimed, “O death, where is thy sting?” Displaying his characteristic fervour, as though he saw the tyrant approaching, he said, “What art thou? I am not afraid of thee. Thou art a vanquished enemy through the blood of the cross.”

*Religious Melancholy.*—David Hume observed, “That all the devout persons he had ever met were melancholy.” On which Bishop Horne remarked, “This might very probably be; for, in the first place, it is most likely that he saw very few, his friends and acquaintances being of another sort; and secondly, the sight of him would make a devout man look melancholy at any time.

*A Bedfordshire Peasant.*—In the parish of the late Rev. L. Richmond, was a dissolute, thoughtless man, who bitterly persecuted religion in those who professed it. He had formed a secret resolution never more to enter the church. Circumstances, however, constrained him to alter his determination. Mr R. preached from Psalm li. 10; “Create in me a clean heart, O God, and renew a right spirit within me.” Sharper than a two-edged sword is the Word of God; and in its application by the power of the Spirit to this poor man, it proved to be “the hammer that breaketh the rock in pieces.” He confessed, that immediately on his return home, he for the first time fell on his knees, and with crying and tears, poured forth the strong emotions of his heart in the language of the publican, “God be merciful to me a sinner!”

*Final Hope.*—The Rev. James Durham, when on his death-bed, was for some time under considerable darkness respecting his spiritual state, and said to Mr Carstairs, “After all that I have preached or written, there is but one scripture I can remember, or dare grip: tell me if I dare lay the weight of my salvation upon it; ‘Whosoever cometh unto me, I will in no wise cast out.’” Mr Carstairs very properly answered, “You may depend upon it, if you had a thousand salvations at hazard.”

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HINTS ON SPIRITUAL DEPRESSION.

BY THE REV. WILLIAM MUIR, D. D.,

Minister of St. Stephen's Parish, Edinburgh.

RELIGIOUS Melancholy, as it is usually called, is peculiar to the mind that despairs of obtaining an interest in the divine favour. It is a spiritual malady, afflictive even in its lowest measures. On rising to the higher degrees, it becomes, in the very extreme, grievous. It not only interrupts the common business of life, but destroys the whole spring of laudable enterprise and urgent duty—estranges the heart from the claims, strong as they are tender, of the nearest relationships—and throws a gloomy suspicion over every thing with which the human lot, amid many evils, is still brightened. Under the distorted vision formed by it, there is scarcely an object of contemplation that does not seem revolting: our earth appearing as a prison-house, in which occasional respite from pain is meant to make the after torture the more intense,—the schemes of Providence appearing as a mass of contradiction,—the throne of heaven as the tribunal of vengeance,—the angels as ministers of wrath,—and the world beyond death as a region crowded exclusively with images of terror and anguish. The soul is wounded. “The arrow hath entered, the poison whereof drinketh up the spirit.” Every feeling, every thought is infected. In the feverish excitement of disease, the mind rejects the application of a remedy. The past is a troubled fountain, that gives out only sorrowful remembrances; and no pleasing anticipation mixes with the stream for sweetening its bitterness. The language of the Psalmist: “Will the Lord cast off for ever? Will he be favourable no more? Is his mercy clean gone? Doth his promise fail for ever? Hath he in anger shut up his tender mercies?” (Psalm lxxvii.)—this language utters those inquiries of the heart, to which the answers returned by itself are negatives of overwhelming harshness.

It is true, that even a little reflection on the language just quoted, (expressing so strongly despair of the divine favour,) will shew that the views which give rise to the mournful inquiries, detract from right notions of the character of God. Suspicions of changeableness in his character, of aversion

to save, and exhaustion of mercy, and failure of promises under his government of grace to sinners, are utterly dishonouring to his glory. And this is so readily seen, that the giving way to the sentiments which originate from those views, may immediately be followed by a deep conviction of the unreasonableness and impiety of indulging in them. But even such a conviction, though salutary, serves only, in the case now supposed, to aggravate the distress. The mind is painfully struck with the sinfulness of having cherished and uttered what is so derogatory to the divine honour. While its misery before sprang from unbelief of the mercy of God, there is now an increase of its misery, drawn from the thought of having ever yielded to the suggestions of that unbelief. Assured that the proposal of grace, conveyed by the “promise” of redemption, ought neither to be rejected, nor viewed as dubiously offered to human acceptance, the mind is tempted to look on itself as now most certainly “cast off” from mercy, on account of the guilt of having questioned the truth or the freeness of the mercy. Having first been harassed by agitating doubts, it next finds the cause of new harassment in the remembrance of its sinful doubtings. Nay, the troubles may not cease here. And reflection on this second ground of self-reproach may excite fresh anguish; and thus the malady grows, and the symptoms extend into multiplied sorrows, in consequence of which, the soul, tossed as on a bed of thorns, is denied even a moment's repose.

Happily for the author of the seventy-seventh Psalm, whose despairing language has been quoted, he was enabled to stop this afflictive circling of the thoughts,—though not till after he endured for a season the agitations of spiritual distresses. His attempts to regain peace of mind were not at once successful. He “considered the days of old, and the years of ancient times,” inquiring, it may be, for a parallel to his distresses, or for the methods by which trials similar to his own, had, in the experience of others, been met and relieved. He called “to remembrance his song in the night,” some occasion of personal thanksgiving, from which he might draw the motives to hope and encouragement. And still, though he commended “with his own heart, and his spirit made diligent

search," the immediate result of considering the subjects, whatever they were, which passed in review before his mind, is indicated by this despairing lamentation: "Will the Lord cast off for ever? Will he be favourable no more? Is his mercy clean gone? Doth his promise fail for ever? Hath he in anger shut up his tender mercies?"

In cases of spiritual depression, there are usually afflictions arising from outward causes, which give to the burden that lies upon the mind additional weight and tenacity. In the Psalmist's situation bodily suffering appears to have befallen him; and it was, doubtless, by his regarding the allotment as the token of Divine anger that his soul "*refused*," under the visitation, "to be comforted." And similar causes have often had the effect of darkening to devout men their contemplation of the favour of God; and that to an extent which, without experience of the fact, no mere speculatist on the subject of Christian assurance can ever apprehend. But still, the general course of things, even in the worst case of spiritual depression, wherever the faith of revealed truth is genuine, is this, that consolation is perseveringly sought at the divine source of peace, and that the result of perseveringly seeking it there, (as the history of the Psalmist clearly shews,) is very blessed. The Psalmist has recorded the fact, that he "cried unto God in the day of trouble, and that God gave ear unto him;" or, in other words, that support in the season of trial, and ultimate deliverance from affliction, came as the answer to prayer. He has recorded another fact, that, in the religious exercises which employed him, and the effects of which were so beneficial and happy, he not only prayed, but meditated on the character, and government, and promises of Jehovah. He "remembered the years of the right hand of the Most High;" or, the annals of the divine doings. Persuaded that "the way of God" is to be seen most clearly "in the sanctuary,"—under the light of those dispensations which affect the Church,—he "remembered the works of the Lord and his wonders of old" to the chosen people. He looked back to their rise in the families of Jacob and "Joseph;" to their "redemption" from bondage by the arm of the Lord, when the waters saw God and were afraid, and "the troubled depths" parting at the divine will, opened a passage for the ransomed;—to the destruction of their enemies, when the thunder and lightning, "the arrows of Jehovah, went abroad, and the earth trembled and shook;"—and to the after journeyings of the redeemed, who were led "like a flock" under the guidance of the shepherd. How clearly does even a transient reference to this history indicate the following truths:—That God is superintending and arranging the events of his people's history with minute and gracious care; that sufferings are not exclusively the signs of his vengeance, since his chosen people suffered; that delays in the fulfilment of his promises, bring no evidence against his faithfulness and unchangeableness, because it was after a long

time, such as might have raised the fear of their being cut off, that his chosen people "were redeemed with his outstretched arm;" and that, though adversity be repeated on adversity in a mysterious course of trials, yet this procedure is not incompatible with the fulfilment of a wise and good end; because "the way" through which the Lord led his elect was deep, as "in the sea, and in great waters," while he was still guiding them with the tenderness and beneficence of a good shepherd.

Now the blessed influence both of the Psalmist's meditation and prayer, in restoring to him peace of mind, (the return of which called forth his ardent thanksgiving,) may well intimate, that to speak of Religious Melancholy, meaning thereby that Religion is the cause of the melancholy, is to misapply language. It is true, the opinion prevails, that the whole evil is traceable to that cause. Multitudes in the world connect with the admission of Religion into the mind the thought of nothing but what is gloomy and depressing. And in proof of this, they refer to certain facts which are regarded by them as quite conclusive. Easy it were to shew them, that the native influence of Divine Truth is calculated to produce an effect the very opposite of that which they bewail and reprehend. But they dread to listen to a single statement on the subject. The very listening, they think, would bring them within the reach of contagion, and how wise, they infer, to avoid coming near the malady, or what may infect them with it! The facts, however, by which they defend their opinions and aversion, are drawn from instances where the mind is unhinged either through the prevalence of constitutional bias, or the shock of calamity; and where, coming to Revealed Religion, it carries thither its own morbid sensibility, and thus turns the bread of life into the very aliment of spiritual disease.

It is unreasonable to adduce these facts for the purpose of disparaging the character and real tendency of evangelical faith. Wandering and wretchedness would have been found in such a mind, though it had never heard of the subject that is blamed for the aberration and suffering. Were it to receive the subject as a whole, what a blessing would the reception prove! The tendencies of the mind, if not thoroughly rooted out, would, at least, be corrected and trained. Affections, easily agitated, would be brought nearer to their due place and poise; and thus, the influence of heavenly faith, moving over the dark and troubled elements of nature, would allay its disorders, and compose and beautify it. But the tendencies of the mind in such an instance as has now been described, urge it to take partial views of Religion. Through timidity, the promises of the Bible are put out of sight, as what cannot, without sinful presumption, be looked at, while the threatenings alone are admitted and felt. God is revealed in the Bible under the engaging characters of Father, Saviour, Protector, and Friend; clothed in every perfection, in goodness, as well as

might; in pity and mercy, as well as rectitude and justice; in unspeakable condescension, as well as unspeakable glory. But in the case now supposed, he is seen only as the judge and avenger, girt about with majesty and power, and the terrors of awful sovereignty. The soul, traversing back in fearful thought into the abyss whence time issued, contemplates the Supreme Dispenser of events fixing the human destinies. It attaches itself to the mysterious contemplation. Instead of encouragement, it draws thence only what overwhelms its hopes. It thinks only of the deed of reprobation, and it "refuseth to be comforted," because "the mercies of God" seem to be "clean gone."

This representation, instead of being imaginary, may recal the well-known history of a psalmist in our own Israel, who passed through the whole bitterness of the experience. His frame of mind was similar to what has now been described, timid, gentle, and peculiarly sensitive. He was, indeed, ardent at the same time with the fire of genius. He was a Christian poet. He dignified every thing he sung, even the humblest *task*, as with the touch of a seraph's piety. He celebrated truth, and "hope, and charity," in numbers that are fitted to win the ear of infidelity, to chase away the gloom of despondency, and make the heart of selfishness relent. And his effusions, equally instructive and delightful, shall flow in human remembrance as some of the streams sent for nourishing the plants which our earth shall borrow from Paradise. Yet, how long did this poet of the Gospel "refuse" to taste the "comfort" of Religion! The peculiar cast of his mind predisposed him to despair of the divine favour. Led by constitutional bias, he separated, in the great subject, the solemn from the attractive, the alarming from the encouraging portions of it. The attributes of divine power, justice, and sovereignty—the eternal decrees—reprobation and everlasting death, were the chief themes on which he dwelt. Thus, he "remembered God, and was troubled."

This striking, and to us peculiarly interesting exemplification of what is usually called Religious Melancholy, is mentioned here, both because it appears to prove that the mind liable to the disease is of the frame just described, and because, more particularly, this very instance has often been quoted in charging Religion with the cause of the whole evil. But how unreasonable is such a charge! The mind of Cowper the poet felt not the harmony, and perceived not the beautiful proportions of the faith, simply because it was itself untuned, because its own vision was dimmed and distorted. Besides, when arguing on the tendency of Religion, from the circumstances of his life, is it just to adduce only a part of his history? If those who triumphantly point to the life of Cowper, as supplying confirmation to their unfavourable opinion of evangelical truth, would examine his own testimony, they should learn that his experience coincided with *that* of the Psalmist. There were, first of all, causes in his own situation predisposing him to depression and sadness. With

him, besides, it was not Religion, but the want of right views of its truths, that aggravated his distress. And as, at last, he received healing to his wound, and alleviation to his load, the cure was obtained when he came to the Physician of Souls; the loosening of the burden took place when he drew nigh to the cross of Christ. In short, the precious system of evangelical truth, which wicked or thoughtless men calumniate as the cause of nothing but melancholy, was that alone which yielded to our interesting poet, even as it did to the Psalmist of Israel, the sweetest consolation.

Hence we deduce the following plain but useful lessons,—That Religion can never be viewed as the cause of mental distress, any more than the light of heaven, rendering objects visible, may be regarded as occasioning those wrong apprehensions of them which are generated by the diseased eye:—That since false or partial perceptions of Religion lead to the evil complained of, the desire and endeavour should be earnestly turned for obtaining enlarged and correct views of its truths:—That, when wounded by the Divine hand, it is from the Divine hand we are to seek the cure:—That only an accumulation of sorrows is produced by resisting the stroke of chastisement, and quenching the serious thoughts excited by it:—That though the "remembering God" be at first the source of "trouble," we are to persevere in "acquainting ourselves with Him" as the way to "peace;"—and that prayer, earnest and importunate prayer to the Saviour, who sympathises, however the answer be deferred, is to be continued in, as the great means of comfort under affliction, and ultimately of deliverance from sorrow.

#### BIOGRAPHICAL SKETCH OF THE LATE

REV. JAMES MARTIN, A. M.,

*Minister of St. George's Parish, Edinburgh.*

THE memory of "the saintly and apostolic Martin," as he has been truly termed, lives in the hearts of multitudes. His career was short, but it was truly brilliant; and in reference to no individual, perhaps, could the saying of the poet be more appropriately quoted,—

"That life is long which answers life's great end."

He has passed from amongst us, but we dwell with a kind of melancholy satisfaction upon the recollection of one who possessed a rare combination of intellectual and moral excellencies, such as led all who knew him at once to admire and love him. With high talent he possessed an amiable and affectionate heart. To delineate his character is both a delicate and difficult task, but one which, for the sake of our readers, we gladly undertake, that possibly, by a view of his varied Christian graces, they may be led to "be followers of him, even as he," with such beautiful consistency of character, "was a follower of Christ."

James Martin was born at Brechin, on the 30th July, 1800. At school he soon became conspicuous among his companions by his abilities, his diligence and perseverance; and such was the rapidity of his improvement, that at the early age of twelve, he entered Marischal College, Aberdeen, and even ventured to compete for one of the bursaries. During the whole course of his

attendance at the University, he dedicated himself with unwearied assiduity to the varied departments of knowledge which successively engaged his attention. His classical acquirements were of a high order. In mathematics and philosophy also he made great progress. But when at length he had resolved on preparing for the Church, he entered upon the study of theology with redoubled energy. And the fruits of such exertion were apparent in his after life; for he was regarded by all his acquaintances as an accomplished scholar and an enlightened divine. It is pleasing to notice, that while employed in the prosecution of theology as a science, he appears to have been deeply impressed with the necessity of attaining a personal experience of the truths which he hoped to proclaim to his fellow-men. In proof of this, we may quote from the interesting Memoir prefixed to the published volume of his Sermons,\* a memorandum written at the close of the college session of 1818.

"The session, now nearly completed, has flown swiftly, swiftly away. I hope, however, by the blessing of God, it has not been spent trivially or unprofitably. My studies have been pretty regular and constant. They have been on the three great heads of Revealed Religion,—the Trinity, the Decrees of God, and Original Sin. They have also included a considerable share of Church History. My spirit has, in general, and particularly when alone, been inclined to the sombre. I have mixed but little in society, yet I am surely inclined to it. My heart participates in the happiness of my fellow-creatures, and pants to increase it to the utmost,—I love to see them happy.

"Yet I have often thought that I could see through the veil that envelopes my present state, and that God was dealing with me in love,—that he was shewing me the vanity of the world,—weaning me from its enjoyments, and teaching me to lay up for myself treasures in heaven. I have often found comfort,—might I say instruction?—in the idea, that one day on earth I shall be a child of God, and that I shall see the value of his present dealings, as preparatory steps for an important change."

Towards the close of this year, he became tutor in the family of Mr Ogilvy of Tannadice, within a few miles of his native place. In this situation he continued for several years, in the course of which he was licensed to preach the Gospel by the Presbytery of Forfar. His first sermon was preached at Oathlaw, from the words, "God forbid that I should glory, save in the cross of our Lord Jesus Christ;" and his views on that occasion, are recorded in a single sentence in his note-book. "I have to lament much imperfection; but I hope I have also some right wishes, and that I sincerely lament my own sinfulness, and sincerely confess my need of God's grace."

The winter of 1821, 1822, Mr Martin passed in Edinburgh, with Mr Ogilvy's family; and at this time he enjoyed a privilege which he valued highly,—an opportunity of regularly attending the ministry of the Rev. Dr Gordon, then minister of St. Cuthbert's Chapel; "whose character and example," as his biographer remarks, "no less than his public ministrations, appear to have given greater depth to all his religious sentiments, to have filled his mind with a stronger sense of the high and honourable nature, as well as the solemn responsibility of the ministerial office, and to have set

him forward in his course, more intensely alive to the importance which attaches to the spiritual interests of immortal beings, and more deeply impressed with the magnitude of his own duties."

On the 8th of April 1823, Mr Martin received a presentation to the Church and Parish of Glenisla, in the Presbytery of Meigle, and was ordained on the September following. The deep impression of divine things which his mind had received during his residence in Edinburgh, prepared him the more effectually for entering upon the important duties of a parish minister. He felt that he was now called to occupy the responsible situation of an ambassador of Christ, and his earnest desire and prayer, therefore, was, that he might be enabled so to watch for souls as one who must give an account. Settled in a remote parish among the Grampians, as the pastor of a simple-hearted, affectionate people, Mr Martin spared no exertions to promote the spiritual interests of those committed to his charge. He laboured in season and out of season; and the fond recollections of the parishioners of Glenisla still dwell upon the faithful devotedness of their youthful minister to the work of his Great Lord and Redeemer. The beneficial effects arising from his ministry in Glenisla are thus briefly, but appropriately, described by his biographer:—

"They were unsophisticated, and he was sincere, faithful, and judicious; and without compromising one principle, far less winking at any sinful practice, he commended himself to their respect and esteem, as one who had their real interests deeply at heart, and the primary object of whose life and labours was to do them good. Suiting his ministrations and intercourse to their real character and circumstances, with that tact, discrimination, and kindness of nature, which he so eminently possessed; being regular and diligent in his course of visiting and catechising, in the superintendence of Sabbath-schools, in his attention to the sick, and in waiting by the bedside of the dying; and particularly affectionate and encouraging in his admonitions to the young to seek after God,—every one of his flock, who was not utterly improbate, came experimentally to know the value of possessing such a pastor,—a course of conduct, which uniformly operates with the same effect upon a simple-hearted people, and gains the homage even of those who may not be permanently benefited by it in their most important interests. There were two practices prevalent in the parish of Glenisla at the time when he became connected with it, which he felt had a most demoralizing effect on the minds and habits of the people, as they ever must have. The one was the encouragement given to illicit distillation; and the other, the mode in which funerals were conducted, involving a great waste of time and substance, and tending to induce or to confirm habits of dissipation. Convinced that the moral influence of truth, the enlightening and quickening of the conscience, and the solemn considerations which Religion alone presents, when brought to bear upon a community, through the agency of a minister whose motives are properly understood and appreciated, are far more effectual than any prohibitory denunciations or sumptuary laws, he set himself with vigour to the removal of these evils. A complete extinction of them could not indeed be expected to be the immediate result of his anxiety and efforts; yet, in this, his wisdom and decision were far from being fruitless. And before his connection with the parish was dissolved, he had the satisfaction of knowing, that not only the habits of many had undergone a perceptible improvement, and the duty of family-worship was more regularly observed, but that some were brought in good

\* We are happy to understand that these excellent Sermons having rapidly passed through the first edition, a second is now in the Press.—Ed.

earnest under the power of godliness; while the occasional opposition and resistance that he experienced from the enemies of all religion, only served, as it will ever do, with minds of a similar mould, to stimulate him to redoubled zeal in his own appropriate work."

The tie which connects a pastor to his flock is intimate and endearing; but more especially in remote rural parishes. In such districts, where the minds of the people are yet simple and uncontaminated, the minister is regarded as their father, counsellor and guide. This was remarkably the case with Mr Martin during his incumbency at Glenisla. The parishioners at once respected, admired and loved him; and when at last they were called upon to part with one who, in the faithful discharge of his duties, had gained their confidence and esteem, they mourned as for the loss of a beloved relation.

In the year 1828, Mr Martin was unanimously chosen by the kirk-session of St. Cuthbert's to be minister of Stockbridge Chapel, Edinburgh. It was not without reluctance and painful regret, that the offer was accepted. The pastor of Glenisla had firmly established himself in the affections of his flock; and to break asunder for ever a relation so tender, was to his amiable and feeling heart peculiarly trying. But it was sufficient to him that such was the will of his Master. He acceded to the call, and entered upon his charge at Edinburgh, with a simple dependence upon the strength of the Almighty. The text from which he first addressed his people in Stockbridge Chapel was beautifully expressive of his feeling,—“I was with you in weakness, and in fear, and in much trembling.”

A brief view of the result of Mr Martin's exertions in the extensive and interesting field in which he was now called to labour, will be best given in the words of his biographer, who appears well fitted both to understand and to appreciate the efforts of a faithful pastor.

“He was not long settled at Stockbridge, until the mode of his preaching, and his whole character, laid a powerful arrest on the minds of his congregation. At first he shewed a considerable degree of reserve, arising from the natural unobtrusiveness of his disposition,—that delicacy which made him instinctively retreat from every degree of observation which was not required by his real duties,—and from his antipathy to every thing like display, or to be made the object of a merely ceremonious deference, or of that bustling attention which is so often paid to those who are invested with the clerical office. But after the lapse of a short time, by his uniformly calm and dignified demeanour, he commanded the respect of every one who had occasion to observe him, and was regarded as a man of lofty integrity and independence of mind, as well as truly a man of God. There was a quickness and discernment, as well as a solemnity and impressiveness, accompanying all his intercourse with his people, which went beforehand, as it were, to gain an entrance to the mind for every thing he said; whilst his pulpit-discourses, ere long, discovered to those who attended to them, distinct traces of much thought and scriptural study, and were delivered with so much sincerity and simplicity, as made almost every one feel how much he ought to be interested in the truths to which he listened, seeing that the preacher was himself so earnest in inculcating them.

“No one who attentively followed the course of his public services could avoid observing the successive steps of his improvement in the true art of preaching. He gradually threw off every thing that was juvenile, either in matter or manner,—he cast away all inflated expressions, all mere ornament in the illustration of his

subjects; he dealt but sparingly in imaginative description, and not at all in mere generalizing or empty declamation. Textuality, he often said, appeared to him to be one of the chief excellencies of a sermon,—the bringing out by deep, and patient, and prayerful research, what was the mind of the Divine Spirit in the Word,—and, after having exhibited it in all its meaning and force, pressing it home on the understandings and consciences of men. He was always afraid of being guilty, and of being thought even capable, of giving fanciful interpretations or adaptations of Scripture. If, in the course of his illustration, he met with any striking truth, any important principle, or ascertained fact, in verification of which he could appeal to something which was obvious and undeniable in the experience or consciences of his hearers, upon this he seized, and, as if anxious to render it the prominent point on which their minds should rest, and that it should become a permanent element in their reflections, or interweave itself, as it were, with the hidden workings of each individual bosom, he recalled it again and again in the course of the application of his subject.

“This it was, and nothing merely adventitious or external, which formed the chief ingredient in his mode of preaching, and rendered it so interesting to those in whose hearts he succeeded in touching those chords that were in unison with the feelings of his own; which, indeed, is the true secret of the success of any public speaker. Founding his arguments upon ascertained facts or acknowledged truths, and referring to something in his hearers with which these correspond, and of which they themselves are intimately conscious, he finds access at once to the seat of conviction and the springs of conduct. By telling aloud all that is in their hearts, he makes them feel as if he not only had been privy to their thoughts, but had been the witness of certain processes in their minds of which they themselves had hardly been aware, but which are now vividly recalled: they wonder, perhaps, how this man comes to know so much of their secret character, or how, at least, they had never heard these things brought home to them before. And hence, in cases where there is guilelessness and honesty, the preacher comes insensibly to be intrenched in their affections as if he were a bosom-friend. If any one, therefore, is desirous of knowing what it was that rendered Mr Martin's preaching so interesting to those who regularly waited on his ministry, and to whom it was blessed to be so useful, it may be said, that, along with the humble and dependent spirit in which the whole was done, and which gave to all his studies and discourses their appropriate character, it consisted in nothing more than this,—after drawing forth what is in the Word of God, and then what is to be found in the depths of the human heart, making the one of these, in some penetrating, instructive, or consolatory way, as the case might require, to bear upon the other. With this remark, however, it is necessary prominently to conjoin another,—that one of the uniform characteristics of his preaching, was to be found in the strictly evangelical strain by which it was pervaded. His own mind being conclusively arrested by the great doctrines of the Cross, and his heart moving invariably under the influence of an overflowing sense of redeeming love, he was constrained, by the moral impulse of the new nature which was strengthening and maturing within him, habitually to present and to enforce upon others, that which was both the food and the cordial of his own spiritual being. And this being done in perfect keeping with good taste and propriety, and with the classical and academic style of his whole mind and character, the manner and outward form of it, at least, could give no offence to the most refined or cultivated hearer.

“There was one circumstance, with regard to his sermons, which sometimes pressed upon his mind,—the

solemn apprehension which he felt, of speaking in certain cases above the range of his own experience. He often remarked, that surely this thought must be harassing to every good man; and that it seemed a very awful thing for a servant of God to be proclaiming truths in which he himself did not fully and perfectly sympathize, or representing the various features in the character of true believers, the spiritual nature of Christ's kingdom, and the deep exercises which occur in the hearts of Christians, far beyond what he has ever found to be true in his own case. In like manner, after having been called into some scenes of heavy affliction, he frequently observed, that he was afraid he was unfit to be a minister of comfort, seeing he himself had never known the depth of any such sorrow. Whilst there is something both very quickening and affecting in these thoughts, they must be considered as affording no equivocal proof of the tenderness and humility of the mind in which they dwelt; and it is nevertheless most true, that one reason why Mr Martin's discourses in public, as well as his exhortations in private, were so impressive to those who heard them, is to be found in the fact, that they came to their hearts as being evidently the result of his own practical knowledge, and the real transcript of his own feelings."

The public ministrations of the sanctuary, conducted in the manner thus described, could not fail to be attended, under the blessing of the Spirit, with the happiest effects. But it was not in the pulpit alone that Mr Martin's pastoral fidelity and Christian worth were apparent.

"In the performance of the more private or domestic duties of a clergyman, he was not less exemplary. The visiting of his congregation, and especially the families of the poor, was performed with the most untiring constancy, and nothing was allowed to interfere with the discharge of this part of his work. It was seldom possible to prevail on him to enjoy a single day's relaxation, let the occasion be ever so inviting; and that never, if the case of any one of his people was at all pressing on his mind, to whom his visits might prove of the smallest comfort or advantage. In dealing with those in the lower ranks of life, his kind, yet dignified manner immediately gained their confidence and respect. They never could recognise ought in him but the clergyman, and the clergyman in no other light than that of their real friend. His remarkable tact in this department of duty exemplified how possible it is for a wise and good man to win his way to the affections even of the most insensible and vulgar, when he comes to them with a single-minded concern for their spiritual interests; for there is, in the very roughest form of human nature, something which commends a sustained course of kind and judicious dealing, first to the attention, and gradually to the heart. Although there was occasionally a boldness in his reproofs, and a fidelity in his exhortations, amounting almost to sternness, yet there was not an individual among the many for whose good he thus privately watched and laboured, who did not feel the strongest reverence for his character, and very few who did not entertain towards him a kindlier sentiment. In addition to his course of domestic visitation at Stockbridge, he established a Home-mission in the district, with two agents to conduct it, the fund for maintaining which was, to a large extent, supplied by himself, and he frequently preached in the stations during the week. He had also meetings throughout the year for the different classes of the young persons of his congregation, and for those who sought admission, or who had been admitted to the Lord's Table. These occasions were very solemn and impressive; to them, there is reason to think, that not a few can look back with peculiar interest as the period of their first

deep impressions of religion; and among the most valued articles in the repositories of some of these individuals, there may perhaps be found the notes of the instructions which then, as well as in public, they received from the lips of their faithful and humble-minded pastor."

Such faithfulness and unwearied perseverance in the fulfilment of his ministerial duties, were not long in drawing forth from the Christian community, the strongest mark of their approbation and esteem. Upon the decease of Dr Thomson, Mr Martin was selected to occupy the pulpit of that distinguished individual. To one who entertained such lowly views of himself, the nomination was startling. He felt, however, that he would not be justified in refusing to accept the call to St George's Church, knowing, as he did, that in the work of Christ, no man is permitted to shrink from duty, under a sense of his own weakness, but the more such a feeling weighs down the spirit, just so much the more room is there for the exercise of that faith, which can realize the Christian firmness and heroism of the Apostles when he said, "through Christ strengthening me, I can do all things."

He was admitted minister of St George's on the 6th October 1831, and entered upon his new sphere of exertion "with a mind," to use the words of his biographer, "at once modest and courageous,—diffident, yet resolved." His present charge differed, in many important particulars, from that which he had recently left; its duties were more varied, and much more arduous. But, proceeding in the strength of the Lord, he was enabled to walk in the steps of his illustrious predecessor, and thus to endear himself to all classes of his parishioners. At length, so great was the confidence reposed in Mr Martin, that he was solicited to take upon him, in addition to his other labours, those of Secretary to the Bible Society, an office which had also become vacant by the death of Dr Thomson. The duties which devolved upon him, in consequence of his acceptance of this truly honourable situation, were such as well accorded with the high-toned religious feeling of his mind. It was, in his estimation, an exalted privilege to be the instrument of disseminating the pure Word of God throughout the World; and the fine Christian spirit which pervaded his speech at the annual meeting of the Society in 1832, encouraged all who heard it, to hope that the mantle of the late honoured Secretary had descended upon his successor.

Mysterious, however, and inscrutable, are the ways of God. He who now stood forth in one of the proudest positions which a Christian could wish to occupy, was destined, ere long, to be cut down in the midst of his usefulness. Not more than a year had elapsed, from the date of his promotion to St George's Church, when some very alarming symptoms in the state of his health began to make their appearance; and on the 28th September he was suddenly seized with a violent discharge of blood, apparently from his lungs.

"This occurrence, though, from the feelings which he had experienced for several days, it did not appear very much to surprise him, yet awakened the greatest apprehensions as to its consequences. He was as calm, however, and composed, as if nothing extraordinary had happened. Being placed in an upright posture, and required not to make the least exertion, or to speak, he presented the very picture of patience and submission. To one of his friends who came to him soon after

this attack, he beckoned with a smile of complacency for a slate which he had provided in order to communicate with those around him, and, in allusion to his own circumstances, and with reference to a passage on the subject of faith, in one of Traill's sermons, on which they had been some days before conversing, he wrote down these words:—"When the wearied traveller is unable to proceed a step farther, he can yet lie down when he is bidden,—this is faith."

In the course of a few weeks Mr Martin recovered from this attack, at least so far as partially to resume his duties. By the kindness of his clerical brethren, who frequently officiated for him, and the tender sympathy of his congregation, his mind was considerably relieved from the anxiety which would otherwise have oppressed him. His bodily weakness, however, still continued, and, at length, having engaged an assistant, he retired, for a time, to Rothsay, where his health considerably improved. But his recovery was merely temporary, and after a short period, his former disease returned, though with diminished violence. His medical friends now strongly advised him to try a change of climate, recommending particularly that he should spend the winter at Nice.

It was with no small reluctance that Mr Martin was prevailed upon, at length, to assent to this proposal. But the tender sensibilities, the amiable feelings of the man, yielded to the resignation of the Christian. It was the will of his heavenly Father, and to that will he felt it to be at once his duty and his privilege to bow. After having made the necessary arrangements, therefore, for the supply of service in his church and parish, he left Edinburgh on the 28th September 1833.

At Nice, he remained three months, during which, he was able to ride out every day; and in addition to the enjoyment which he derived from the beautiful scenery in the neighbourhood, his mind was refreshed by the delightful intercourse which he had with some Christian friends who happened to be residing in the town. As descriptive of his feelings at this time, we may quote the following passage from his journal:

"I am just as happy as I could be at such a distance from my field of duty, and most thankful for past and present mercies. The Sabbath is the day when I feel my exile most. Last Sabbath, and during the psalmody, when some note was struck that brought my own dear flock before me, I do confess that I wept bitterly in the chapel, and could hardly get myself composed again. Surely I have been most self-willed and rebellious, when no less severe and bitter a chastisement than this would reclaim me!"—"To-day I went to the Protestant Chapel built by Lady Olivia Sparrow, and after service visited the little cemetery. It contained the tombs of several of whom I had heard, and of Lady Maxwell, one of the last, who has left a sweet savour of piety and charity behind her at Nice. A mournful place this little burying-ground is! Why it should be more so than any other burial-ground is not very clear to reason or to faith; and yet it is one of the last feelings with which a man parts, the desire of mingling his dust with those of his kindred; though the poet has truly said, that a man can have only one country, but he may anywhere find a grave."

In a similar state of calm, almost pleasing, melancholy, he seems to have penned the following remarks one Sabbath, when at Rome.

"I have been falling off ever since I came to Rome, and now find myself so weak that I can hardly walk.

This new affliction is very trying, especially at the time on which my friends had built so much. Yet I bless God, though I have never been worse than I am now, since my first illness, when I was very differently situated, that I feel no disposition to question the wisdom and goodness which run through this dispensation. Sometimes there was a shrinking from suffering, and a wish that all were soon over, rather than have many such conflicts to meet; but generally my mind has reposed upon God, as the present help in time of trouble, and left all consequences to him. I cannot forget the total freedom I have enjoyed from all anxiety about my journey homewards, or how I shall be able to travel. I mention this, as so contrary to my natural disposition, which is so anxious. I hope it is not indifference or recklessness, but springs from confidence in God, who will order all things aright. O how small a matter it is where one dies, if he dies in the Lord, and falls asleep in Jesus!"

While at Rome his health was gradually declining, and he became anxious to set out, with the design, if possible, of reaching home. He had proceeded no farther than Leghorn, however, when he was compelled to stop. He arrived at that town in a very exhausted state, and took up his residence in the San Marco Hotel, kept by Mr and Mrs Thomson, both natives of Scotland. It is rather a curious circumstance, that in passing a night at this house, on his way to Rome, he expressed a wish, that, if it was the Divine will that he should not return to his native country, he might be permitted to die in that inn. And that was the very place, where, amid the affectionate kindness of Christian friends, this devoted servant of Christ ended his days. The following passages from the letters of Mr Hare, the English clergyman at Leghorn, and of Mr and Mrs Thomson, of the hotel, are furnished by the biographer, as presenting a few particulars of the closing scene.

"Mr Hare writes,—'The decisive change did not take place until the 20th, when the physician who attended him apprised me of his approaching dissolution. From that time, the progress of his disease was rapid; but it was unattended by bodily suffering, and he retained his faculties to the end. On Thursday he breathed his last, without a groan or a struggle. I was not present, but Mr and Mrs Thomson were with him. As soon as they saw his end approaching, they thought of sending for me; but before they could do so, he was no more. I used to visit him every day,—sometimes two or three times in the day,—but he was not able to converse much, and could not hear me do more than read a few verses of the Bible, or make some observations, and pray. He seemed free from pain during his stay here,—even his cough was not very troublesome. He was perfectly peaceful, and appeared earnestly to desire to depart. It will be a satisfaction to know that every attention was paid him, not only by the people of the hotel, but also by many of our fellow-countrymen, who felt a deep interest in him. I can fully sympathize in the heartfelt sorrow into which this sad event must plunge the many friends of my dear departed brother. The loss is, indeed, of no common magnitude, both to them and the Church of God. But it ought to be a great assuagement to the bitterness of their grief, that he over whom they mourn, has but made a transition from a scene of much tribulation to a state of untroubled rest and unclouded felicity; and that he is separated from them by a very slight, and, it may be, a very temporary partition.'

"On the Sabbath morning,' says Mr Thomson, in a letter to Mr Colclough, 'I drew his attention to the serenity of the atmosphere. 'Yes,' said he, 'this is the day which the Lord made,—you are to have the

communion to-day,—“I was glad when they said unto me, Go ye up unto the house of God,”—will you come back and tell me what you have heard?—I did so, but found him unable to attend.

“About three hours before his death, on awaking, he found me leaning on his bed, made an effort to get out his hand, and said, with a most pleasing countenance, ‘How kind this is!’ I went in again about three o’clock, when he requested me to read a portion of Scripture. I read the 14th chapter of John,—when at the last verse, he made a motion for me to stop, and then fell asleep. In a few minutes, he started hastily, and said, with a strong voice, ‘What is meant by a free port? my reason for asking is, that I wish to import a hundred Bibles here.’ These were his last words. About five, I found him dying, took him by the hand, and felt the last feeble pulse. His spirit left its earthly habitation at a quarter after five o’clock.”

“In another letter, to Mrs Ogilvy, Mr Martin’s sister, Mrs Thomson adds,—‘On our first sight of him, when he was on his way to Rome, our affections were drawn to him,—there was something so expressive in his countenance. He was only one night with us, and in the evening joined us in family worship; he was unable to read or explain any part of the Scriptures, but gave us a most excellent prayer. On his return from Rome, he was unfit for any fatigue; so we had not the pleasure of hearing him again. He did not like to see many people, but rather to be alone, to commune with his God; he had great faith, and said that Christ was all in all. His favourite Psalm was the thirty-ninth. He told us how mercifully the Lord had dealt with him, and that his parishioners were so kind and affectionate, and so unwilling to let him give up his church. Dear man! I do not wonder they were much attached to him,—he was so noble-minded, pious, amiable, modest, grateful, and afraid to give trouble. He said very frequently,—‘What reason have I to be thankful that I suffer so very little pain;’ and his death was a very happy one,—just as if he had gone to sleep,—so very calm.”

### DISCOURSE.

BY THE LATE REV. JAMES MARTIN, A. M.,  
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“Knowing therefore the terrors of the Lord, we persuade men.”—2 COR. V. 11.

THERE are not a few that object to the mode which the Apostle here adopts to lead men to seek after, and to embrace the truth as it is in Jesus. It has been often said on this point, that such representations of divine truth are more likely to harden men in sin than to persuade them to relinquish it; that they are calculated to convey unfavourable views of Religion, especially to young minds; that men are apt from this, to regard it as an unwilling bondage instead of a service in which the affections are to be engaged; and not a few would resent it as savouring of an uncharitable spirit, were you to speak to them of the terrors of the Lord, as if they required to be dealt with as men who were void of any reverence for God or spiritual things. It would be idle to say that there has never been any room for these objections, or that the terrors of the Lord have never been so injudiciously set forth, as to cause needless offence at the truth. Whenever they have been made the sole topic of address, or almost the

single one,—whenever they have been dwelt upon in such a way as that their subsidiary character as a means of persuading men to flee from the wrath to come, has been forgotten,—or whenever the minister of Jesus Christ has appeared rather a minister of the law than of the Gospel, such objections as these may be well founded. It may be questioned, however, whether the evil that has ever resulted from this, be at all equal to that which has resulted from an unworthy and sinful concealment of the terrors of the Lord, or whether the danger of offending, by setting forth the fearful misery which shall overtake sinners if they continue impenitent and unbelieving, can ever be so great as that of permitting them to remain undisturbed in their sin for want of faithful and solemn warning of the consequences in which sin must involve them? It is not natural for any of us, certainly, to entertain hard thoughts of our own condition: there is always enough of self-love in every man to make him think and hope well of himself: there are innumerable devices by which we are ever contriving to lull our conscience asleep, and under the influence of which, we are led to apply to ourselves a very different rule of judgment from that which we apply to others; and the man, perhaps, lives not, however far he may be from God and his righteousness, who has not some palliative for his own fears and misgivings, and who cannot say to himself, “Peace, peace, though there be no peace.” And I know no way in which this disposition, so ruinous to all true and lasting peace, can be broken in upon, except by a faithful exhibition of the terrors of the Lord: by endeavouring to expose the delusions with which men are blinded, and make them alive to the danger and misery of continuing in them; and, by alarming their fears and wounding their self-interest, to drive them from those refuges to which they are so ready to betake themselves, and which will be found at last only refuges of lies. It is very true, that all this will not make men religious, and that so long as they are moved to forsake their sins, or to obey the law of God, merely from terror, or from the dread of punishment, they want the spiritual principle of all true obedience. It is necessary before their hearts ever can be right toward God, that they should serve him from a principle of love and affection, and this principle no terrors can ever infuse into their minds—such a principle as this must come, not from the law, but from the Gospel. But still, though it is not enough for the salvation of any man, that you speak to him of the terrors of the Lord, it may be a means, and that a powerful one, of awakening his mind to the truth which can save him; by rousing his fears, it may lead him to look out for a place of security from the coming desolation; and the experience of thousands who may be at this moment rejoicing in the light and comfort of the Gospel, and who may know the “love of God shed abroad in their hearts by the Holy Spirit,” can testify, that the thing which led to all their peace, and joy, and new obedience, was some faithful discovery of the



terrors of the Lord urging them "to flee from the wrath to come, and to lay hold of the hope set before them in the Gospel." As for those who are ready to represent such a mode of address as unnecessary, as well as uncharitable, the question with them may be brought to a very short and speedy issue. If you are satisfied on good grounds that your condition is safe, and that you need not be alarmed for the misery that is to overtake the ungodly, what injury can it do you, to hear that misery faithfully exposed? If you need not fear it, and if you feel that you have escaped it, then, the more it is insisted on, the more will it awaken your gratitude to him to whom you owe your deliverance, and awaken your compassion more freely for those who are yet exposed to it. If, on the other hand, you have a suspicion that things are not right with you—if you have fears at times, not indistinct, that were you weighed in the balance of the sanctuary you would be found wanting, and if the apprehension of having these fears awakened, and being thereby necessitated to look more narrowly into your spiritual condition, is the ground of your dislike to us when we preach the terrors of the Lord, does not this very circumstance shew the importance of inquiry on your part, and on ours, the importance of employing every means which can urge you to it? And thus the very reason which many give for letting alone the subject altogether, is the very reason for pressing it upon your attention—the very reason why, instead of but casually adverting to it, we should bring it at times fully before you; in other words, why, "knowing the terrors of the Lord, we seek to persuade men."

I am aware, however, that independently of those who object to the preaching of the terrors of the Lord altogether, there are others who would cast it aside on somewhat different grounds. They have, and can have, no objection to men being faithfully told their true condition, and the dangers of a state of sin and unbelief, nor would they, for any of the reasons now stated, have us to let this alone; but, as they apprehend it, the efficacy of this truth is a means for convincing and converting sinners, far inferior to that of other truths equally revealed in the Word of God; and they would rather sink this truth in the view of those which, as they apprehend, are likely to be more prevailing. Aware that the exhibition of the terrors of the Lord will never of itself turn men from the love of sin, and having some foolish fears that men may contract false views of the divine character, from hearing God's hatred of sin, and the punishment with which iniquity shall be visited, enlarged upon, the great and almost single topic on which they would have us dwell, is the love of God. To give them such views of this attribute, as would make them think and believe of God, as though he were all love and compassion to them as sinners, constitutes, as they think, all that is necessary to the exhibition of the Gospel; nor do they hesitate to say, that such a view of the Godhead is the only means necessary, or fit,

for turning men to the practice of all righteousness. We might reasonably ask those, however, who entertain such sentiments, how they can properly conceive of, or estimate, the love of God, if they be destitute of right views of his just indignation against iniquity, and whether it does not argue ignorance of human nature besides, to suppose that such a view of the divine character is that which needs most to be inculcated upon men, if they would turn unto God? As we have been accustomed to view the love of God to sinners by Jesus Christ, the only way in which we have any representation of the love of God to sinful men at all, we have always understood that the circumstance which gives that love its chief attraction, and ought to commend it most of all to our minds is, that such was the holiness and purity of the divine nature,—such the hatred which God bears to sin, and such the unchangeableness of those threatenings which he hath denounced against it, that when he purposed to "seek and to save that which was lost," no less a sacrifice than that of his own Son was required, in order that this salvation might be consistent with the truth of his declarations against sin, and his determination to punish it; that, in his sacrifice and death, "righteousness and peace met together," and that the chiefest glory of that grace which now comes accredited and sealed to us, is, that it is in perfect harmony with every perfection of rectitude, and purity, and truth, which the principles of our own hearts, as well as the testimony of the Bible, leads us to attribute to God.

If this be the view of the love of God as revealed to us in Christ Jesus, and that it is so, we might appeal to every page of the New Testament, it might be asked, how, or in what way, you can rightly conceive of, or estimate this love, if you are ignorant or unbelieving of "the terrors of the Lord?" If there was no holy necessity on the part of God to punish sin, then what becomes of the greatest manifestation of his love, in the gift of his own Son to suffer and to die for us? If the terrors of his wrath had no foundation, what foundation can there be for the greatest and most distinguishing characteristic of his love to rest upon? If the one is removed, the other falls along with it; or if the one is not upheld in all its terror, you do, to the same degree, detract from the other: and in speaking to man of "the terrors of the Lord," therefore, there is no necessity that we should forget the tender mercies of the Lord; on the contrary, the more faithfully and fully we declare the one, the better fitted do we become for urging home upon you the other,—the better fitted are we to warn your minds by the truth, that so great was his love, that even "when you were sinners Christ died for you." When it is said that the love of God should form the great, if not the single topic of our preaching—that men have already, whether from the testimony of conscience or from the Word of God, sufficient conviction of the terrors of the Lord, and of the indignation which he bears, and will one day manifest against

iniquity,—we may take this for granted, as a topic which need not be insisted on, and may proceed at once to the manifestation of divine mercy in the Gospel, as a truth which, from their previous convictions, they are prepared rightly to appreciate.

Is this, however, agreeable to fact and experience? Do we then really find men impressed with the truth that God will, and must punish sin, though he can never but wish that the sinner would turn from his way and live? Do we find the justice of God so uniformly admitted, that, whatever else they may question in his character, this is never questioned, far less denied? Do men seem really alive to the fact, that his goodness is based on a rectitude unchangeable as himself, and which will be manifested in all his dealings with his creatures? Is it the case, that whatever excuses they make for their sins, they never reflect on the righteousness of God in punishing sin; or whatever be the refuges to which they betake themselves, none of them can deny the purity of his character, and the indignation with which he will visit every worker of iniquity? What then were those palliations which they apply to their consciences, as though their sins were only infirmities for which God would not be hard to reckon with them? What mean those delusive schemes by which the mercy of God is rested in, as though there were neither truth nor justice in God at all? What mean those false and imperfect views of the Gospel, by which the death of the Saviour is regarded as introducing a mitigated law, according to which the sinner's obedience is substituted for perfect obedience? Do these things tell that men are convinced of the terrors of the Lord, or that he is the righteous God who will and must deal righteously; or, rather, do not these things shew, that with multitudes, the terrors of the Lord are reduced to an empty name, or, if they are regarded at all, are regarded only as a dead letter in the divine statute-book, which will never be produced in judgment against them? The truth is, I believe, that the whole of the controversy which man are at this moment maintaining with God, however various the forms which it may assume, is really a controversy with his righteousness, as the God who will carry out the righteous principles of his administration, in punishing sin and rewarding holiness. Let men assume the appearance of indifference to the discoveries of the New Testament altogether, or let them be found thinking of God, as though he were a being of pure benevolence; let them wear the aspect of those who judge that only great sins or great sinners will meet his condemnation, or of those who, under pretence of magnifying the grace of the Gospel, confound all moral distinctions, as though the grace of God permitted them to continue in sin: and still, in every case, the real ground of the controversy lies with the justice and holiness of God,—the real subject of dispute is with the truth that God will punish as he has threatened, every worker of iniquity; and they will ever continue to debate this, till such time as, from right views of the

purity of the divine nature, they see that it is impossible for God to accommodate his law to their sinfulness, and that it must be upheld in all its extent, even though they themselves should suffer everlastingly for it. Till this is done, the ungodliness of the human heart will ever be discovering some new refuge to which it may betake itself, when you drive it from its old ones; and the only truth which can, under God, fairly dislodge it from them all, and lead the man to throw himself, as a lost and undone sinner, on the grace of God in Jesus Christ, is not the declaration of the mercy and love of God, of which he can very imperfectly conceive, but the declaration of "the terrors of the Lord," the full declaration of the truth, that not one "jot or one tittle of that law" which pronounceth a curse on him, "shall in any wise pass till all be fulfilled." There is an expression of our apostle, in another of his epistles, which conveys the truth very strikingly and very exactly, "Before faith came," that is, before the way of salvation, through faith in Christ was fully disclosed, were men "kept under the law, shut up unto the faith which should afterwards be revealed." These words, as is well known, represent the condition of men before the Gospel came, as prisoners held bound by the law of God, while there is no way of escape opened from its threatenings, on every hand of them, except in the sacrifice and death of the Son of God. By the proclamation of its terrors it shut them up unto this as the only way in which there could be any deliverance, and left them no alternative, but that of abiding its curse, or making their escape by the Gospel; and the law, by the discovery of the same unbending and uncompromising justice, must do the same for us, as it did to men before the Gospel came; we must be thereby shut up unto the faith, and thus shall we be led to turn from all the devices by which our own hearts would deceive us. Never shall we give up attempting to make our escape from it, in some other way than that which faith prescribes; never shall we be led aright to esteem, and value, and embrace, the provided mercy, until we see that every way by which we would pass from it, is guarded by a faithfulness which never slumbers, and a justice and righteousness which no artifice of ours can ever elude; and that there can be no peace and no safety for us, but an immediate surrender of ourselves to the Saviour, to him, in whom "God is just although the justifier of him who believeth."

It is for these reasons, then, that instead of yielding to the objections of those on the one hand who would do away with "the terrors of the Lord" altogether, or those on the other who would dispute its efficacy compared with other topics embraced in the New Testament, we would comply with the exhortation of the apostle, and "knowing the terrors of the Lord, would persuade men." It is for these reasons, that we know nothing more necessary, than to follow a deceitful heart through all its labyrinths, and to expose the falsity of them all; and that, instead of "saying peace, peace, while there is no peace."

we would expose the vanity of all pretences to its possession which are not derived from faith in the Saviour,—it is for these reasons, that instead of encouraging you to believe that all is well with you because you may possess the ordinary virtues of the world, we would enjoin you to look narrowly into your goodness, whether it springs from the great source—from faith in the Saviour, and is really done in his name and to his service, and never to be satisfied that your calling and election are sure, till you have been able to trace in your hearts and lives the marks of a regenerated nature. Such might be called a useless, as it may be in some respects, a painful jealousy, were not all of us to pass in review at the judgment-seat of Christ; but, if we must all appear there to take our trial before a judge upon whom it is impossible to impose by any appearance of goodness, however specious, or by any virtue, however fair it may seem, which has had no respect to their faith and to his grace, how necessary is it that we should judge ourselves now, lest we should then be judged and condemned with the world; and how necessary that we should look well to the foundation on which we build, lest in the desolation that shall then overwhelm the world, we and our works should be at once swept away! If this be painful, will it not be as painful to incur the sentence of everlasting “destruction from the presence of the Lord?” Would you wish that the face of the Judge should on that day be turned on you with a look of displeasure bidding you away to the wailing and weeping of outer darkness? would you wish to be then, even for a moment, in suspense whether your place shall be among the “blessed of the Father?” would you wish it to be with you, as the apostle says it shall be with some, that you shall be saved, “yet so as by fire,” when the fire that shall then burn up the wicked shall have almost laid hold of you? Who would wish these things, and not rather “that an entrance should be ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour.”

And by those terrors, therefore, you are brought even now “to acquaint yourselves with God, and be at peace;” to betake yourselves to the Saviour “as all your hope,” and to “abound in the precious fruits of righteousness, which are through Jesus Christ to the praise and glory of God.”

It was obviously to the judgment-day that the apostle adverted, when he spoke of “the terrors of the Lord.” “We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terrors of the Lord, we persuade men.” The terrors of the Lord were in his view, as certain as judgment was certain; if there were any doubt about the judgment, the terrors of the Lord would be exposed to the same dubiety, but because there was in his view no questioning of the judgment, there was as little room for questioning that the terrors of the Lord would be manifested. And the very nature of a judgment,

implied that there were certain attested principles of justice on which it was to be conducted; and not only a trial, but a sentence, and not merely rewards, but punishments; and not merely the blessedness of approval to those who should stand acquitted, but the misery of being outcast to those who should be condemned; and viewing these two things, as thus intimately connected, has it never struck you, how much there is in the condition of the world to lead you to respect the one, and therefore, to fear the other; and how the present system of things is so constituted, that you can draw out of it a stronger argument for a future and final reckoning, than you could from any other, even from one that bore clear impress of a great Judge of all? Amid all the apparent confusion around us, there are not wanting many testimonies that God is on the side of righteousness and against iniquity. There is that conscience which he hath planted in every breast, and which witnesses by its approvings, or its accusings, what he who planted it there approves or condemns; there is in the happiness which, more or less, attends right and virtuous conduct, and in the misery which, more or less, accompanies the indulgence of all sin, an evidence that virtue and happiness, sin and misery, are connected; and there are not wanting many proofs besides, in the case of individuals, and much more in the case of nations, of a righteous retribution, by which virtue is rewarded, and sin punished and condemned; and from this we are justified in inferring, and every man whose conscience is not blinded by sin *does infer*, that there is a great moral Governor of all, a God who honours holiness and hates sin. Had the issue of things been more in agreement with the records of conscience; had virtue always, and openly led to happiness, and sin been always followed by misery; had the retributive justice of God taken clearer effect upon guilty individuals or guilty nations; had this been the case, one might have inferred with some reason, that this was all the judgment, and that there was to be no great and final settlement hereafter. Had there been no proof of justice and rectitude in the government of God at all, we could have had no ground to expect that judgment should follow us; had these been more perfect than we find them, one might have supposed, that there was as little ground to expect any thing beyond what we saw here; and, it is because there is so much in the world to tell us, that God judgeth, and because there is at the same time so little, that we derive our strongest argument for a great and final reckoning hereafter. Were there much less of it than we now see, the moral character of God might be doubted;—were there much more than we see, there would be less call than there is for a great and final adjustment. There is enough to tell us, that He who ruleth over all is righteous; but there is not enough to indicate his righteousness, and, therefore, we infer a time when that righteousness shall be fully displayed. And look at the world in this

light, and see whether every thing is not taking place as you might expect under such a system. Look at this world where God is so often seen, and at the same time, so often hidden from us—where he interposes with sufficient clearness and frequency to prove what he loves and what he hates in his creatures, and yet where his love and hatred are not fully carried out. Look at this, and say, whether it does not convey to your minds the impression, that He who rules over all, is only withdrawing himself for a season, that he may prepare a solemn assertion of his rectitude, and sending those messengers before, as the proofs of a coming judgment, and whether it be not time for every one to “seek the Lord while he may be found, and to call upon him while he is near.” I advert to this consideration, because the imperfect discovery which we have of the moral character of God in the world around us, is often employed by men to set aside the truth of a future judgment, or to harden their hearts against it, whilst it confirms, in fact, the great foundation for it. It was on other, and surer grounds than this, however, that the apostles knew the “terrors of the Lord;” they knew them not merely from the intimations of his nature and will, scattered over the face of human things, or even from what he had himself declared to them by his Spirit; they knew it from one great fact in the divine administration, and if that fact be admitted, there can be no question of a judgment in righteousness; that fact was the death of Christ. In the death of his own Son, God did manifest, even when his purpose was to save sinners, that he must save them righteously; in His person, he carried out the principles of a righteous administration; he showed that “not one jot or tittle” of his threatenings should fail, that “heaven and earth might pass away, but that his words should not pass away;” and having committed himself, if I may be allowed the expression, by this solemn act of justice in the person of his only-begotten and well-beloved Son, can you suppose that he will ever depart from it? if the cup did not pass from him till he drunk it, can you think that it will ever pass from those who continue to disregard his grace, or that they can meet any thing less bitter than that wrath which they shall not be able to abide? If this be not true, then Christ died in vain; then was the costly work of redemption fruitless; then was its victim prepared, and its sacrifice offered, to propitiate a justice which had no existence; and the manifestation which was then given of God’s hatred to sin, and his love of holiness, had no truth or reality in it. But because these things are not, and cannot be, therefore God cannot now pass from his purpose of judgment; and the death and the resurrection of the Saviour is as solemn an assurance that he shall judge the world in righteousness, as though the trump were already sounding, at which “the dead, small and great, shall stand before God.” Let us seek to have our minds habitually impressed by these things; let

us frame the whole tenor of our lives, so that we may be finally accepted of Christ at the judgment-seat; and this is the great and unspeakable consolation, that the very same truth which is, in one light, the most terrible to sinners, is, in another, the most supporting,—the truth of the death and resurrection of the Saviour, which brings in a new and better hope, by the which, we may draw near to God; and they who make it their trust and confidence now, shall have peace of mind in the midst of all their guilty fears, and shall receive the Holy Spirit, to qualify and make them meet for the judgment hereafter. Amen.

#### THE FIRST ESTABLISHMENT OF A MISSIONARY SOCIETY IN THE SOUTH SEA ISLANDS.

THE following narrative is so deeply interesting, that no true Christian, we feel assured, can peruse it without feelings of the purest satisfaction and delight. It is extracted from the *Polynesian Researches* by Mr Ellis, who was himself a Missionary to the Sandwich Islands:—

The greater portion of the inhabitants having now embraced Christianity, the Missionaries availed themselves of apparently the most suitable means for impressing the minds of the converts with the principle laid down in the Scriptures, that it is the duty of those who enjoy the Gospel, not only to maintain, but also to extend it. It appeared to them that both these ends might be answered most appropriately and effectually, by establishing among the natives a Missionary Society, auxiliary to the London Society, rather than by calling upon them, immediately after their conversion, to support the teachers labouring among them.

“The plan was proposed to the king, and at once approved of by him; it was also mentioned to several of the leading chiefs, by whom it was favourably received. Auna told me that the king one day said to him, ‘Auna, do you think you could collect five bamboo canes of oil in a year?’ He answered, ‘Yes;’ and the king said, ‘Do you think you could appropriate so much towards sending the Word of God to the heathens?’ Again he answered in the affirmative; and the king still further asked, ‘Do you think those that value the Gospel would think it a great labour to collect so much yearly for this purpose?’ Auna answered, that he did not think they would. ‘Then,’ said the king, ‘think about it, and perhaps we can have a combination, or society, for this purpose.’ The king found several chiefs favourably disposed; the Missionaries also proposed it to others; and, as it met with general approbation, the approaching month of May was appointed for the formation of the association. Mr Nott came over to Afareaitu for the purpose of completing the plan. On the 23d of April, in the same year, Messrs Nott, Davies, Orsmoed, and myself, held a meeting with the king, at our house; when the principles upon which the society should be formed, and the rules by which it was proposed to regulate its proceedings, were considered, and, on the following day, finally adjusted.

“The 13th of May, 1818, being the anniversary of the parent institution in England was fixed for the establishment and organization of the native society. The king and chiefs met at Papetoi, and it was a delightful and interesting day to all who were present. At sunrise we held a prayer-meeting in the English language. The natives held one among themselves at the same hour. The forenoon was appropriated to worship in English; at which time a sermon was preached by Mr Henry, one of the senior missionaries; and in the after-

soon the services were entirely in the native language. The chiefs and people assembled from most of the districts of Eimeo, and a number of strangers from Tahiti, residing at Papetoi, were also present. The extension of the Redeemer's kingdom had been the topic of discourses in the native congregation on the preceding Sabbath, and had in some degree prepared the minds of the people for entering more fully into the subject. The public services on this occasion were to commence at three o'clock in the afternoon; but long before the appointed hour, the chapel was crowded, and a far greater number than had gained admission still remained on the outside. Three or four hundred yards distant from the chapel, there was a beautiful and extensive grove. To this spot it was proposed to adjourn, and thither the natives immediately repaired, seating themselves on the ground under the cocoa-nut trees. At three o'clock we walked to the grove, and on entering it we beheld one of the most imposing and delightful spectacles I think I ever witnessed in the islands. The sky was clear, the smooth surface of the ocean rippled with the cool and stirring breeze. The grove, stately and rich in all the luxuriance of tropical verdure, extended from the white beach of coral and shells to the very base of the mountains, whose gradual ascent, and rocky projections, led to the interior. The long-winged and interwoven leaves of the trees formed a spreading canopy, through which a straggling sunbeam occasionally found its way, and among whose long and graceful leaflets the breeze from the ocean, sweeping softly, gave even a degree of animation to the whole. The grass that grew underneath appeared like a rich carpet, spread by nature for the interesting ceremony; pendulous plants, some verdant in foliage, others rich and variegated in blossom, hung from the projections of the rocks, while several species of convolvulus and climbing plants were twined round the trunks of the trees, or hung in gay festoons among the gigantic and wide-spread leaves of the grove, ornamenting the whole with their large and splendid pink blossoms. Near one of the large cocoa-nut trees, whose cylindrical trunk appeared like a natural pillar supporting the roof, there was a rustic sort of stand, four or five feet above the ground, on which Mr Nott took his station. Before him, in a large arm-chair provided for the occasion, sat Pomare, supported on the right by Tati, chief of Papara, and on the left by Upapara, the king's secretary. A number of chiefs, with the queen and chief women of the islands, sat around; while thousands of the natives, attired in their gay and many-coloured native or European dresses, composed the vast assemblage, each one having come as to a public festival, in his best apparel. Pomare was dressed in a fine yellow tiputa, stamped on that part which covered his left breast with a rich and elegant scarlet flower, instead of a star. Most of the chiefs wore the native costume, and the females were arrayed in beautifully white native cloth, and yellow cocoa-nut-leaf shades, or bonnets, with wreaths of sweet-scented flowers round their necks, or garlands of the same in their black and glossy hair. The services commenced with singing, in which many of the natives joined. A solemn prayer was offered, after which Mr Nott delivered a short, animated, and suitable discourse, from the Eunuch's answer to Philip, Acts viii. 30, 31. As soon as this was concluded, Pomare addressed the multitude of his subjects around, proposing the formation of a society. He began by referring them back to the ages that were past, and to the system of false religion by which they had been so long enslaved, reminding them very feelingly of the rigid exactions imposed in the name of their imaginary gods, for they were but pieces of wood, or cocoa-nut husk. He then alluded to the toil they endured, and the zeal and diligence so often manifested, in the service of these idols. To them the first-fruits of the field, the choicest fish from the sea, with the most

valuable productions of their labour and ingenuity, were offered; and to propitiate their favour, avert their displeasure, and death, its dreaded consequence, human victims were so often slain. While referring to these dark and distressing features of their idolatry, the general seriousness of the assembly, and the indications of remorse or horror in the recollection of these cruelties, appeared to accompany and respond confirmation to his statements. In striking contrast with them, he placed the mild and benevolent motives and tendency of the Gospel of Jesus Christ, and the benefits its introduction had conferred: alluding to the very fact of their being assembled for the purpose which had convened them, as a powerful illustration of his remarks. He then stated the vast obligations they were under to God for sending them his Word, and the partial manifestation of gratitude they had yet given. After this, he directed their attention to the miserable situation of those whom God had not thus visited, and proposed that, from a sense of the value of the Gospel, and a desire for its dissemination, they should form a Tahitian Missionary Society, to aid the London Society in sending the Gospel to the heathen, especially those in the islands of the surrounding ocean; explaining the kind of remuneration given to the proprietors of ships, and the expensiveness even of sending Missionaries. 'The people of Africa,' said he, 'have already done so; for though, like us, they have no money, they have given of their sheep and other property. Let us also give of the produce of our islands—pigs, or arrow-root, or cocoa-nut oil. He that desires the Word of God to grow where it has been planted, and to be conveyed to countries wretched as ours was before it was brought to us, will contribute freely and liberally to promote its extension: he who is unacquainted with its influence, and insensible to its claims, will not, perhaps, exert himself in this work. So let it be. Let him not be reproved; neither let the chiefs in general, nor superiors, be angry with him on that account.' Pomare on this occasion seemed anxious to impress the minds of the people with his desire that they should act according to the dictates of their own judgment, and not form themselves into a society, simply because he had recommended it. As he drew to the close of his address, he intimated his wish that those who approved of the proposal he had made, should lift their right hands. Two or three thousand naked arms were simultaneously elevated from the multitude assembled under the cocoa-nut grove, presenting a spectacle no less imposing and affecting, than it was picturesque and new. The regulations of the society were then read, and the treasurer and secretaries chosen. By this time the shades of the evening began to gather round us, and the sun was just hidden by the distant wave of the horizon, when the king rose from his chair, and the chiefs and people retired to their dwellings, under feelings of high excitement and satisfaction. There was so much rural beauty and secluded quietude in the scene, and so much that was novel and striking in the appearance of the people, momentous and delightful in the object for which they had been convened, that it was altogether one of the most interesting meetings I ever attended."

SOME ADDITIONAL REMARKS ON THE  
CHRISTIAN'S OBLIGATION TO LIVE SEPARATE  
FROM THE WORLD.

BY THE REV. JAMES LEWIS,

*Minister of St. John's Parish, Leith.*

We recollect reading in a Calcutta newspaper, called the "Inquirer," a very natural and high panegyric upon the British nation, written by the editor, a convert from Hindooism, and one of the first fruits of Dr Duff's

labours. "What a noble nation," wrote the young convert, "must the English be, for they are a nation of Christians!" Is it not a pity, that we who live in Britain, and know ourselves better, cannot take to ourselves the eulogy of our Hindoo brother? His *inference* is most just,—why should truth compel us to refuse the credit of it by denying the *fact* on which it is founded? A noble nation we should be *were* we a nation of Christians. But is there no doubt of the *fact*? None.—If we took Britains by their profession, like our young convert; and from the nobility of the faith professed, judged of the characters of its disciples,—None.—If the disciples acted upon the advice of one of the apostles of their faith, "My little children, let us not love in word neither in tongue, but in deed and in truth." To reap, however, the honour sown for them by the hand of our Hindoo brother, our British Christians must remember their obligations to live separate from the world, as herein lies the nobility of the Christian character.—We know that we are of God, and that the whole world lieth in wickedness. To guide Christians in their intercourse with the world, and direct them how to live separate from it, we deduced certain rules from Scripture in an article in last Number. These were three, as follows: *First*, Whatever Christians do, should be done "in the name of the Lord Jesus;" *Second*, Whatever they do, should be done consistently with "the will of God, which is their sanctification;" *Third*, Whatever they do, should be done with a view to edification, "giving none offence." In the present article, we propose pointing out the application of these rules.

We shall suppose the question put by a Christian, Can I, consistently with my Christian profession, frequent the places of amusement to which the world resorts, such as the theatre or the ball-room? Probably he would anticipate, that to such a question we should directly reply, by prohibiting his resort to such places as forbidden to Christians; but no, we would appeal to himself for the answer. We would not say to him directly, into these places of worldly pleasure and resort you cannot enter, for, to the pure all things are pure. What then? Do we bid him go to these resorts of worldly pleasure and society? No; we would lay before him the principles which, as a Christian, he acknowledges, and bid him test his desire to resort to these places by these principles. We would remind him of the first rule of Christian conduct, "that whatsoever he does should be done in the name of the Lord Jesus." And, having stated the rule, we would demand of him, whether knowing that such places were avowedly dedicated to the lusts of the flesh, the lusts of the eye, and the pride of life; that they were the very chosen habitations of vanity; that there was not only in such resorts an entire absence of every thing sacred, but an actual exhibition of much of an opposite character; that sentiments were there expressed in ridicule or in scorn of the very faith which he professed; that the name of his Saviour was uttered only to enforce an oath, or give emphasis to an exclamation, or, by the sacredness of the association with some grotesque or frivolous idea, to give point to the contrasts, or vividness to the flashes of profane wit—knowing these things, we would demand of him, whether he could resort to such places consistently with his obligation to

do all things for the honour of his Lord; and by his presence, yield a silent approbation to the scenes exhibited, and the sentiments expressed? If he answered he could, then let him go, he goes in faith; and if, indeed, it be in faith, he cannot be wrong. We may think it a strange liberty he has assumed. We may even think his liberty has passed into licentiousness. But why should we judge another man? "to his own master he standeth or falleth." We know that Paul entered into the theatre at Ephesus, there to proclaim that the city was wholly given over to idolatry, and we know not what ulterior designs the Christian who, in the present day, enters similar places, may have. If he assure us he goes in faith, we cannot bid him stay.

But after he has answered this enquiry, two questions still remain. If he say he can go to these places of worldly resort without violating his obligation to live to Christ; still we ask, can he do so without any danger to his *personal* religion? We would remind him of the spiritual nature committed to his guardianship, and ask if he could throw himself into the centre of worldly society, and become a party in its pleasures, without fear that his spiritual nature would become torpid and deadened by the contact, and that a principle so delicate as the life of God in the soul of man, would be in no danger of being uprooted amidst the whirlwinds of vanity. What would he think of the mother's care, who willingly exposed her babe to the chilling blasts of a winter's wind? If to this he answer, I can go without danger to my spiritual well-being,—we may wonder at his boldness, we may admire his confidence, we may even venture to warn him with that caution of Scripture, "Let him that standeth take heed lest he fall;" or with that other counsel of inspired wisdom, "Enter not into the path of the wicked, and go not into the way of evil men; avoid it, pass not by it, turn from it, pass away." But, if after all this, he still assure us of his conviction of his safety, let him again, we say, go; why should we judge another man's liberty? "to his own master he standeth or falleth." But, before he go, we have one farther question: you have told us that to these places of worldly resort you can repair, consistently with your obligation to do all things in the name of Christ, and without danger to your spiritual wellbeing; but as a Christian, it is your duty to consult, also, the very infirmities of your brethren, and to avoid, in the eyes of the world, the appearance of evil. It is not enough, that to such places *you* can go, without sustaining harm; will your example draw others to the same places, who possess less power to resist the temptations with which they may be assailed; or may it not altogether shake the faith of some to witness your presence there; may it not justly provoke the sneer of the world, confirm its unbelief, and make it doubt what it is desirous to doubt, whether Religion be anything more than a sanctimonious and hypocritical profession? If to this he answer, that he has already considered what he owes to his brethren, and to the world, and that neither will be injured by his liberty, again we say, let him go; why should we judge another man's liberty? "to his own master he standeth or falleth." If his determination be taken in consistency with these three great Christian principles,—to do all things in the name of Christ, to guard the purity of his own affec-

tions, to give none offence to the world, or to the Church, it were boldly and presumptuously intermeddling with his conscience to bid him stay; let him only see to it, for his own final justification, that in godly sincerity he has applied these principles, and that the love of the world's society, and of its amusements, has not warped his judgment, and precipitated him into conclusions, and consequently into a course of conduct, which his principles condemn.

We might shew how these three rules might be applied for the determination of various other questions regarding the Christian's conduct, and how the application of one or more of them, according to the particular case, would always prove a guard to the Christian against worldly conformity. Let one other instance suffice; and we shall select an instance in which it might be necessary to apply only one of the rules, in order to arrive at a safe and satisfactory conclusion. We shall suppose the question proposed, a question that often arises to the mind of a young Christian in the present age of letters and intellectual refinement:—Ought I to indulge myself by perusing those works of taste and genius, which breathe the spirit and the sentiments of the world? In this, as in the former case, the person who proposes the question must be thrown upon himself for the answer; for while some minds, strong in their principles, might only obtain confirmation by tracing the follies and wanderings of genius uninforming by Religion, others might be silently seduced by admiration of their powers into a sympathy with their spirit. The question, therefore, must be left to every man to reply for himself; the application of the second rule will direct him to the right answer; we would not directly answer in the negative the inquiry of any one who proposed the question, "Ought I as a Christian to read such works?" We would remind such an one of the charge given to him over his own spiritual being; "this is the will of God, even your sanctification." Apply, we would say to him, this rule—let not the mere pleasures of taste, or the fascinations of genius, or the attractions of human wit or eloquence, seduce you into the perusal of works, however universally read, or high in fame in the mouths of men, if you cannot arise from their perusal without having allied yourself more closely to the spirit of the world, and alienated your heart from the life of faith, and from the world that is unseen. There are pearls in literature, precious pearls; there are thoughts of lofty intellect and impassioned feeling; there are forms of fancy's brightest creation, and there is wit to dazzle, and eloquence to fascinate and carry captive the heart; but O, it is a question for every Christian to resolve, whether these pearls may not be too dearly bought; whether the taste may not be refined at the expense of the purity of the heart. The pearls are precious, but the water is dark and deep in which they must be sought; and surely the bauble were too highly valued, if sought for at the hazard of the life of the diver. It is over his moral and spiritual being that the Christian's guard should be set; and, worthless, nay, pernicious, and destructive of the high end of his being, is that refinement of taste, and discipline of intellect, that is obtained by the sacrifice of devotional feeling or spiritual affections. By such a sacrifice, the Christian barter heavenly for earthly trea-

tures; he gives in exchange the robe that would clothe him with beauty through eternity, that he may adorn himself with some of the short-lived decorations of time. He forgets that the God with whom he has to do, estimates human spirits by their moral worth, not by their intellectual capabilities; and therefore it were ten thousand times better that he remained in ignorance of all that men of unsanctified genius ever wrote, and forfeited whatever advantage he might have derived from converse with their works, than that his spirit should catch a sympathy with theirs, and be moulded after their likeness; better, ten thousand times, that the only book in the Christian's library were, the Book of God; that his only favourite poet were, the sweet Psalmist of Israel; the histories which he most delighted to peruse, the histories of the patriarchs and prophets, his Saviour's life and dying love; better far, that the only enticing words which he could speak were, the simple expressions of divine love which the Holy Ghost had taught him; that his only knowledge were, the knowledge of Christ crucified; that the only wisdom he possessed were, "the fear of the Lord," and that his only understanding were, "to depart from evil;" better far, that the mind of the Christian should remain thus simple and unadorned, than that he should gather into his intellectual cabinet the brightest and choicest jewels of literature, if he gave in exchange for them that which is of infinitely higher value—the refinements and sensibilities of the spiritual heart! How seldom Christians, in the present day, are determined in the books they read, or the studies they pursue, by such reasons, need scarcely be told. They suffer themselves to be carried along by the current, and follow where the world leads, applauding its idols, eulogising its works; deeply imbued with its spirit, they join their hosannas to those of the multitude, and build the monuments of those who would have stoned the prophets and killed them. Nor need it be told how many a spirit has become dwarfed and stunted in its Christian growth, by its too free converse with the favourite authorship of the world; how a superficial worldly religion has taken the place of a deeper spiritual discernment of the things of God; and how Christian society, that might have found its appropriate conversation in higher themes, and been animated with nobler subjects, has exhausted its resources of admiration and praise on subjects scarcely worthy of the Christian's regards. But to what extent such works may engage the time and thoughts of the Christian, must, we repeat, be a matter for his own determination. The rule inspired for his direction is before him—"This is the will of God, even your sanctification."

*Comfort under Bereavements.*—Has death entered our habitations, and carried away one after another of the loved ones with whom we set out on the journey of life? And are we constrained to feel, that we do indeed dwell in the land of the shadow of death, as we look around on the narrowed circle, and think how link after link has been broken off the chain, which has long bound our affections, perhaps to closely to earth?

Shall we not lift up our hearts in thankfulness to God, even for *this* trial, if the links thus broken off the chain of earthly affections, have been added to the chain of Divine love, by which God is drawing up our hearts to himself and heaven?—W.H.V.

## SACRED POETRY.

LINES BY JAMES GLASSFORD, ESQ.,

*Author of "Lyrical Translations from the Italian Poets."*

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works."—JOHN x. 37, 38.  
 "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."—JOHN xv. 24.

BEHOLD the pity of the Lord,  
 His grace and condescending love;  
 Who will not judge men by his word,  
 Till by his works that word they prove.

He tells the unbelieving Jew,  
 The legal Pharisee and Scribe,  
 Those wonders of his power to view  
 And then the glory to ascribe.

But draw not false excuses thence,  
 If faith be weak and doubts increased;  
 Nor rest upon the vain defence  
 That signs and miracles have ceased.

What though the Saviour rose on high,  
 Not less on earth a present Lord;  
 Still, by his Spirit, he is nigh  
 Both in his works and in his word.

What if you hear not the command,  
 Nor look upon the face divine;  
 To see the product of his hand,  
 To know and feel his power is thine:

Is there no mental sight restored?  
 No tongue to sing his praise unloosed?  
 When was he absent if implored?  
 When was the prayer of faith refused?

Say, is there no blaspheming Saul  
 Arrested in his furious way,  
 Who at the Saviour's powerful call  
 Has ceased to curse, and learned to pray?

And is there none whom Satan held,  
 Torn by fierce passions and possess,  
 From whom that legion is expelled,  
 And peace returned into his breast?

None whom his fellows shunned and feared,  
 Spotted and leprous in his soul,  
 Who yet the voice of mercy heard,  
 And went and washed, and now is whole?

Is there no Lazarus to be found,  
 Whom sins and trespasses enthralled,  
 Long in that sleep with fetters bound,  
 Till from the dead by Jesus called?

O charge not on the Jews alone,  
 The hardened heart and stubborn will;  
 They who reject Him on his throne  
 Would, if on earth, reject him still.

## MISCELLANEOUS.

*Best mode of Mortifying Sin.*—"Five persons," says Mr Brooks, "were studying what were the best means to mortify sin: one said, to meditate on death; the second, on judgment; the third, on the joys of heaven; the fourth, on the torments of hell; the fifth, on the blood and sufferings of Jesus Christ; and certainly the last is the choicest and strongest motive of all.

*Youthful Instruction.*—It is related of Ben Syra, that, when a child, he begged his preceptor to instruct him in the law of God; but he declined, saying that he was as yet too young to be taught these sacred mysteries. "But, master," said the boy, "I have been in the burial ground, and measured the graves, and find some of them shorter than myself; now, if I should die before I have learned the Word of God, what will become of me then?" Grace teaches us, in

the midst of life's greatest comforts, to be willing to die, and in the midst of its greatest crosses, to be willing to live. The churchyard is that market-place where the things of this world are duly rated.

*An English Soldier.*—An English deserter, who had turned a deaf ear to the solicitations of his friends in Yorkshire, was led by the good providence of God to hear Dr Vanderkemp, in Caffraria, whose ministry brought to mind the text quoted by a Christian minister in England,—"Ye must be born again." He went and conversed with the doctor, and the result was pleasing in the highest degree. He became a man of prayer, forsook his dissolute companions, and gave satisfactory proof of his conversion. How wonderful was the goodness of God, in sending the bread of life to this poor man in the deserts, which he had rejected in his native country!

*Bishop Hildeley.*—On Saturday, the 28th of November, 1772, Dr Hildeley, bishop of Sodor and Man, was favoured with the inexpressible happiness of receiving the last part of the translation of the Bible into the Manks language, so long and so greatly the object of his ardent prayers: upon which occasion, according to his own repeated promise, he very emphatically sung, "Lord, now lettest thou thy servant depart in peace!" Luke ii. 29, in the presence of his congratulating family. The next day, which was Advent Sunday, he officiated in his own chapel, and preached on the uncertainty of human life; urging, with much energy, the duty of being ready to meet our summons hence, and standing before the great tribunal. In the evening he again called his family together, and resumed the subject, in a manner which drew tears from every eye. Thus, "in something like prophetic strain," did this good man appear to anticipate his own death, and prepare others for it; for, on the following day, while cheerfully conversing with his family and a neighbouring clergyman, he was seized with a stroke of apoplexy, which deprived him, in a moment, of intellectual powers; and on that day week he left our world, in the forty-seventh year of his age.

*A Hint to Interpreters of the Bible.*—Rica, having been to visit the library of a French convent, writes thus to his friend in Persia, concerning what had passed:—"Father," said I to the librarian, "what are these huge volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I; "the Scriptures must have been very dark formerly, and very clear at present. Do there remain still any doubts? are there now any points contested?" "Are there!" answered he with surprise, "there are. There are almost as many as there are lines." "You astonish me," said I; "what then have all these authors been doing?" "These authors," returned he, "never searched the Scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas."

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ON THE DUTY OF PRAYER.

BY THE REV. JOHN SYM,

*One of the Ministers of the Old Greyfriars' Parish,  
Edinburgh.*

In every country, and under every form of religious belief, prayer has constituted a principal part of worship. It may, therefore, be concluded, that this is a duty which nature itself prompts us to discharge. From our earliest years we have observed the propriety and advantage of presenting our requests to earthly superiors; and impressed as we must be with a sense of our need, and of our entire dependence upon God, we may naturally infer, that it is our duty and our interest to let our requests be made known to our Father in heaven. The dictates of nature is, in this instance, abundantly confirmed by the Word of God. One of the titles by which the Most High is known to us, is, the “Hearer of prayer;” and the injunctions to pray, the promises annexed to the fulfilment of this duty, and the instances recorded of the efficacy of prayer, are too numerous and too well known to render it necessary for us to make a more particular reference to them.

The admission that prayer is a duty, implies that there are certain times or seasons when it should be performed. Under the law, it was required that the morning and evening sacrifice and prayer should be regularly offered. And nature itself seems to point out these as appropriate seasons for prayer. In the morning when we awake to consciousness, and seem to obtain a renewal of life, it becomes us to render thanks unto Him, whose sleepless eye has been upon us during the silent watches of the night, and whose upholding hand has preserved us when we lay in helpless unconsciousness; and being ignorant of the events which may befall us during the day—the scenes in which we may be called to act a part—the snares that may be set for us—the trials that may await us—the duties that we may be required to discharge—it becomes us to seek the supply of all our wants, and the protection, and guidance, and grace of Him, who is the Father of mercies, and the supreme disposer of all events. And when the shades of evening closing in, summon us to rest,

and remind us of the long dark night of death, when our bed will be the grave, it surely becomes us to offer the tribute of our gratitude and praise to the bounteous Author of all our blessings—to implore his forgiveness of the sins which we have committed—to beseech him to sanctify and bless the hours of our repose, and to commit ourselves into his hands, that whether we awake in time or in eternity, we may awake to the light of his countenance. The duty of prayer to God being admitted, the least that can be required of us is, that we should “acknowledge his loving-kindness every morning, and his faithfulness every night.”

It is in the power of all, however they may be situated, to draw near to God in the exercise of prayer at the seasons we have mentioned. When circumstances will admit, however, it seems desirable that there should be additional periods set apart for stated and regular prayer. We are told that Daniel prayed three times a-day. “Evening, and morning, and at noon,” says David, “will I pray, and cry aloud.” And in another Psalm he says, “seven times a-day do I praise thee, because of thy righteous judgments.” When our circumstances, therefore, will permit of it, we may, with profit, appropriate certain portions of every day, or if this cannot be done, certain portions of particular days, to holy communion with God, supplicating the blessings that are needful for ourselves and others. Besides these stated and periodical seasons of prayer, there are *occasions* when we are required to be more frequent and earnest at a throne of grace: when any unusual event befalls us—when we are blessed with remarkable prosperity—when we are exposed to severe trials—when an important and difficult duty has to be performed—when our iniquities have been prevailing against us, and the life of God is languishing in the soul—when we have the near prospect of observing, or when we have recently observed, some solemn religious ordinance—on these, and on similar occasions, it becomes us to engage in more frequent, and importunate, and prolonged supplications. There are some, we are aware, who are disposed to regard such frequency and fervency in prayer with suspicion, if not with aversion, as if it were indicative of a weak understanding, or an excited imagination, or a diseased

conscience. They look upon such earnest and repeated supplications as manifesting a want of reverence, or a want of faith. They remind us of the short and simple, but sublime form which was prescribed by our Lord; all repetitions they think are vain, and they say that we shall not be heard for our much speaking. It must be obvious, however, to every one who will consult it, that the words of our Lord in the passage referred to are inapplicable to the cases which we are considering. Besides, we know that our Saviour spent whole nights in prayer. In the garden, he offered the same prayer three several times, and we are told that then he prayed *more earnestly*. When we consider, therefore, the example of our Lord himself—when we consider the natural effect of honest and ardent desire upon the frequency and fervour of our prayers—and when we think of the encouragement held out to us in Scripture, to pray always and not to faint—to ask, to seek, to knock—to watch unto prayer with all perseverance, it cannot be believed that importunate and prolonged prayer is to be condemned as a sin, or pitied as a weakness. On the contrary, if, when we are unusually tried, or when our soul has relapsed into a state of worldliness and sin, we are not stirred up to more earnest and persevering supplication, then we evince an indifference to our spiritual welfare, which is itself a sin, and which will soon manifest itself to be the source or root of many sins.

There are other seasons friendly to prayer which the pious mind will gladly embrace. The retirement of the closet—the day of sacred rest—the solitary walk—the sleepless night—these are seasons peculiarly appropriate to prayer, and these presenting themselves frequently, afford us many opportunities of drawing near to God.

But it is not enough to observe the stated and occasional seasons of prayer to which we have referred. We are commanded to “pray *without ceasing* ;” and there are similar injunctions in other parts of the Word of God. Our Lord spoke a parable to this end, “that men ought always to pray and not to faint.” “Watch, therefore,” said he, at another time, “and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.” We are commanded by the apostle to “continue instant in prayer,” “to pray always with all prayer and supplication in the spirit, and to watch thereunto with all perseverance ;” to “continue in prayer, and watch in the same with thanksgiving ;” and again, not to multiply quotations, we are commanded to “be careful for nothing, but in every thing by prayer and supplication to let our requests be made known unto God.” From these passages it appears that habitual prayerfulness of mind is required of us. It is necessary, not only, that we should scrupulously and regularly observe certain stated seasons for prayer, and that occasionally, and as our circumstances require, we should be more frequent and earnest at a Throne of Grace, but we must also maintain habitually the temper and spirit of

prayer. Not that this duty is to take the place of all other duties. We are not to abandon the world and retire to the seclusion of a cloister, in order to fulfil the commands which we have now quoted. It is, in fact, one great end of prayer to enable us to fulfil all duties, and to glorify God in the sphere which has been assigned to us. On the other hand, the discharge of other duties must not supersede, or interfere with the discharge of this duty. Whatever may be the nature of our worldly calling, however lawful, and however laborious may be the exertions which it requires of us, and whatever be the cares and anxieties which it naturally costs us, we are not to be considered as exempted from yielding obedience to the requirement, that we should pray always, and not faint. It is not necessary, it is not possible, it is not desirable, that we should be always engaged in actual prayer; but we must have such an abiding sense of our dependence upon God—such a constant reference to him as the Father of Mercies, and the Ruler of the universe, and such a habitual application to him, and such a continual waiting upon him for mercy to pardon, for wisdom to direct, and for grace to help us, that it will be impossible to characterise us otherwise than by saying, that we pray without ceasing. If at every moment we are dependent upon the bounty of God—if every blessing we enjoy cometh down from him—if prayer is an appointed means for obtaining the blessings that we need—if it is not sufficient to sum up all our supplications in one brief and comprehensive petition—if it becomes us to pray for specific and individual blessings, and if there is not an hour of our lives when some particular mercies are not especially required, then it is obvious that no limits should be set to the frequency of our supplications. If it becomes us to receive every blessing as from our heavenly Father's hand, seeing that we are indebted for them to him, then it is fit that we should wait upon him, in the attitude of humble and helpless supplicants for them all. It is in this way, and not simply by stated and occasional prayers, that a sense of our dependence will be most effectually maintained, and the riches of God's unwearied benevolence, and the minuteness and tenderness of his paternal care will be most fully appreciated. It is in this way, therefore, that we will be best enabled to sanctify the Lord God in our hearts, and to render to him the honour which is due unto his name. The feelings of reverence, and gratitude, and love, and humility, and confident hope, which are called into exercise during the prescribed and periodical seasons of prayer, will thus be maintained throughout life, and the homage which we pay to him will be a perpetual incense. It might also be shewn that prayer is indeed the breath of the Christian's life, and that in order to our continuance and advancement therein, it is essential for us to pray without ceasing.

It may be objected, however, that the maintenance of such a prayerful frame as the Scriptures inculcate

will operate injuriously as a constraint upon the mind. It would be a sufficient answer to this objection to observe, that unremitting prayer is enjoined by God, and is essential to our own spiritual welfare. In reality, however, the objection has no foundation in truth. We deny not, that to the ungodly man, habitual prayer would be a constraint, but it is our duty "whatsoever we do to do all to the glory of God;" and if it is our permanent and prevailing desire to glorify God in all that we do, then there is nothing that will more easily and naturally fall in with the general tenor of our thoughts, or contribute more to preserve them in a right direction, than a spirit of sustained prayerfulness. On this subject we might refer to the experience of the people of God; and the testimony they would bear is this, that prayer has often been the means of delivering their minds from constraint, and that never have their thoughts been more clear, and their minds more active and more under command, than when they were in the most devotional frame. It may be objected by others, that the duty of habitual prayerfulness is impracticable. To perform this duty perfectly may indeed be impracticable while we remain upon earth, but the same objection may be urged in reference to every duty. The mere hopelessness, then, of rendering a faultless obedience to this command, is no reason for refusing to aim at the highest attainable perfection; besides, it is believed that habitual prayerfulness is much less impracticable than is sometimes supposed. The mind is unspeakably active, our thoughts succeed each other with incredible rapidity, and the mechanic in his workshop, and the merchant amidst the hurry of the crowded and busy market-place, may lift up their hearts in secret prayer,—and even the student, without sensibly interrupting his train of thought, may ask the guidance of the Spirit of God. And further, when we consider, how many foolish, and useless, and sinful thoughts are entertained by us daily, and which might well be dispensed with, it must be acknowledged, that without being hindered in the discharge of any other duty, abundant scope and opportunity are afforded to us to pray without ceasing.

The blessings bestowed directly in answer to our prayers, and their importance to our spiritual welfare, will not be known until "the day shall reveal it." They will, in some degree, indeed be manifest in this world, in our victory over sin,—in our growing likeness to Christ, in our inward peace and joy. And of this every believer may rest assured, that none of his prayers, however short, or however imperfect, are unheard or unheeded in heaven. Besides, how many, and how important are the indirect advantages which would result from the maintenance of a devotional spirit. If we were to pray without ceasing, what a change would be wrought upon our heart and life! How many vain and frivolous thoughts would be expelled from the mind! How many desires would be crucified, which now are entertained! How many

unguarded words would be repressed before they had obtained an utterance! What an improvement of our time would be made,—what activity and diligence in the discharge of every duty would be exhibited,—with what patience and meek resignation would we submit to every trial,—what nearness to God would be enjoyed,—what fortitude would a sense of his presence inspire,—what an unspeakable happiness would be imparted to the soul! Sin would become exceeding sinful in our eyes, we would grow in a sense of the preciousness of Christ; an elevation of mind would uniformly characterize us, an aspect of sacredness would be imparted to every action which we perform, and God would be all in all.

#### BIOGRAPHICAL SKETCH OF THE REV. HENRY MARTYN, B. D.

IN our last number, we called the attention of our readers to the brief but interesting career of a faithful messenger of the Lord Jesus, and in doing so, we felt ourselves irresistibly reminded of one who, kindred in name as in spirit, was honoured to be a successful labourer in the Lord's vineyard, not amid the comforts and encouragements of home, but under the unhealthy climate, and amid the darkness and superstition of Eastern countries. If, in the general characteristics of their minds, there was a considerable resemblance between the late pastor of St George's Parish, and the distinguished individual whose life we are about to sketch, in the events of their history they differed widely—so widely, as to present a sufficient variety of incident, amid the obvious similarity in point of disposition and feeling.

Henry Martyn was born at Truro, in the county of Cornwall, on the 18th of February 1781. His father had originally followed the humble occupation of a miner, but by diligent attention to the acquisition of knowledge, he rose from a state of poverty and depression to one of comparative ease and comfort, having been admitted as chief clerk to a merchant in Truro. Henry's education was commenced at the grammar school of the town, and his progress appears to have been satisfactory both to his master and his parents. His dispositions at this early period of his life are represented to have been of a very amiable cast, tender and affectionate, mild and pliant.

After having remained at school till he was between fourteen and fifteen years of age, he was induced to become a candidate for a vacant scholarship at Corpus Christi College, Oxford. In the competition, however, he was unsuccessful, and in after life he adverted to his disappointment as having originated in the wise arrangements of his heavenly Father, who had thereby altered the whole aspect of his future history. After this repulse, Henry returned home, and continued at school some time longer. At length he entered St John's College, Cambridge, where he studied with the utmost ardour and perseverance. Provisionally for his spiritual improvement, he had the privilege of the conversation and company of a religious friend at College, besides enjoying the tender counsels and admonitions of a sister in Cornwall, who was a Christian of a meek, heavenly, and affectionate spirit. To the latter, particularly, he was indebted for much instruction in that knowledge which alone, by the blessing of the Spirit, "maketh wise unto salvation." In speaking of her frequent conversations with him on spiritual matters, he thus expresses himself:—"I went home this summer, and was frequently addressed by my dear sister on the subject of religion; but the sound of the Gos-

pel conveyed in the admonition of a sister, was grating to my ears." The first result of her tender exhortations and earnest endeavours was very discouraging; a violent conflict took place in her brother's mind, between his conviction of the truth of what she urged and his love of the world; and for the present, the latter prevailed: yet sisters, similarly circumstanced, may learn from this case not merely their duty, but from the final result, the success they may anticipate from the faithful discharge of it.—"I think," he observes, when afterwards reviewing this period with a spirit truly broken and contrite, "I do not remember a time in which the wickedness of my heart rose to a greater height, than during my stay at home. The consummate selfishness and exquisite irritability of my mind were displayed in rage, malice, and envy, in pride and vain glory, and contempt of all; in the harshest language to my sister, and even to my father, if he happened to differ from my mind and will; O what an example of patience and mildness was he! I love to think of his excellent qualities, and it is frequently the anguish of my heart, that I ever could be base and wicked enough to pain him by the slightest neglect. O my God and Father, why is not my heart doubly agonized at the remembrance of all my great transgressions against Thee ever since I have known Thee as such! I left my sister and father in October, and him I saw no more. I promised my sister that I would read the Bible for myself, but on being settled at college, Newton engaged all my thoughts."

Henry's residence at College for more than two years, was productive of much improvement in scientific knowledge, but he still remained ignorant of those truths which are infinitely superior in value to all the learning of the schools. At length, however, in the providence of God, his mind became deeply impressed with a sense of the importance of Religion. The event which seems to have been instrumental in arousing him from his melancholy indifference on this vitally important subject, was his father's death. It was very pleasing to his sister to perceive from his letters, that a decided change had taken place in his views and feelings in regard to divine things. He still continued to exert himself with as much ardour as ever in his studies at college, but the spirit from which he acted was essentially different. He no longer counted secular knowledge the only, or even the chief object of pursuit; and though at the early age of twenty, he succeeded in carrying off the highest academical honours, his reflection on the occasion shews the moderate view which he took of all earthly blessings: "I obtained my highest wishes," he said, "but was surprised to find I had grasped a shadow." And yet, with such subdued feelings, he did not relax in his perseverance to attain an acquaintance with the most important departments of human learning; nay, so great was his diligence, that by his fellow-students he was designated "the man who had not lost an hour." Christians have the strongest of all motives to be industrious; time acquires with them a peculiar value, as hurrying them onward to that solemn hour when "we must each one of us give an account of himself to God."

After having made a short visit to his friends in Cornwall, Henry returned again to Cambridge, where he studied so assiduously, that in a short time he obtained a fellowship in St John's College. Shortly before this he had become personally acquainted with the Rev. Mr Simeon, to whose pious and affectionate instructions he, in common with multitudes, felt that he owed much. It was in consequence of a remark made by this honoured servant of Christ, in reference to the benefit which had accrued from the labours of Dr Carey in India, that Martyn was first led to think of dedicating himself to the Missionary cause. This resolution was soon after confirmed by reading the life

and labours of David Brainerd, whose ardent piety and apostolic exertions excited in the mind of the youthful Martyn a strong desire to imitate his example. At length, after serious consideration of the subject in all its bearings, and earnest prayer to the Almighty for his direction, he offered himself as a Missionary to the Church Missionary Society, then called the Society for Missions to Africa and the East. His feelings at this important crisis in his history may be drawn from the following letter, addressed at the time to his youngest sister:—

"I received your letter yesterday, and thank God for the concern you manifest for my spiritual welfare. O that we may love each other more and more in the Lord! The passages you bring from the Word of God were appropriate to my case, particularly those from the first Epistle of St Peter, and that to the Ephesians, though I do not seem to have given you a right view of my state. The dejection I sometimes labour under seems not to arise from doubts of my acceptance with God, though it tends to produce them; nor from desponding views of my own backwardness in the divine life for I am more prone to self-dependence and conceit, but from the prospect of the *difficulties I have to encounter in the whole of my future life*. The thought that I must be unceasingly employed in the same kind of work amongst poor ignorant people, is what my proud spirit revolts at. To be obliged to submit to a thousand uncomfortable things that must happen to me, whether as a minister or a missionary, is what the flesh cannot endure. At these times I feel neither love to God nor man; and, in proportion as these graces of the Spirit languish, my besetting sins—pride, and discontent, and unwillingness for every duty, make me miserable. You will best enter into my views by considering those texts which serve to recal me to a right aspect of things. I have not that coldness in prayer you would expect, but generally find myself strengthened in faith and humility and love after it; but the impression is so short. I am at this time enabled to give myself, body, soul, and spirit, to God, and perceive it to be my most reasonable service. How it may be when the *trial comes*, I know not, yet I will trust and not be afraid. In order to do his will cheerfully, I want love for the souls of men to suffer it—I want humility—let these be the subjects of your supplications for me. I am thankful to God that you are so free from anxiety and care: we cannot but with praise acknowledge his goodness. What does it signify whether we be rich or poor, if we are sons of God? How unconscious are they of their real greatness, and will be so till they find themselves in glory! When we contemplate our everlasting inheritance, it seems too good to be true; yet it is no more than is due to the blood of God manifest in the flesh."

In the following year, Mr Martyn received ordination to the office of the holy ministry, and commenced the exercise of his pastoral functions as curate of Mr Simeon in the church of the Holy Trinity in Cambridge, undertaking likewise the charge of the parish of Solworth, a small village at no great distance from the University. At this place, in the very outset of his ministry, an incident occurred which seems to have made a deep impression upon his mind:—"An old man, who had been one of his auditors, walked by the side of his horse for a considerable time, warning him to reflect, that if any souls perished through his neglect, their blood would be required at his hand. He exhorted him to shew his hearers that they were perishing sinners; to be much engaged in secret prayer; and to labour after an entire departure from himself to Christ. 'From what he said on the last head,' observes Mr Martyn, 'it was clear that I had but little experience; but I lifted my heart afterwards to the Lord, that I might be fully instructed in righteousness.' So meekly and thankfully did this young minister listen to the affectionate counsel of an old disciple."

In the early part of the year 1804, Mr Martyn's prospects of going abroad as a missionary were apparently in danger of being frustrated, in consequence of the unexpected loss of his little patrimony. This was to his mind the more distressing, as it rendered his younger sister entirely dependant upon him; and he could not bear the thought of leaving her in actual distress when he himself, by remaining in England, might alleviate or remove it. In these circumstances, he resolved to consult some of his friends, and set out for that purpose to London. Exertions were in consequence made to procure for him a chaplainship to the East India Company, but in vain, and he returned to resume his ministerial labours at Cambridge, resigned to the will of God, and ambitious only to discharge present duty with fidelity, "casting all his care" upon the Lord, knowing well that "He cared for him."

A view of his indefatigable labours at this time may be given in the words of his biographer:—"In the interval which passed between the months of February and June, he was found earnestly labouring in the service of his divine Master. He preached animating and awakening discourses: he excited societies of private Christians to 'watch, quit themselves as men, and be strong:' he visited many of the poor, the afflicted, and the dying: he warned numbers of the careless and prodigal,—in a word, he did the work of an Evangelist. Often did he redeem time from study, from recreation, and from the intercourse of friends, that, like his Redeemer, he might enter the abodes of misery, either to arouse the unthinking slumberer, or to administer consolation to the dejected penitent. Many an hour did he pass in an hospital or an alms-house; and often, after a day of labour and fatigue, when wearied almost to an extremity of endurance, he would read and pray with the servant who had the care of his rooms, thus making it his meat and drink, his rest as well as his labour, to do the will of his heavenly Father, in conformity to the example of Christ:

His care was fixed  
To fill his odorous lamp with deeds of light,  
And hope that reaps not shame.

In a short time, the prospect seemed to open up to him of obtaining what had been the anxious wish of his friends, a chaplainship in the service of the East India Company. Fully encouraged to expect that he would not in this case be disappointed, he set out for Cornwall on a visit to his friends. While there, he frequently preached, and both his sisters heard him, the youngest with delight, and the eldest with every appearance of being seriously impressed. "I found," said he, referring to the latter, "that she had been deeply affected, and from her conversation I received great satisfaction. In the evening I walked by the water-side till late, having my heart full of praise to God for having given me such hopes of my sisters." At length, after having withstood the most earnest entreaties of his friends to remain in England, he began to make preparations for finally leaving his native shore. To one possessed of such tender sensibilities as Henry Martyn, it was a trial of extreme severity to bid a long, and, in all probability, a last farewell to his country and his friends. But on this, as indeed on every former occasion in his history, he felt that the principles and motives of Christianity are sufficient to triumph over the strongest feelings and the tenderest affections of the human heart. Some months, however, elapsed between the last visit which he paid to his friends and his final departure from England. This intervening period he spent in his ministerial labours at Cambridge. At length the hour arrived when he was summoned to embark for India. His feelings on this occasion he thus describes in a letter to his favourite sister, who could so well sympathize with him in all his spiritual anxieties:—

"I rejoice to say, that I never had so clear a conviction

of my call as at present, as far as respects the inward impression. Never did I see so much the exceeding excellency and glory and sweetness of the work, nor had so much the favourable testimony of my own conscience, nor perceived so plainly the smile of God. I am constrained to say, what am I, or what is my father's house, that I should be made willing,—what am I that I should be so happy, so honoured?" In his Journal, likewise, he expresses himself to the same effect: "I felt more persuaded of my call than ever; there was scarcely the shadow of a doubt left: rejoice, O my soul, thou shalt be the servant of God in this life and in the next, for all the boundless ages of eternity."

The circumstances attendant on his departure are thus stated by his biographer:—

"On the 8th of July, Mr Martyn left London for Portsmouth; and such was the acuteness of his feelings during this journey, that he fainted, and fell into a convulsion fit at the inn where he slept on the road, a painful intimation to those friends who were with him of the poignancy of that grief which he endeavoured as much as possible to repress and conceal. The next morning, however, he was sufficiently recovered to proceed, and was much refreshed in his spirits at the sight of many of his brethren at Portsmouth, who had come, (several from a considerable distance,) that they might affectionately accompany him to the ship. Among these was one whose presence afforded him an unexpected happiness. 'To be obliged to give up all hopes of your accompanying me to Portsmouth,' he had written a short time before to Mr Simeon, 'is a greater disappointment than I can well describe. Having been led to expect it, I seem to experience a painful privation. However, you will not now have the pain of observing in your brother a conversation and spirit unsuitable to the important work on which he is going. Yet this I believe, that though I have little affection towards heavenly things, I have less towards every thing earthly.' From Mr Simeon he learnt, to his exceeding comfort, that his flock at Cambridge intended on the day of his departure, as far as it could be ascertained, to give themselves up to fasting and prayer; and at his hands he received, with peculiar gratification, a silver compass, sent by them as a memorial of their unfeigned affection."

And in setting sail, he thus describes his feelings in a letter to Mr Simeon:—"It was a very painful moment to me when I awoke in the morning after you left us, and found the fleet actually sailing down the Channel. Though it was what I had anxiously been looking forward to so long, yet the consideration of being parted for ever from my friends almost overcame me. My feelings were those of a man who should suddenly be told, that every friend he had in the world was dead. It was only by prayer for them that I could be comforted; and this was indeed a refreshment to my soul, because, by meeting them at the throne of grace, I seemed again to be in their society."

Unexpectedly, the vessel was forced to put back to Falmouth, where Mr Martyn had an opportunity of spending three weeks with his friends, after which he again embarked, and in a short time the shores of England disappeared from his view. During the voyage, he spent his time partly in study, and partly in labouring to promote the spiritual interests both of the sailors and of the soldiers on board ship. On reaching the Cape, the following beautiful passage occurs in his Journal:—

"January 30.—Rose at five, and began to ascend Table Mountain at six with S \* \* \* and M \* \* \*. I went on chiefly alone. I thought of the Christian life—what uphill work it is—and yet there are streams flowing down from the top, just as there was water coming down by the Kloof, by which we ascended. Towards the top it was very steep, but the hope of being soon at the summit encouraged me to ascend very lightly. As

the Kloof opened, a beautiful flame-coloured flower appeared in a little green hollow, waving in the breeze. It seemed to be an emblem of the beauty and peacefulness of heaven, as it shall open upon the weary soul when its journey is finished, and the struggles of the death-bed are over. We walked up and down the whole length, which might be between two and three miles, and one might be said to look round the world from this promontory. I felt a solemn awe at the grand prospect, from which there was neither noise nor small objects to draw off my attention. I reflected, especially when looking at the immense expanse of sea on the East, which was to carry me to India, on the certainty that the name of Christ should at some period resound from shore to shore. I felt commanded to wait in silence, and see how God would bring his promises to pass. We began to descend at half-past two. Whilst sitting to rest myself towards night, I began to reflect with death-like despondency on my friendless condition. Not that I wanted any of the comforts of life, but I wanted those kind friends who loved me, and in whose company I used to find such delights after my fatigues. And then, remembering that I should never see them more, I felt one of those keen pangs of misery that occasionally shoot across my breast. It seemed like a dream that I had actually undergone banishment from them for life; or rather like a dream that I had ever hoped to share the enjoyments of social life. But, at this time, I solemnly renewed my self-dedication to God, praying that for his service I might receive grace to spend my days in continued suffering, and separation from all I held most dear in this life—for ever. Amen.—How vain and transitory are those pleasures which the worldliness of my heart will ever be magnifying into real good! The rest of the evening I felt weaned from the world and all its concerns, with somewhat of a melancholy tranquillity."

At length, after a voyage of nine months from the date of his leaving Portsmouth, Mr Martyn's eyes were gratified with a sight of India. This was to be the scene of his labours; and the very extent of the field, and the apparent hopelessness of the enterprise, seem to have affected his mind almost immediately on landing. "What surprises me," says he, "is the change of views I have here from what I had in England. There my heart expanded with hope and joy at the prospect of the speedy conversion of the Heathen, but here the sight of the apparent impossibility requires a strong faith to support me."

On arriving at Calcutta, Mr Martyn was hospitably received into the house of the Rev. David Brown, whose devoted piety and Christian worth were peculiarly remarkable; and not long after he had taken up his residence there, he was seized with a severe attack of fever, which for some time was rather alarming. His feelings are thus described by his own pen:—"I could derive no comfort from reflecting on my past life. Indeed, exactly in proportion as I looked for evidences of grace, I lost that brokenness of spirit I wished to retain, and could not lie with simplicity at the foot of the cross. I really thought that I was departing this life. I began to pray as on the verge of eternity; and the Lord was pleased to break my hard heart. I lay in tears interceding for the unfortunate natives of this country, thinking with myself that the most despicable sordar of India was of as much value in the sight of God as the king of Great Britain."

During his residence at Aldeen with Mr Brown, Mr Martyn employed himself chiefly in acquiring the Hindoostanee, besides preaching occasionally to his countrymen in Calcutta. The purity of his doctrines, as might have been expected, proved offensive to many; but, in spite of all opposition, this devoted messenger of Christ was determined to know nothing in his public ministrations save Jesus Christ, and him crucified.

On the 15th of September, Mr Martyn received his appointment to Dinapore. The account of his departure from his dear Christian friends at Calcutta, is thus beautifully given by his biographer:—

"A few days before he left Aldeen, several of Mr Martyn's friends came together to his pagoda, in order that they might unite with him in imploring a blessing on his intended labours. Such a meeting could not fail of being highly interesting; and it was not the less so from a recollection of the place in which they were assembled,—a Christian congregation in a building which once had been an idol temple, seemed to supply a consolatory pledge, as well as a significant emblem of what all earnestly prayed for, and confidently anticipated in poor idolatrous India. 'My soul,' said Mr Martyn, 'never yet had such divine enjoyment. I felt a desire to break from the body and join the high praises of the saints above. May I go 'in the strength of this many days,'—Amen. 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.' How sweet to walk with Jesus—to love him—and to die for him! 'Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.' And again, the next day he says—'The blessed God has again visited my soul in his power, and all that was within me blessed his holy name. I found my heaven begun on earth. No work so sweet as that of praying, and living wholly to the service of God.'

"On the 15th October, after taking leave of the Church at Calcutta in a farewell discourse, and of the family at Aldeen in an exposition at morning worship, Mr Martyn entered his budgerow,\* which was to convey him to Dinapore, and sailed up the Ganges, accompanied by his brethren, Mr Brown, Mr Corrie, and Mr Parsons. Mr Marshman, seeing them pass by the Mission House, could not resist joining the party; and after going a little way, left them with prayer. At night, Mr Martyn prayed with his brethren in the vessel; and the next day they devoted the whole morning to religious exercises. 'How sweet is prayer,' said he, 'to my soul at this time. I seem as if I could never be tired, not only of spiritual joys, but of spiritual employments, since these are now the same.'

"The day after, the weather becoming tempestuous, his brethren sorrowfully and reluctantly left him to prosecute his voyage alone. Before they parted, however, they spent the whole morning (to use his own words) in a divine ordinance, in which each of them read a portion of Scripture, and all of them sang and prayed. 'Mr Brown's passage, chosen from the 1st of Joshua, was very suitable,' said Mr Martyn,—'Have I not sent thee;—' Let this be an answer to my fears, O my Lord, that I am in thy work; and that therefore I shall not go forth at my own charges, or fight any enemies but thine. It was a very affecting season to me,—but in prayer I was far from a state of seriousness and affection."

At the commencement of his labours at Dinapore, Mr Martyn met with considerable opposition; but such was the mild and affectionate, yet firm adherence to the truth, by which his whole conduct was characterized, that he soon succeeded in gaining the esteem and the confidence of those who waited upon his ministry. In prosecuting his work as a Missionary, he now commenced the study of the Sanscrit, besides dedicating a considerable time every day to a translation of the Parables into Hindoostanee, along with a commentary upon them. Both among Europeans and natives, he was indefatigable in preaching the Gospel, and endeavouring to commend the truth to every man's conscience.

In the superintendence of the schools which he had established, in his Sabbath duties, and in his week-day

\* A budgerow is a travelling boat, constructed like a pleasure barque.

labours, Mr Martyn was so incessantly occupied, that his health began to yield. Still he felt unwilling to relax in his exertions. He devoted much of his time to the translation of the Scriptures into Hindoostanee and Persian,—an employment which seems to have afforded him peculiar delight. “The time fled imperceptibly,” he observes, “while so delightfully engaged in the translations; the days seemed to have passed like a moment. Blessed be God for some improvement in the languages! May every thing be for edification in the Church! What do I not owe to the Lord, for permitting me to take part in a translation of his Word; never did I see such wonder, and wisdom, and love, in that blessed book, as since I have been obliged to study every expression; and it is a delightful reflection, that death cannot deprive us of the pleasure of studying its mysteries.”

While thus engaged, however, in his Master's work, it pleased Him with whom all wisdom dwells, to visit him with a severe trial, in the death of his eldest sister, the intelligence of which affected him with the most pungent sorrow. “O my heart, my heart,” he exclaimed, “is it, can it be true, that she has been lying so many months in the cold grave! Would that I could always remember it, or always forget it; but to think for a moment of other things, and then to feel the remembrance of it coming, as if for the first time, rends my heart asunder. When I look round upon the creation, and think that her eyes see it not, but have closed upon it for ever,—that I lie down in my bed, but that she has lain down in her grave.—Oh! is it possible! I wonder to find myself still in life;—that the same tie which united us in life, has not brought death at the same moment to both. O great and gracious God! what should I do without Thee! But now thou art manifesting thyself as the God of all consolation to my soul; never was I so near thee; I stand on the brink, and long to take my flight. There is not a thing in the world for which I could wish to live, except the hope that it may please God to appoint me some work. And how shall my soul ever be thankful enough to thee, O thou most incomprehensibly glorious Saviour, Jesus! O what hast thou done to alleviate the sorrows of life! and how great has been the mercy of God towards my family, in saving us all! How dreadful would be the separation of relations in death, were it not for Jesus!”

Acutely as Mr Martyn suffered under this afflicting dispensation, he omitted the prosecution of his various duties for only one day, devoting himself in season, and out of season, to the work which his Master had assigned him. It was not so much by preaching, in the first instance, that he hoped to reach the hearts of the natives, but by the institution of schools, and the distribution of the Scriptures. Anxious to try the effect of this mode of carrying on his missionary work, he resisted the earnest solicitations of his friends at Calcutta, who were urgent with him to accept the Mission Church at the Presidency. Mr Martyn preferred the retirement of Dinapore, with the hope of benefiting the natives, and, therefore, though the application was made to him through his much esteemed friend, Mr Brown, he counted it his duty to decline the offer. In a short time, however, his present situation was rendered much less agreeable, by the removal of the only family with whom he had lived on terms of Christian intimacy, and to whom he had been the instrument of first imparting serious impressions. And another circumstance which distressed his mind not a little, was the temporary suspension of public worship on the Sabbath, in consequence of the state of the weather. Application had been made to the governor-general for the erection of a church, and meanwhile Mr Martyn opened his own house as a place of worship. No exertions were spared to fulfil, as an hireling, his day; “the early morning, as well as the closing evening, found him engaged in his delightful labours.” At length he succeeded in ac-

complishing his great work,—the version of the New Testament in Hindoostanee.

In the early part of the year 1809, Mr Martyn was removed from his station at Dinapore to Cawnpore, where his duties varied little from those to which he had already been accustomed. Soon after his arrival at his new station, intelligence reached him from Europe, first of the dangerous illness, then of the death of that sister who had taken so deep an interest in his spiritual welfare. This threw a deep gloom, for a time, over Mr Martyn's mind, but still he persevered in labouring for souls, as one who must give an account. He now commenced his public ministrations among the heathen, preaching the Gospel to a crowd of mendicants who assembled on a stated day before his house, for the purpose of receiving alms. This motley congregation of beggars, of all descriptions, increased to the amount of even eight hundred, to whom an opportunity was thus afforded Mr Martyn of preaching the glad tidings of salvation.

In the midst of these exertions Mr Martyn's health began to fail. An attack of pain in the chest, accompanied with fever and debility, excited considerable alarm in the minds of his friends. But it was with extreme difficulty that he was prevailed upon to spare himself; providentially, however, he obtained no small assistance and relief by the arrival of his dear friend, Mr Corrie, who happened to stop at Cawnpore on his way to Agra. Notwithstanding this seasonable aid, Mr Martyn's health became so precarious that he was recommended either to try the effect of a sea voyage, or to return to England for a short time. The latter alternative he at last, though with reluctance, resolved to adopt. Still anxious, however, to carry forward his missionary work, he decided upon going into Arabia and Persia, for the purpose of having the Persian and Arabic translations of the New Testament revised and corrected by some of the most learned men. At Shiraz, in Persia, where he resided for some time, he excited great interest by the success with which he conducted discussions with the Moolahs and the Soufie doctors. After a stay of ten months he completed the Persian New Testament, and also the version of the Psalms in Persian,—“a sweet employment,” to use his own words, “and which caused six weary moons that waxed and waned since its commencement, to pass unnoticed.”

Having finished the translation, which was the object of his journey, he set out from Shiraz, with the design of laying the work before the king of Persia; but, finding that from some informality, he could not obtain an audience, he proceeded to Tebriz, where the British minister resided, and from whom he expected to receive the necessary introduction to the king. After having completed this tedious journey, Mr Martyn was attacked with a severe fever, which compelled him to give up all idea of presenting the New Testament in person. It was now becoming every day more evident that a longer residence in the East would prove speedily fatal to our missionary; and, accordingly, ten days after his recovery from the fever, he set out on his journey homewards. His design was to reach England by way of Constantinople; and accompanied by a Tartar guide, whose inhuman barbarity seems to have caused Mr Martyn's death, he had reached no farther than Tocat, when, on the 16th October 1812, he breathed his last. The special circumstances of his death are unknown, but one thing is certain, that, whatever these circumstances were, he has reaped a rich reward of all his labours, toils, and privations in the cause of the Redeemer. “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

#### FLEMISH MARTYRS IN 1556.

In the reign of Charles V. of Spain, who was monarch of the Netherlands also, the Gospel spread to a great extent. The city of Lille received it with especial favour, in

spite of the bloody edicts made against heretics. The Reformed ministers preached in private houses, in woods, in caves, and for a time the truth mightily prevailed. But when the Church at Lille had increased and was flourishing, Satan stirred up his instruments. One evening, in 1556, the provost of the town, with all his assessors, resolved to go forth and search every house, to see that there were no assemblies held. This was on a Saturday; and the first house which they assailed was that of a respected citizen, Robert Oguier. They instantly seized him and his son, Baudichon, and led them to prison, because they were found in the act of instructing the children and servants in the fear of God and the knowledge of his Word.

A few days after, these two excellent men, father and son, were tried before the magistrates. They boldly confessed the Reformed faith, and were put to the torture, in order to extort the names of all who frequented their meetings; but they firmly refused to name any one. They were then condemned to die. When the day of execution arrived, they separated the son from the father. On this, the son, as he left the prison, said, "I beseech you support my poor father, and do not trouble him; he is an aged man, and very feeble; do not try to hinder him from receiving the crown of martyrdom." One of the Franciscans hereupon broke out, "Away with you, wretch! it is all your fault that your father is now ruined." And then turning to the executioner, said, "Go, do your office, for we are losing our pains; they are possessed by the devil, and it is impossible to gain them over." Baudichon was undressed in a chamber, and as they put the bag of powder on his breast, one present said to him, "Were you my own brother, I should sell all I had in order to get fagots to burn you: you are too well treated." The martyr replied, "I thank you, my friend; may the Lord shew you mercy." Meanwhile, those around the old man were trying to persuade him to take the crucifix, at least, in his hands, that the people might not be provoked, and they tied an image of wood between his hands; but his son, seeing what was done, hastily snatched it away, and threw it down, saying, "Let none be offended because we will not have a Christ of wood; for we carry Jesus Christ, the Son of the Living God, within us in our hearts; and we have the words of his Holy Scriptures in the bottom of our hearts."

They would not permit them to make any confession of their faith; but when the son was bound to the stake, he began to sing Psalm xvii., on which a monk cried aloud, "Listen to the wicked errors which they teach to the people!"

In binding the father, the executioner struck him on the foot with a blow of the hammer. The old man asked, "My friend, you have wounded me; why do you use me so inhumanly?" "Ah," cried out one of the monks, "they wish to have the name of martyrs, and if we just touch them, they roar out as if murdered." The son of the old man calmly replied, that if they feared death and its torments, they should not have come thither; and added "O God, our everlasting Father, accept this sacrifice of our bodies for the sake of thy Son." One of the priests vociferated, "You lie; God is not your father; you have the devil for your father." The martyr made no reply to this insult, but,

lifting his eyes to heaven, and speaking to his aged father, said, "O father, look up; I see the heavens open, and thousand thousands of angels around us, rejoicing at our confession before men. Let us be glad, for the glory of God is revealed"—— "Hell is open," cried one of the monks, "and thousand thousands of devils are here waiting for your souls!" Just at this moment, one from the crowd cried aloud, "Courage, Oguier, endure to the end; your cause is the truth; I am one of yours," and then plunged into the multitude, and escaped undiscovered.

Fire was put to the wood; and the last words heard from the martyrs was the son encouraging his father as the fire burnt their feet: "Be of good comfort, father! but a moment more, father, and we are in the everlasting mansions!—Jesus Christ, we commend our spirits to Thee."

## DISCOURSE.

BY THE REV. ROBERT MENZIES,  
*Minister of Hoddam.*

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," &c.—MAT. xxiv. 27—31.

It is unnecessary to enter minutely into the critical arguments by which it has been clearly demonstrated, that these verses refer solely and exclusively to the future advent of our Saviour. Such a discussion, even if it could be rendered generally interesting, and embraced within the narrow limits of a discourse, might not, perhaps, be greatly conducive to edification; suffice it merely to say, that the opinion of those who contend that our blessed Saviour continues here to prosecute the subject of the preceding context, and fills up, with some additional touches, the picture he had been drawing of the destruction about to overwhelm the state and capital of the Jews, can only be maintained at the expense of doing great and unwarrantable violence to the language; besides, it is not justified, as is erroneously supposed, by any necessity. What has proved the stumbling-block of the critics, is the word "immediately" at the commencement of the twenty-ninth verse, which seemed to connect in close union, with respect to time, the new train of circumstances which the Saviour proceeds to foretell, beginning with the darkening of the sun and moon, with those foretold by him already, and here referred to as the tribulation of those days. But there is the best reason for supposing, that this word "immediately" is an error, which the Greek interpreter has introduced into the text by mistranslating the original word used by the evangelist, who wrote his Gospel in the Syro-Chaldaic. Instead of "immediately" there ought to stand "*suddenly*;" and if, accordingly, we substitute the one for the other, it will be seen, that there is no necessity for supposing the new train of circumstances to be immediately connected with the former. They are, indeed, predicted as about to take place suddenly; and also, subsequently to the tribulations of Jerusalem, but whether they are to follow in close or remote succession is left altogether untold.



Upon these, in addition to many other grounds, we hold that the verses from the twenty-seventh to the thirty-first inclusive, treat of the final and glorious coming of our Lord to judge the world, and we now proceed to enquire what the passage tells us of this momentous event.

First then, we learn that it is to be preceded and announced to mankind by certain preternatural appearances in the material world. These are enumerated in the twenty-ninth verse. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens," the heavenly bodies, both small and great, "shall be shaken." St. Luke in the parallel passage adds, "and the sea and the waves roaring."

The prophets of the Old Testament, on several different occasions, employ a language precisely similar to this of our Saviour. Isaiah does so in foretelling the doom of Babylon; Ezekiel in foretelling that of Egypt. There are many other examples, but we shall cite only one. In denouncing the divine judgments against the nations which had oppressed Israel, the prophet Joel thus speaks: "The earth shall quake before them, the heavens shall tremble, the sun and moon shall be dark, and the stars shall withdraw their shining." It will be felt by every one, that it would be altogether discordant with the lofty tone of the prophetic phraseology in these places, to suppose that they referred to phenomena of so ordinary a nature and of such frequent occurrence as eclipses of the sun and moon, the accumulation of dark clouds in the sky, meteors, shooting stars, and earthquakes. The sacred penmen must have had before their minds changes of a loftier, more awful, and preternatural character. We do not know that any such portentous events accompanied the manifestations of divine wrath alluded to, and hence, if the impressions are to be interpreted literally, they must be regarded as notices of a remoter and more universal judgment blending itself in the prophet's enraptured fancy with the nearer and more confined inflictions which formed the immediate subject of his song, and as thus looking forward to events which are yet in the womb of time and not to be disclosed until the last day; in short, as anticipations of the Saviour's prophecy now under review. Perhaps, however, they are justly considered, according to the common opinion, as symbolical descriptions of political revolutions, and which have had their accomplishment in the subversion of the particular states with respect to which they were pronounced. But this is far from being certain. We speculate doubtfully on a subject which God appears to have intentionally concealed. It is our duty to restrain unsanctified curiosity, and patiently endure our ignorance until the day arrive in whose light we shall behold all the mysteries of providence unravelled, and all the darkness which now rests on the field of prophecy for ever done away.

Even were the symbolical character of these ancient predictions certain, it is difficult to see how

this should impose a necessity, or even how it should lay a sufficient ground for a similar interpretation of the words of our Saviour. No, my brethren, when our Lord here tells us, "that the sun shall be darkened, and the moon shall not give her light, that the stars shall fall from heaven and all the powers of heaven shall be shaken," he means just what he says. A day is coming when the inhabitants of the world shall awake; but "behold the darkness is not yet passed." Struck with amazement and alarm, they shall raise their eyes aloft, but shall perceive no sun, or see it, perhaps, shorn of its beams, and diffusing a pale and ominous dawn. In vain shall they expect the moon to dispel the gloom of the uncertain night. The whole "firmament shall be shaken;" the stars shall quit, or seem to quit their places, and shoot at random athwart the obscure vault; and on earth the ocean will share the general convulsion of nature, and with the roaring of its waves make awful music congenial with the terrors of the scene.

By what means these appalling prodigies shall be brought about we are not told, and cannot divine. Luther hazards the conjecture, that they will be effects of the decay of nature—irregularities in the worn out machinery of a world, which having served the end for which it was made, is soon to be destroyed, and compares them to the dim eye, the fitful pulse, and convulsive agonies, which precede dissolution in the human body. Perhaps they may be consequences of that hidden and mysterious sympathy which subsists between the natural and moral universe—throes of a creation weary of its long subjection to vanity and sin, and indignantly struggling for its approaching emancipation,—the last and severest pangs of that agony of nature, of which St. Paul speaks, when he says, "that the whole creation groaneth and travaileth in pain, waiting for the adoption, to wit, the redemption of the body."

But to whatever cause conjecture may attribute them, there can be no doubt with respect to their end and design. They are the sign of the Son of Man in the heavens, intended to presage and announce his approach, and warn the inhabitants of the world to prepare for his reception. And oh, my brethren, how impressive it is "to think," and here I use, the magnificent language of Calvin, "to think," I say, "that all the creatures, both above and below, shall thus be made the heralds to summon mankind before that awful tribunal which, sunk in criminal indulgence, they have despised until the last day!"

Again, we learn from this passage that the return of Christ to the earth shall be visible and glorious. Nothing could surpass the humbleness of his first appearance here below. He laid aside his essential glory; no halo beamed around his head; no ray of uncreated beauty beamed from his countenance, to tell who he was, and awe beholders into adoration. He was above the glittering pomps and vanities with which the great and wealthy of this world court the gaze of the mul-

titude. Undistinguished in person, of humble condition, poor in his circumstances, and meek and lowly in his demeanour, was the blessed Jesus; born in a stable and cradled in a manger, the whole tenor of his future life corresponded with the humbleness and penury of his birth. He made no display, he courted not observation, he sought not honour from men, and he received none. Once, and only once, did he permit the celestial glory of his person to shine through the veil of flesh which he had assumed, but this manifestation took place on a lonely mountain, was confined to three eye-witnesses, and brief in its duration; once, too, he condescended to let the people bear him in a sort of triumphal procession into Jerusalem; but then, as if in mockery of worldly pomp, the Son of David rode upon an ass. Even to shield himself from insult and cruelty, never did our Lord reveal his heavenly greatness; and oh! adorable patience, he who could have summoned to his rescue a host of angels, petrified his tormentors with a glimpse of his divinity, or commanded the fire of heaven to consume them in the twinkling of an eye, allowed himself to be reviled, spit upon and scourged, crowned with thorns, and nailed upon a cross!

Our Saviour paid a second visit to the earth, and on this occasion he came, not as he had done before, concealed beneath the mask of a human form, encompassed with the infirmities and burdened with the sufferings of mortality; but he came charged with the high commission, and armed with the authority and the power to execute the vengeance of heaven upon his guilty countrymen, in the very place where they had so contemptuously rejected and so cruelly slain him. Christ was present in person at the destruction of Jerusalem. The several evangelists designate that tragical event as "the coming of the Son of Man," and "the coming of Christ in his kingdom." But although present, he was present unseen. There were many who said, "Lo, here is Christ, and lo, there," but no where the eye could perceive him. He was sought in the desert, he was sought in the secret chamber, but in both he was sought in vain. With an invisible arm did he wield the scourge. Shrouded in a veil of mystery, did he let loose war, famine, pestilence, and murder upon the guilty inhabitants. They fondly expected the Messiah as a Saviour; never could they dream that he was actually there, the executioner of divine wrath against them. If his presence was recognised at all, it was only by the poor remnant of his disciples who remained within the walls, and treasuring his words in their heart, and marking the traces of his hand, were not afraid amidst all the horrors which surrounded them.

We look for another return of the Son of Man to the earth, and his advent on this occasion, as we are assured by his own prediction now under review, shall neither be invisible, like the vindictive visitation of Jerusalem, nor inglorious, like his first appearance in the flesh.

That it will be obvious to human sense, is im-

plied in the twenty-seventh verse, where it is compared to a flash of lightning, traversing the heavens, attracting and fixing every eye. Nay, we are expressly told in the thirtieth, that "all the tribes of the earth shall see the Son of Man coming in the clouds of heaven." Wherever in the New Testament the event is spoken of, it is stated in words which involve the same idea, viz. that Christ is to be revealed to the sight of men. It is called his "appearing"—his "revelation;" and what else can mean the language of the angels, who consoled the mourning disciples at his ascension: "While they beheld him," it is written, "he was taken up, and a cloud received him out of their sight;" and while they looked steadfastly towards heaven as he went up, "Behold two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven. This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Nor will this manifestation be visible only: it will be glorious and sublime. Men shall not merely behold the Saviour, but be dazzled and amazed by the brightness of his presence, and the glory and majesty which encompass him. Our text says, "they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Our dark and feeble minds, it is true, are unable to form an adequate conception of the excellent majesty of the Son of Man on the great day of his appearing; but if this were possible, it would be done by the glowing language which Scripture employs upon the subject: He shall be seen descending from heaven; troops of angels shall attend him as a retinue; he shall be surrounded with a radiance bright as flame; and the sound of trumpets shall peal through the air. These are but a few traits gathered from St Paul's descriptions of the scene, who never speaks of it but his mind kindles into a holy rapture, and his language assumes a magnificence of tone which cannot fail to thrill every reader who has the slightest pretensions to the possession of a pure and sanctified taste.

And well may we believe that the glory of the Redeemer will justify on that day the prophetic raptures of his apostle. If, when transfigured on Mount Tabor before the three favoured disciples, his face did shine as the sun, and his raiment was glistening and white as the snow, so that the glories of the vision dazzled the beholders, and made them afraid, how overpowering will it be when, with a majesty increased in proportion to the dignity of the scene, he shall present himself to the gaze of the world he is about to judge, confounding his foes with celestial radiance, and substantiating his claims to the love and adoration of his saints! Ah, my brethren, if when he tabernacled upon earth, it was hard to discern beneath the human form which he wore, and all the penury, neglect, and suffering with which he was encompassed, the lineaments of the Son of God, who on that day, when he wears the brightness of the

Father's glory, and the express image of his person, shall be able to recognize the Son of Man,—the once poor and houseless wanderer of Judea,—the man of sorrows and acquainted with grief,—the despised, the insulted, and murdered Jesus!

Again, from this passage we learn, that the future advent of our Saviour will be of an universal character, *i. e.* its manifestation will be perceived, and its effects experienced over the whole world. The signs in the heavens by which his advent is to be presaged, are such as the revolution of the globe will make apparent to its inhabitants, on whatever corner of it they may dwell. Is it not compared to a gleam of lightning traversing the firmament from the east even to the west? Nay, it is expressly said, "all the tribes of the earth shall see the Son of Man coming in power and great glory." At his first coming, our Saviour chose the land of Judea as the place of his abode, and the scene of his labours; hence only his countrymen, or the strangers whom some happy fortune brought up to Jerusalem, enjoyed the enviable privilege of looking upon his blessed countenance. Not so when he shall come again: "Behold," it is written, "he cometh with clouds, and every eye shall see him." When, again, involved in mysterious secrecy, and imperceptible by human sense, he revisited the earth for the purpose of inflicting a just retribution on those who had despised and murdered him, the effects of his vengeance, consistently with this design, were confined to the scene of their crime: within the walls of Jerusalem did he send forth war, famine, and pestilence, like birds of prey to devour the guilty inhabitants. How different shall it be when he comes again!—Then shall the whole earth, to her farthest ends, both see and feel it;—then, wherever the carcass is, there shall the eagles of vengeance be gathered together;—then, in whatever corner of the globe unbelievers and impenitent sinners may dwell, the wrath of the despised Redeemer shall find them out. The ministers of his wrath shall visit every shore. Hence it is written, "All the tribes of the earth shall mourn." Nor will the saints feel the blessed effects of this event less extensively than its vengeful consequences shall be experienced by the ungodly; for "He shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other."

We also learn from this passage, that the last advent of Christ shall be sudden, unexpected, unforeseen. Various and striking are the images employed in Scripture to illustrate this particular quality of our Saviour's advent. It is compared to a flash of lightning, the moment of whose issue from the clouds, human science cannot predict. Again, it is compared to the flood, which surprised the inhabitants of the Old World, supine in sloth, and careless of the approaching danger. Sometimes it is the assault of a thief, who comes by stealth at the darkest hour, when all are fast asleep. It is a snare which entraps the heedless bird. It is the sound of bridal mirth, breaking at

midnight on the ear of sleepers, and announcing to them that the bridegroom is already at the door. With these similes correspond the admonitions which Christ and the apostles give to their disciples on this subject. "Watch," is the word, which denotes the attitude we maintain towards events which we are sure will come, but of the time of whose coming we are uncertain.

There is something exceedingly impressive in the mystery which Scripture has allowed to hang over the time of our Lord's advent. While in every page the early converts are summoned to watch and prepare for it, as if it were close at hand, they are, at the same time, discouraged and prohibited in the strongest manner from inquiring when it was actually to happen. Our Saviour employed the last words he uttered upon the earth for this purpose; for the farewell admonition which he gave to the witnesses of the ascension was, "It is not for you to know the times and the seasons, which the Father has put in his own power." The example which he gave in this respect, was faithfully imitated by the apostles, who carefully warned believers away from this subject, as one on which it was equally vain and unprofitable for them to speculate. Now, surely, as this mystery must have been intentional on the part of Him whose book the Bible is, it ought to be considered sacred and inviolable by man. It is true that a multitude of circumstances, some of a political, others of a moral and religious description, are mentioned in Scripture, as indicative and premonitory of the approach of the latter days; and these doubtless, when present, will fulfil the intention for which they have been recorded, and spread far and wide among men some general expectation of the day of the Lord, like that which prevailed over the world at his first advent. Especially may it be believed, will his faithful followers,—who wait for his appearing, devoutly study the Word, and mark the ways of Providence,—deeply feel this presentiment, as it will derive vigour from their wishes and brightness from their hopes. But even among them, it is probable it will ever be mingled with much doubt and uncertainty; and when strongest, be but like the old man's anticipation of death, which he feels to be drawing on, while it is kindly concealed from him in what precise year or month it is appointed to take place. Upon the unbelieving and impenitent children of this world, it will come with all its appalling preludes, sudden and startling like a peal of thunder, just as the flood overwhelmed the inhabitants of the Old World, while they were "eating and drinking, marrying and giving in marriage."

And finally, we may remark, that this advent of the Saviour, which such awful prodigies are to presage, which is to be accompanied with such pomp and glory, which all the tribes of the earth are to witness and feel, and over whose date, amidst the multifarious assurances afforded by Scripture of the fact itself, such a veil of mystery has been left, must be intended, it is clear, to accomplish some high and important design. Why

comes the Lord in such a solemn and glorious manner, taking the world at unawares, and spreading consternation and alarm among all the tribes of its population? He comes to judge the world. A tribunal shall be erected; all mankind, both the quick and the dead, shall appear before him. The angels shall be sent forth to gather his elect from the four winds, and their trumpets shall ring an equally irresistible summons to those who are his foes. Then shall the time of the harvest be come, when the tares are to be separated from the wheat. The righteous and the wicked are now mingled in indiscriminate fellowship, inhabit the same place, are bound together by numerous ties of kindred and relationship, partake the same joys, and suffer alike the ordinary infirmities of humanity and ills of life; but then a complete and final distinction shall be made between them. Read in the fortieth verse:—"Then shall two be in the field, the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken, and the other left." According to their different characters shall men be ranged on the right hand and on the left. "Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life everlasting."

Remember, then, Christians, that in proportion as you conscientiously perform your part in preparing for this event, you will have the privilege of looking forward to it, not only without fear, but with exultation and joy. "Let the sun be darkened, and the moon refuse her light, and the stars fall from heaven, and all the powers of the heavens be shaken,"—these prodigies may speak terrors to others, but they are omens of approaching bliss to you. They are the budding of the fig-tree, which tells that the cold and cheerless winter of time is past, and that the summer of eternity is nigh. They are the sweet sounds of the evening bell, announcing to the weary labourers the hour of repose, and the approach of the Master to pay them their hire. They are signals of victory, cheering the faint and drooping soldier with the assurance that his warfare is now past, and that the Captain of his salvation is at hand with the crown to reward his bitter struggles. Surely such a hope as this should have a powerful effect in strengthening and consoling the Christian's heart. What duties so difficult, which this will not enable us to perform; what trials so severe, which this will not enable us to endure; what burden so heavy, that it will not lighten; or sorrow so piercing that it will not soothe? "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also

patient; stablish your hearts, for the coming of the Lord draweth nigh."

#### NOTICE OF MRS WELCH,

DAUGHTER OF JOHN KNOX.

"Mrs WELCH seems to have inherited no inconsiderable portion of her father's spirit, and she had her share of similar hardships. Her husband was one of those patriotic ministers who resisted the arbitrary measures pursued by James VI. for overturning the government and liberties of the Presbyterian Church of Scotland. Being determined to abolish the General Assembly, James had for a considerable time, prevented the meetings of that court by successive prorogations. Perceiving the design of the court, a number of the delegates from synods resolved to keep the diet which had been appointed to be held at Aberdeen in July 1605. They merely constituted the Assembly, and appointed a day for its next meeting, and being charged by Laurieston, the king's commissioner, to dissolve, immediately obeyed; but the commissioner, having ante-dated the charge, several of the leading members were thrown into prison. Welch and five of his brethren, when called before the privy council, declined that court, as incompetent to judge the offence of which they were accused, according to the laws of the kingdom; on which account they were indicted to stand trial for treason at Linlithgow. Their trial was conducted in the most illegal and unjust manner. The king's advocate told the jury that the only thing which came under their cognizance was the fact of the declinature, the judges having already found that it was treasonable; and threatened them with an 'azize of error' if they did not proceed as he directed them. After the jury were empaneled, the justice-clerk went in and threatened them with his majesty's displeasure, if they acquitted the prisoners. The greater part of the jurors being still reluctant, the chancellor went out and consulted with the other judges, who promised that no punishment should be inflicted on the prisoners, provided the jury brought in a verdict agreeable to the court. By such disgraceful methods, they were induced, at midnight, to find, by a majority of three, that the prisoners were guilty, upon which they were condemned to suffer the death of traitors.

"Leaving her children at Ayr, Mrs Welch attended her husband in prison, and was present at Linlithgow, with the wives of the other prisoners, on the day of trial. When informed of the sentence, these heroines instead of lamenting their fate, praised God who had given their husbands courage to stand to the cause of their Master, adding, that, like him, they had been judged and condemned under the covert of night.

"The sentence of death having been changed into banishment, she accompanied her husband to France, where they remained for sixteen years. Mr Welch applied himself with such assiduity to the acquisition of the language of the country, that he was able, in the course of fourteen weeks, to preach in French, and was chosen minister to a protestant congregation at Nerac, from which he was translated to St. Jean d'Angely, a fortified town in Lower Charente. War having broken out between Lewis XIII. and his protestant subjects, St. Jean d'Angely was besieged by the king in person. On this occasion, Welch not only animated the inhabitants of the town to a vigorous resistance by his exhortations, but he appeared on the walls, and gave his assistance to the garrison. The king was at last admitted into the town in consequence of a treaty, and being displeased that Welch preached during his residence in it, sent the Duke d'Espernon, with a company of soldiers, to take him from the pulpit. When the preacher saw the duke enter the church, he ordered his hearers to make room for the marshal of France,

and desired him to sit down and hear the Word of God. He spoke with such an air of authority that the duke involuntarily took a seat, and listened to the sermon with great gravity and attention. He then brought Welch to the king, who asked him, how he durst preach there, since it was contrary to the laws of the kingdom for any of the pretended reformed to officiate in places where the court resided. 'Sire,' replied Welch, 'if your majesty knew what I preached, you would not only come and hear it yourself, but make all France hear it; for I preach not as those men you use to hear. First, I preach that you must be saved by the merits of Jesus Christ, and not your own; and I am sure your conscience tells you that your good works will never merit heaven. Next, I preach, that, as you are king of France, there is no man on earth above you; but these men whom you hear, subject you to the pope of Rome, which I will never do.' Pleased with this reply, Lewis said to him, 'Very well; you shall be my minister;' and addressing him by the title of father, assured him of his protection. And he was as good as his word; for St. Jean d'Angely being reduced by the royal forces in 1621, the king gave directions to De Vitry, one of his generals, to take care of his minister; in consequence of which, Welch and his family were conveyed, at his majesty's expense, to Rochelle.

"Having lost his health, and the physicians informing him that the only prospect which he had of recovering it was by returning to his native country, Mr Welch ventured, in the year 1622, to come to London. But his own sovereign was incapable of treating him with that generosity which he had experienced from the French monarch; and dreading the influence of a man who was far gone with a consumption, he absolutely refused to give him permission to return to Scotland. Mrs Welch, by means of some of her mother's relations at court, obtained access to James, and petitioned him to grant this liberty to her husband. The following singular conversation took place on that occasion. His majesty asked her, who was her father. She replied, 'John Knox.'—'Knox and Welch!' exclaimed he, 'the devil never made such a match as that.'—'It's right like, sir,' said she, 'for we never spired his advice.' He asked her how many children her father had left, and if they were lads or lasses. She said three, and they were all lasses. 'God be thanked!' cried the king, lifting up both his hands; 'for an they had been three lads, I had never bruiked my three kingdoms in peace.' She again urged her request, that he would give her husband his native air. 'Give him his native air!' replied the king, 'give him the devil!'—'Give that to your hungry courtiers,' said she, offended at his profaneness. He told her at last, that if she would persuade her husband to submit to the bishops, he would allow him to return to Scotland. Mrs Welch, lifting up her apron, and holding it towards the king, replied, in the true spirit of her father, 'Please your majesty, I'd rather kep his head there.'

"Welch was soon after released from the power of the despot, and from his own sufferings. 'This month of May, 1622, says one of his intimate friends, 'we received intelligence of the death of that holy servant of God, Mr Welch, one of the fathers and pillars of that church, and the light of his age, who died at London, an exile from his native country, on account of his opposition to the re-establishment of episcopal government, and his firm support of the presbyterian and synodical discipline, received and established among us; and that after eighteen years' banishment—a man full of the Holy Spirit, zeal, charity, and incredible diligence in the duties of his office.' The death of his wife is recorded by the same pen. 'This month of January, 1625, died at Ayr, my cousin, Mrs Welch, daughter of that great servant of God, late John Knox, and wife of that holy man of God, Mr Welch, above mentioned;

a spouse and daughter worthy of such a husband, and such a father."

[The above is extracted from the Life of John Knox, by the late Dr. Mc'Crie.]

TO A LADY IN DISTRESS OF MIND.

LETTER II.

BY THE REV. HENRY DUNCAN, D. D.,  
Minister of Ruthwell.

DEAR MADAM,—Since I wrote you yesterday, I have been favoured with your very interesting letter, which I have read over more than once. As I go from home to-day, it will not be in my power to express myself so fully as I could wish, on the various points on which you require my opinion, but you may be sure I will devote the first leisure hour to you, and meanwhile will comply with part of your request, by hastily and concisely running over some of the more important truths of Revealed Religion, as they appear to my own mind.

The whole necessity of the scheme of salvation rests on our being fallen and guilty creatures; and a clear view of our condition, as the apostate children of Adam, is therefore necessary for our cordial reception of the other doctrines of the Gospel. I must not stop, at present, to say any thing of the appalling mystery which hangs over the introduction of moral evil into a world governed by a God of infinite power, and wisdom, and goodness. In this world we find it, in whatever way its introduction may be accounted for; but I do not hesitate to say, that no account which ever was given, or which can be given, is so satisfactory, even to human reason, as that which is recorded in the Bible,—viz. that man was formed holy and happy, but, that being a free agent, he fell by the abuse of his freedom; "God hath made man upright, but they have sought out many inventions." The fall of our first parents entailed sin and misery on their offspring, not only by the immediate appointment of the Almighty, but in what is usually called the *common course* of providence, if, in the present instance, there be any difference between these modes of divine agency. The moral, as well, perhaps, as the physical powers of Adam, had, by his apostasy, undergone a great and unhappy change, and as it is a law of nature that a parent should produce his like, that derangement was communicated to his posterity. Adam and Eve constituted, in fact, the whole of the human race, and their descendants may be considered, in some sort, as a part of themselves, so that all mankind sinned in them and fell with them. The prince of darkness, the great origin of evil, thus gained dominion over the soul of man, and instead of a child of God, he became a child of Satan. God had permitted this awful defection for some wise purposes, in part, doubtless, concealed from our feeble understandings, but, in part, also explained in his Revealed Word. His purpose, in so far as it is revealed, was to give an extraordinary manifestation of his grace, by the deliverance of his fallen creatures from their degradation, and by their restoration to dignity and happiness. Of this scheme of mercy He made an intimation, immediately after the fall, when He declared that the "seed of the woman should bruise the head of the serpent."

For the accomplishment of this astonishing plan Abraham was selected, and a promise was expressly made to him that the Great Deliverer should appear among the number of his descendants. "In his seed,"

he was assured, "all the families of the earth should be blessed." After a long train of prophecies and supernatural events, Christ, at once the Son of God and the Son of man, was born,—and suffered,—and died; the Son of God, because it required a being of absolute perfection to make atonement for sin,—the Son of man, because it behoved this atonement to be made in the nature that had offended.

This introduces you to a very mysterious doctrine, but one of unspeakable importance, which is, in fact, the crowning point of Revealed Religion. It would occupy much more time than I can at present spare, to give any thing like a clear and intelligible explanation of all the bearings of this doctrine which have been revealed to us; but I think I may, in a few words, convey to you a simple view of it. God is infinitely *just*, and such justice must necessarily be unbending and inexorable to transgression. He is also infinitely *holy*, and such holiness is directly opposed to, and is incapable of reconciliation with sin. It follows from this, that pardon of sin is inconsistent with the nature of the Eternal. But God is also good and merciful, and these attributes plead for fallen man. Here the perfections of God appear to be at variance, but through the incarnation and death of his own eternal Son they are reconciled,—for *He* voluntarily subjected himself to the punishment which our sins had incurred, substituting himself in our stead, and thus displaying, in astonishing union, at once the justice, the holiness, and the mercy of the divine nature. This act of substitution, or of one living creature bearing the punishment due to another, was, by previous Revelation, rendered quite familiar to men's minds; it was, in fact, the principle on which all sacrifices were instituted, the victim being the substitute of the person offering it, and thus typifying, under the Mosaic law, the great sacrifice of Christ, from which all other sacrifices derived their efficacy.

I lately read a story in a publication of Sir John Malcolm, which struck me as illustrative of the atonement. The particulars I do not very distinctly remember, but I can recal as much of them as will answer my purpose. A Persian chief had the mortification to find, that notwithstanding all his zealous efforts to suppress the lawless practices of his subjects, a caravan had been plundered, and the whole band of travellers had been murdered, under the very walls of his castle. He was determined to inflict on them the full rigour of his vengeance, as an example to deter others, and he bound himself publicly by an oath, that if he could discover the perpetrators, not one of them should escape, even although they should be his dearest friends. They were discovered, and it turned out to his great distress, that they belonged to his own immediate dependants, and even to his own household. They were seized, however, and summary punishment was about to be inflicted on them all, when a hoary veteran, a particular favourite of the chief, rushed forward, and embracing his knees, pleaded in the most pathetic terms, that he would spare the life of his only son, who was implicated in this horrid affair, and was doomed to suffer along with his associates. "I know you have sworn," he exclaimed, "and the sentence is just, alas, too just; but if ever I found favour, O take me in his stead,—my life for the life of my son,—spare him to his family,—he is their only prop,—O spare him to his poor help-

less broken-hearted mother,—my palsied arm can no longer defend or support her,—spare the young sapling, and take the withered tree!" The chief listened to this earnest appeal of his favourite, and it was done to him according to his own earnest supplication,—the old man died *for his son!*

You can yourself make the application of this interesting anecdote, and will easily perceive that it would be most unsafe and injurious to run the parallel too close. The cases are analogous only in so far as there was here a substitution of one for another, by which the determined purpose of the chief to punish delinquency was even more strongly marked than if the law had taken its usual course; whereas, if he had suffered the young man to escape, without such substitution, he would have been guilty of a weakness, which would have tended materially to diminish the terror and salutary effect of the example, and, by an act of glaring partiality, to relax the hand of justice. As to the right which one human being had thus to deal with another, even at his own earnest request, it is a different question, on which I shall not enter. Here the parallel does not hold.

Sin is seen no where to be so tremendous an evil as when viewed in connection with the sacrifice of Christ on the cross, and, on the other hand, the mercy and grace of God never appear so unspeakably great and lovely as when we remember that he so loved the world as not to spare his only begotten Son, that "whosoever believeth in him might not perish, but have everlasting life."

You will observe that the total incompetency of human efforts to entitle to the blessings of salvation, is necessarily involved in this doctrine. Could we have saved ourselves, there would have been no need of an atonement for our sins; and the unqualified declaration of Scripture is, that do what we will, we are still sinful creatures, and, after all our endeavours, have no services to plead, and no rights to demand; and that the only sentiment, befitting the very best of Christians, is that of humility and self-abasement, when the question comes to be as to the attainments which he has wrought out for himself. We must therefore cast ourselves, without reserve, at the foot of the cross of Christ, exclaiming "God be merciful to us sinners."

But, then, this, instead of leading us to despair, ought to make us rejoice, and renew our diligence, for we are assured that we shall be enabled to "do all things through Christ who strengtheneth us." We must "work out our own salvation," with fear and trembling indeed, but still with confidence, because "it is God who worketh in us both to will and to do of his good pleasure."

This would naturally lead me to give you some account of the doctrines of faith and repentance, under the operation of the Holy Spirit, but I must, for the present, be excused from entering on these subjects, and from complying with the other requests you make, as I find it is necessary for me now to conclude. You shall, however, certainly hear from me again the first leisure hour I can spare. It will give me pleasure to attend to your wish that I should put in writing a few thoughts which you may make use of in prayer. Meanwhile, you have my most earnest prayers for your spiritual welfare, and especially for the presence of the Comforter in your

heart, who alone can teach you how to pray, and lead you into all truth. Under his enlightening influences, I trust you will have much consolation in pouring out your soul before the Searcher of hearts, although you may not be able to express yourself in a set form of words. It is not the utterance of the lips, but the aspiration of the heart which he regards. I am, &c.

#### CHRISTIAN TREASURY.

*Intercessory Prayer.*—When we consider how prominent a place in the constitution of our nature has been assigned by its Divine Author to those affections which link us closely together in all those endearing ties of earthly love, for which "Home is a name so dear;" and when we reflect how much of our happiness or misery depends on the due regulation, and legitimate indulgence, of those affections; and also, how fatally prone we are to indulge them to an idolatrous excess, and thus defeat the gracious purpose for which they were bestowed, perverting what God designed for a blessing into a curse: Oh, surely it bears a special stamp of the loving-kindness of our God, that he should have provided, in intercessory prayer, a way by which the poisonous sting of idolatrous love may be extracted from our hearts; and a channel opened, in which our affections may not merely flow in safety to our spiritual welfare, but become a medium of conveying to our souls a rich supply of spiritual blessings. Yes, it is sweet to think that there is one place at least, even before a throne of grace, where our love for those twined round our heart-strings cannot be too warmly or tenderly cherished—where the language of its fond and fervent feelings cannot be breathed forth with too intense an ardour of affection, or earnestness of entreaty,—where all our happiness, connected with the objects of our love, if they are fellow-sharers with us in a Saviour's love, can catch a glow of celestial radiance from that Saviour's smile, and all anxieties on their behalf be lulled to rest, by being reposed in the bosom of their Father, and our Father,—their God, and our God.—WHITE.

*Peace.—Peace of Conscience.*—which he that hath, all outward losses or crosses cannot make him miserable, no more than all the winds without can shake the earth. A child of God, with a good conscience, even in the midst of the waters of affliction, is as secure as the child that, in a shipwreck, was on a plank with his mother, securely sleeping till she awaked him, and then sweetly smiling he sportingly beat the naughty waves, and at last when they continued boisterous for all that, he began sharply to chide them as though they had been but his play-fellows. O the comfort of peace! the tranquillity of a mind reconciled! And O the rack, the torment, the horror of a guilty conscience!—STOURCHROX.

*Peace—peace with God.*—An ancient said, that he would rather have the king's countenance than his coin, —a good look from him rather than gold. And I dare say, that a Christian thinks himself richer when he is able to say, *God is mine*, than if he had a thousand mines of gold. If the sun were wanting, it would be night, for all the stars; so, if the light of God's countenance be wanting, a man may sit in the shadow of death for all the glitter of worldly contentments. I beseech you tell me: Suppose the houses were paved with pearls and walled with diamonds, still, if the roofs were open to the injuries of heaven, would these shelter you from the storm and tempest? Would you chuse to be so lodged in a hard winter? Suppose the king were to set you in the chair of state, at a table richly furnished, royally attended, but with his sword hanging over you by a thin thread, would that honour make you merry? Suppose God himself should make you this offer: "crown your head with rose-buds; clothe yourself in purple; fare deliciously every day; take your fill of pleasures;

open your mouth wide, and I will fill you with all that heart could wish of worldly things,—only this, you shall never see my face;" would you think you had a good offer? would you accept of the condition? No; if heaven fight against us; if the wrath of God hang over our heads; if he hide his face, and be angry; yea, but a little; happy are all they that put their trust in him. Many say, "Who will shew us any good? Lord! lift thou up the light of Thy countenance upon us." Let our house be a prison—a dungeon; but let the light of Thy countenance shine in at some little opening, and that shall make it a palace, a court, a heaven! Let our bread be the bread of affliction, and our tears be our drink; but let the light of Thy countenance shine upon us, and that bread shall be changed into the food of angels, and that water turned into wine! Let friends, and goods, and life, and all forsake us; but let the light of Thy countenance shine upon us, and that shall be life, and friends, and goods, and all unto us! For as Noah, when the deluge of waters had defaced the great book of nature, had a copy of every kind of creature in that famous library of the ark, out of which all were reprinted to the world; so he that hath God hath the original copy of all blessings, out of which, if all perished, all might easily be restored. God is the best storehouse that a man can have; the best treasury that a kingdom can have. God is the best shield of any person, and the best safeguard of any nation; if God be our enemy, nothing can secure us; if God be our friend, nothing can hurt us; for when the enemy girds a city round about with the straightest siege, he cannot stop the passage to heaven, and so long as that is open, there may come relief and succour from heaven, if God be our friend. Let Pharaoh be behind, the Red Sea before, the mountains on each side, the Israelites can still find a way: and when there is no other way to escape a danger, a Christian can go by heaven! But if God be an enemy, for all their walls and bars, God could, as he did on Sodom—rain on us fire and brimstone from heaven.—OLD AUTHOR.

*The Privileges of the Believer.*—I durst not have thought of the saint's preferment in this life, as Scripture sets it forth, had it not been the express truth of God. How indecent to talk of being sons of God; speaking to him; having fellowship with him; dwelling in him, and he in us, if this had not been God's own language; how much less durst we have once thought of shining forth as the sun; of being joint heirs of Christ; of judging the world; of sitting on Christ's throne; of being one in Him and the Father, if we had not all this from the mouth, and under the hand of God? But "hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?" Yes, as the Lord God is true, thus shall it be done to the man whom Christ delighteth to honour. Be of good cheer, Christians, the time is near, when God and thou shalt be near, and as near as thou canst well desire. Thou shalt dwell in his family. Is that enough? It is better to be a door-keeper in the house of God, than to dwell in the tents of wickedness. Thou shalt ever stand before him, about his throne, in the room with him, in his presence-chamber. Wouldst thou yet be nearer? Thou shalt be his child, and he thy father; thou shalt be an heir of his kingdom; yea, more, the spouse of his Son. And what more canst thou desire? Thou shalt be a member of the body of his Son; he shall be thy head; thou shalt be one with him, who is one with the Father, as he himself hath desired for thee of his Father, "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; and the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."—BAXTER.

## SACRED POETRY.

## A SABBATH NIGHT'S REFLECTION.

BY THE REV. PETER M'MORLAND, LONDON.

Upon the solemn night of God's own day,  
When my heart tells me from the heart I've spoken  
His word, whose blood was shed, whose body broken;  
How sweetly on my bed myself I lay!

Wearied my frame,—oppress'd my heart may be;  
But when I think it may, perchance, have been,  
That some one deathless soul, has Jesus seen;—  
Such weariness feels happiness to me!

Oh! when life's short and chequer'd day is past,  
And sleepless worldly cares to slumber go,  
And 'neath the coffin lid we rest at last,  
In lonely grave, once dark, but now not so;  
May mine be then the feeling of to-night,  
Weary to fall asleep—*hoping* for REST and LIGHT.

## ON READING A BIBLE SOCIETY REPORT.

BY MISS ANNA L. GILLESPIE.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."—ISA. xxxv. 1.

All hail to the prospect, unclouded and bland,  
See the Gospel illumines each far distant land,  
And nations long wilder'd rejoice in the light,  
That have wandered so long in the shadows of night.

Yes, numbers unnumbered shall bless the glad hour,  
When God gave the thought, and when God gave the power,

By means, ah! how feeble, such splendour is shed,  
A spark, and unfading effulgence is spread.

The heart wrung with anguish, the tear streaming eye,  
Awakes from despair to the fulness of joy,  
For the beams of salvation enliven the gloom,  
And glory transcendent awakes from the tomb.

## MISCELLANEOUS.

*A Hint to Christians.*—For some years before his death, Mr Hervey visited but few persons belonging to the higher classes of society in his neighbourhood; and being asked why he declined visiting those who were always ready to shew him every token of respect, he replied, "I can hardly name a polite family where the conversation turns upon the things of God. I hear much frothy and worldly chit-chat, but not a word of Christ, and I am determined not to visit those companies where there is not room for my Master, as well as for myself."

*Missionary Zeal.*—Mr Elliot, when near fifty years of age, learned the language of the American Indians in several of its dialects; a language more difficult than any in the world to acquire, on account of the length of its words. He could preach in that language with great facility. He translated the whole Bible into it; and when he had finished the translation, he exclaimed, "Prayer and pains, through faith in Christ, will do any thing!" He went through incredible pains and hardships in visiting the several tribes. "I have not," to use his own words, "been dry night nor day from the third day of the week until the sixth, but so travelled, and at night pulled off my boots, wrung my stockings, and on with them again, and so continue. But God steps in and helps. I have considered the word of God in 2 Tim. ii. 3. 'Endure hardness.'" O that Christians had the half of his spirit! All we do and suffer in our work is but trifles to what he did and suffered for Christ.

*John Bunyan.*—Bunyan, with irresistible zeal, preached throughout the country, especially in Bedfordshire and its neighbourhood; until, on the restoration of Charles II. he was thrown into prison, where he remained twelve years. During his confinement he preached to all to whom he could gain access; and when liberty was offered to him, on condition of promising to abstain from preaching, he constantly replied, "If you let me out to-day, I shall preach again to-morrow."

*Comfort in the Work of Christ.*—The Rev. John Brown, of Haddington, addressed this exhortation to his sons in the ministry with his dying breath: "O, labour—labour to win souls to Christ! I will say this for your encouragement, that whenever the Lord has led me out to be most diligent this way, he has poured most comfort into my heart, and given me my reward in my bosom. But He is our great example, whose life, as well as lips, said to all his disciples, 'Work while it is day; for the night cometh when no man can work.'"

*Bishop Jewel.*—When Bishop Jewel, by his laborious course of life, had much impaired his health, his friends observed a sensible alteration in his appearance, and endeavoured to prevail on him to relax from his incessant application, and to desist for a time, at least, from pulpit services. He replied to their friendly remonstrances, by saying, that "A bishop should die preaching." These words were almost literally fulfilled in his own case; for, a short time before his death, having promised to preach at Lacock, in Wiltshire, he was determined to go, although a friend, who met him on the way, strongly urged him to return home, telling him, that the people had better lose one sermon than be altogether deprived of such a pastor. The bishop could not be prevailed upon to return, but proceeded to the place appointed, and there preached his last sermon, from Galatians v. 16. "Walk in the Spirit," which he finished with great difficulty. He died a few days after.

*A Call to the Ministry.*—It has frequently been proposed, as a question of considerable practical importance, how a person may know that he has a call to the ministry: the following observations, by Bernard, who lived in the twelfth century, may perhaps be useful:—"He who is called to instruct souls, is called of God, and not by his own ambition; and what is this call, but an inward incentive of love, soliciting us to be zealous for the salvation of our brethren? So often as he who is engaged in preaching the Word, shall feel his inward man to be excited with divine affections; so often let him assure himself that God is there, and that he is invited by him to seek the good of souls. Truly, I love to hear that preacher, who does not move me to applaud his eloquence, but to groan for my sins. Efficacy will be given to your voice, if you appear to be yourself persuaded of that to which you advise me. That common rebuke will not then at least belong to you, 'Thou who teachest another, teachest thou not thyself?'"

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THOUGHTS ON FAMILY WORSHIP.

BY THE REV. CHARLES WATSON, D. D.,  
*Minister of Burntisland.*

THE duty of Family Worship derives its authority, if not from express precepts, at least from the general spirit of the Word of God, conveyed in plain statements, and enforced by many striking examples. If a parent is not told in so many words, that it is his duty to assemble his family daily, and to read to them a portion of the Inspired Volume, and to commend them to God in prayer,—he is required to "train up his children in the way in which they should go,"—to "dwell with his family as heirs together of the grace of life, that their prayers be not hindered,"—to "give to his servants that which is just and equal," from a consideration that he and they "have a Master in heaven," whom they are equally bound to reverence and obey. And, as if to exhibit in action the principles of domestic duty thus inculcated, we are presented with the examples of Abraham, of David, of Joshua, of Job, and of other saints of God, who were accustomed to instruct and to "bless their household," and to use means, that "whatever others did, as for them and their families, they should serve the Lord." Nor is it difficult to account for this indirect, though sufficiently expressive mode of inculcating the duty of Family Worship. The duty is one of a complex and relative nature, which does not admit, under all circumstances, of being equally performed by all Christian heads of families,—which implies opportunities and qualifications; and which, in the manner of its performance, allows of variety and modification, under the influence of a sanctified discretion. It affords, therefore, no small proof of divine wisdom, that its obligation is implied, rather than expressly enjoined, in the Sacred Volume; that it has been left as an inference to be deduced from plain and established principles, and that its practical observance has been committed to the guardianship of Christian feeling, which, like good seed in the soil, cannot fail, in due time, to develop its existence by a native and inevitable process, forcing its way to the surface, through all obstructions, and rising, in the form of a living and matured plant, to fill the place,

and yield the fruit which are suitable to it, after its kind.

Let no one, therefore, whom God has intrusted with the charge of a family, say that he is relieved from the duty in question, merely, because he does not find it written, that, evening and morning, he must meet with his household at the throne of grace. As well might he plead an exemption from the discharge of numberless other duties, which his conscience acknowledges, and which have been recognized as duties by all genuine Christians,—merely, because the Bible has not gone into all the minutiae of duty, and taught him, by measure and line, all the individual parts of the service which God requires at his hands. The Bible, especially the New Testament, is a treasury of principles, not a catalogue of rules. It deals with the Christian as an intelligent honest inquirer, who can appreciate a hint, and feel the force of a suggestion, as well as obey an irresistible command. He, therefore, who will do nothing more for God, than he has an express statute to bind him to perform, proves himself insensible to the brightest distinction of the Christian system,—that, namely, of being a dispensation adapted to freemen, not to slaves,—to full grown men, not to minors or children. If we feel duly our privilege as the Lord's freemen, backwardness to recognize the call of duty in any conceivable situation, will be the last tendency to which we shall be in danger of yielding.

The duty of Family Worship, then, though not formally prescribed, has its root in personal religion, whence it springs as naturally as a plant from the seed, or a stream from the fountain. If a man be deeply impressed with the value of Religion, he will seek a personal interest in it; and if he feel its value for himself, he cannot forget that others have souls no less precious than his own, or fail of experiencing some desire that they should partake of the blessing which is equally of importance to both. He will not, therefore, be satisfied with addressing his Maker in the retirement of his own closet, and using means for his own personal improvement and salvation. While he is on his knees for himself, the divine lesson of love will penetrate his heart, and prompt him, when he comes abroad among immortal beings, needing the direction and support which he has found for

himself, to endeavour to do something for their spiritual advantage. And as the sphere in which he most directly acts, and in which his endeavours afford the greatest promise of success, is home; home will be the circle in which the divine feeling of benevolence, kindled by the love of Christ to himself, will first and chiefly operate. His wife, his children, his domestics, those loved and accustomed objects, on whom his eye first turns in the morning, and on whom it latest falls at night,—the scene of his best comforts and unreprieved joys,—the quiet haven in which his heart seeks rest from the tossings of ambition and the tumult of a crowd, will present irresistible claims on his affectionate interest and exertions. To suppose him indifferent here, involves a contradiction which we cannot conceive to be realized, where piety and benevolence retain any hold of the mind. And, if in earnest about the spiritual good of his family, what can be a more obvious direction for his religious concern to take, than to devote a portion of his daily time, to such exercises and exhibitions of Religion, as are included under the denomination of Family Worship? To read aloud the Word of God, for example, is to place all who hear it in the most favourable position for knowledge and growth in religion, to bring the mind into immediate contact with the source of truth, the standard of duty, the medium of divine and saving influence: it is, so far as man's agency is concerned, to open the ear to the oracles of infinite wisdom, to affect it by the powers of the world to come, to surround it by models of celestial excellence, and to invite it onward in the pursuit of glory, honour, and eternal life, by considerations the most awful, and by prospects the most alluring: in a word, it is to unlock the gate within which are "hid all the treasures of divine wisdom and knowledge"—to unseal the fountain of "the water of life, the streams whereof make glad all the inhabitants of the city of God." And, if the Word of God have been read to any purpose, what more natural, what more likely to follow, as a matter of course, than to give thanks to God for truths so precious, discoveries so wonderful, gifts so invaluable, prospects and hopes so bright and cheering; and to supplicate from him an interest in blessings so essential to happiness, both in this life and in that which is to come?

In this way, the exercises of Family Worship will be recognised to be a duty, from being felt to be a privilege. The father of a family has but to look around him, and to consult his own heart, in order to feel the responsibility of his situation. He is surrounded by beings who have the strongest and the tenderest claims upon his Christian regard,—intelligent, accountable, immortal beings, who look up to him not only to be clothed and fed, but to be remembered and cared for in the far more interesting relation in which they stand to a Supreme Ruler, and to an unseen but eternal world. If neglected by him, who is to care for them? Who is to guide their feet into the way of peace, if their natural guardian desert them? If he know from experience the worth of the soul; if he love

his children, and would provide for them in the things in which they most require the benefit of his forethought and pains; if he would ensure them in the possession of what will be better for them than fortune and friends, honour and length of days; if he would be a father to them in the sense in which a being, with such a nature as his and theirs, should act the part of a father to his offspring: if, in short, he would give free expression to the instincts, whether of nature or of grace, he will rejoice that the audience-chamber of the King of Kings, is not so crowded that he cannot take his children thither along with him,—that the ear of Deity is not full of his personal petitions,—that he cannot hope to be heard, when he joins their prayers with his own,—that "the fulness which is in Christ" is divine and infinite, so that he may take for himself, and bring others to take, and still leave "enough and to spare" for countless thousands to the close of time.

Nor can similar reflections fail to affect him in relation to the other members of his family. His servants, by the very place they fill, possess a claim upon his friendly consideration and regard. Can he see them from day to day, and receive from them numberless attentions and accessions to his comforts, and never ask himself, if he has no duties to perform to them, besides giving them their food and their stipulated wages? Can he refrain from thinking of their souls—of their moral and spiritual welfare, and of all the consequences which must ensue, both in time and eternity, from a nature such as theirs being left a prey to ignorance and vice? Can the thought occur to him, that possibly he may be the destined instrument of doing good to souls as precious as his own, and whose plea of want addresses itself to him every time the customary offices of domestic service are rendered, and not be moved with tender compassion and affectionate solicitude in their behalf? And, if thus impressed, can he refuse them a place at the family altar; or rather, will he not rejoice that there he and they can meet on common ground, and own the tie that, in spite of temporary distinctions of fortune and condition, binds together the whole family of man in subordination to one great common Master in heaven?

How fitly all the exercises of domestic worship correspond to the circumstances of the family relation, it is easy to shew. Family mercies require family acknowledgments: family sins, family confessions: family wants, family petitions. It is God who "setteth man in families,"—how suitable that God be honoured by the combined prayers and praises of those whom he has united by so close a bond! Christ has revealed himself in a family relation, owning as "brethren, as sisters, as kinsmen, all who do his Father's will,"—how fit, that families who profess to feel the value of so high and honourable a bond of union should own its attracting influence, and court the society of their Elder Brother! The Holy Spirit is the spirit of love, the author and cherisher of all the kindly affection which is to survive the breaking

up of mere earthly ties,—how fit, that the heart of master and servant, parent and children together, should be laid bare before Him, that he may clear it of the grossness of selfishness and passion, and touch it with a holier fire, and shed upon it a kindlier unction, all his own!

The benefit of these exercises is not less an argument for their observance than their fitness, and their moral obligation. Prayer, in a higher sense than that in which the poet used the words, is, according to Scripture,—

“The spirit's ladder,  
That from this gross and visible world of dust,  
Even to the starry world, with thousand rounds,  
Builds itself up: on which the unseen powers  
Move up and down, in heavenly ministrals.”

And whatever efficacy the Scripture attributes to prayer in general may be considered as attending family prayer, with this addition, that in family prayer, many hearts are united in the exercise. If, then, “the effectual fervent prayer of one righteous man availeth much,” what holy energy must accompany the prayer of those who “with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ!” What showers of blessings may not be suspended over the roof whence such incense arises! No wonder that “the voice of rejoicing and salvation is in the tabernacles of the righteous,” when God the Lord, moved by entreaties which his own Spirit has prompted, and to which his royal and paternal heart responds, stoops from his throne to dwell among them! We cannot wonder that angry feelings and malevolent affections, and all the train of base and discordant passions that prey on the peace of individuals, and break the union of families, like foul birds of the night, should fly away from such a dwelling, unable to endure the brightness of the scene, or breathe an atmosphere so pure.

And, if effects like these be not oftener and more fully realized, even among families where the worship of God is not neglected, to what can we ascribe the spots in the picture, but to the partial, heartless, formal discharge of the duties we have attempted to enforce? “God is a Spirit, and they that worship him must worship him in spirit and in truth.” “He will be sanctified of all that draw nigh unto him.” It is not in services performed with “feigned lips,” nor in petitions extorted by regard to appearances, or in compliance with custom: it is not in the hurried accents of the perfunctory prayer, muttered by persons “detained before the Lord,” instead of “delighting in his law,” and “longing for his salvation,” that we are to recognise “the sacrifices of a sweet odour, acceptable to God, through Jesus Christ.” Where these latter are presented, and the spirit as well as the form of family devotion is maintained, we cannot doubt that blessed fruits will follow. Impressions of the most beneficial nature will be made on the mind, both of him who conducts the service, and of those who join in it, which will have an unspeakable effect in rivetting the family connection. A feeling of sacredness will be combined with the feelings of natural affection. A

sense of duty will spring up, and entwine itself with the instincts of the heart, imparting strength, consistency and permanence to their varied manifestations. Nor will the advantage stop here, the influence of domestic religion will extend beyond the walls of the family dwelling. Society will reap the benefit of exercises of which it knows nothing but the fruit; and the fire cherished on the hearth of the humblest abode where God is worshipped, may kindle the ardour of Christian patriotism, or feed the flame of wide-spread missionary zeal.

#### BIOGRAPHICAL SKETCH OF THE REV. ROWLAND HILL.

OF a person so well known, and so eminent as Rowland Hill—the friend and associate of Whitfield—one of the most honoured instruments, under Providence, of the happy revival of religion in our land, and whose name has been identified with its cause for more than half a century, it may be gratifying to some of our readers to present them with a brief memoir, although from the period when he flourished being so recent, and the circumstance of most of the individuals connected with his history being still alive, nothing more than a mere outline can be expected. Rowland Hill was born at Hawkstone, in the county of Salop, south of England, in the memorable year of 1745, of an ancient and honourable family, many of whose members, both in former and present times, have distinguished themselves in the highest offices of the State. He was the sixth son of Sir Rowland Hill, Baronet, of Hawkstone, in the parish of Hodnet. Of the other branches of this family, though all filled respectable places in society, none distinguished themselves except Rowland, who was originally destined for the Church, but whose views of doctrine and of duty, happily formed at an early period, on an attentive and prayerful reading of the Scriptures, made him prepare for the sacred profession as the business of his life, under higher and holier principles than often influence parents in determining, and young men in entering on the ministerial office. At the time of Rowland's birth, and during the greater part of his early life, Britain had so greatly degenerated in respect of pure and undefiled religion, that the gross errors in doctrine prevailed—the living spirit of it was extinct—and the general state of the nation cannot be better described than by the scriptural statement, that “darkness covered the land.” Few of the higher classes of society were known as the friends of religion. The cause of piety was sunk to a low ebb, and the profession of it looked upon as unworthy the rank and character of a gentleman. But there were some honourable exceptions; and of these the family of the Hills was conspicuous, for their devotional character, and their zeal in the cause of pure Christianity. Mr Richard Hill, who was considerably older than his brother Rowland, and who had at an early period been impressed with serious views of the importance of religion, was the means of his brother's conversion. While Rowland and John were pursuing their education at Eton, their pious brother maintained a constant correspondence with them, and made it the burden of all his letters to press upon them the importance of early religion, and to interest their young affections in the things that belong to their peace. With Rowland, his pious and affectionate endeavours were successful. The seeds of grace that were sown took deep root, and brought forth the fruits of righteousness; and amid the numerous temptations to which his rank and connections exposed him, he continued “steadfast and immovable” in the choice he had made of the “Master whom he was to serve.”

On his removal to Cambridge, and during the whole period of his studies at that university, he shewed himself alive to the promotion of piety in himself and others, insomuch, that by his example and his precepts, by boldly professing Christ and despising the shame, he succeeded in awakening a salutary concern about their eternal interests in the minds of not a few of his fellow-students, among whom were several who afterwards acquired eminence both in the Church and among the Methodists. Nor were his exertions confined to the young men of the university: he set himself to the task of visiting the prisoners and the sick, and of preaching in several of the most destitute places of Cambridge and the adjacent villages, in which he was joined by several of the gownsmen, whom he had been chiefly instrumental in winning over to the faith, and was countenanced by several more advanced in years, such as Whitefield, Berridge, and others, who, spiritually-minded and zealous as they were, were not always the most judicious counsellors. Proceedings so unusual in a young student attracted the attention of the college, exposed him frequently to the insults of the populace of the town, drew down upon him the displeasure of his parents, and led to the expulsion of six of his associates from the university,—his family influence alone saving him from a similar fate. Meanwhile, he carried on his literary studies, with a view to prepare for the ministry, with unabated ardour. Notwithstanding his incessant labours in preaching among the villages, and the constant communications he kept up with his religious friends in various parts of the country, he found time for serious application to the pursuits of literature and science, acting upon it as a fixed principle, that human learning is a great ornament to the character, and may be made highly subservient to the work of a Christian minister. In many branches of science, particularly optics, mechanics, and astronomy, he had made so great proficiency, that when he underwent his examinations, previously to taking the degree of bachelor of arts, there were few who equalled, and none who excelled him in these departments. The whole bent of his mind, however, was directed to the preaching of the Gospel; and to his active mind, the plan of Whitefield and his associates, of itinerating the country, and preaching without any fixed place or regular congregation, possessed irresistible attractions. He assumed, therefore, the character of an itinerant preacher; and although he was ever sincerely attached to the constitution and doctrines of the Church of England, yet the irregularities of his mode of preaching, and his aversion to conform to the general rules of that Church, excited such a prejudice against him, that he was refused ordination by six different bishops, and it was not without considerable influence and management on the part of his friends, that he succeeded at length in obtaining orders. The interval between his leaving the University and receiving ordination he spent beneath the paternal roof at Hawtstone. But so great was the displeasure which his father, Sir Rowland, had conceived at his conduct, that he was kept under the strictest confinement—not allowed to go about preaching, or to hold any communication with his religious friends—and what with the frowns of his family, and his disappointments in regard to his reception in the Church, his distress of mind may be more easily imagined than described. An anecdote related by his excellent biographer will show his situation at this time.

“ Sir Rowland Hill restricted his allowance to a very small sum, both in token of displeasure at his itinerant life, and to prevent it. But he was determined to go forth, though ‘without purse or scrip,’ and to pursue, in defiance of every human restraint, the course he conceived Providence had marked out for him. Many of his most arduous journeys were made upon a little Welsh pony given him by a clergyman, and he often

left the scene of an evening sermon the next morning, without knowing where he should find at night a resting place for himself and the faithful animal which carried him. He seldom, however, failed to meet with a kind reception from some person who loved him for his work’s sake, though he was often reduced to great difficulties. On one evening in particular, as he used frequently to describe, when he landed on his return to Bristol, and had paid the passage across the Severn for himself and his pony, he had not sufficient left in his purse to procure a night’s lodging, and went on, he knew not whither, hungry and exhausted. But he was not deserted, and before night found shelter and refreshment, as well as the means of proceeding on his journey. Impelled by the irresistible conviction that he was following the commands of God, he pursued his one great object, undaunted by every earthly obstacle. No one could feel more acutely the displeasure of his parents, over which he often wept in the silent agony of his heart, nor did he ever once refuse compliance with their wishes but for the Gospel’s sake. He might have reposed amidst their smiles, in the lap of affluence, ease, and plenty; but he gave up every thing in the sincerest devotion to God, and received, as will be hereafter seen, the fulness of the promise, even in this life, to such as have willingly left all for the cause of the Redeemer.”

Nor did the opposition to his zealous proceedings arise solely from his family and his superiors in the Church and the University. He was often exposed to the greatest annoyance, and even danger, from the tumultuous assemblies he ventured to address, of which the two following instances, extracted from his journal, may suffice as a sample:—“ Preached at Stowey, to the most outrageous congregation I ever saw. There was such a noise with beating of pans, shovels, &c., blowing of horns, and ringing of bells, that I could scarce hear myself speak. Though we were pelted with much dirt, eggs, &c., I was enabled to preach out my sermon. At Putsham, to a serious and attentive congregation out of doors, on Heb. ii. 17, 18, on the compassionate unchangeable priesthood of Christ. Though I had not a deal of liberty, yet some I believe were comforted in their souls. Though the congregation stood serious, some scoffed at a distance, others threw stones. One man was slightly cut, and another almost stunned by a blow, which cut him violently over the eye. We could get neither sight nor knowledge of our secret enemies in this affair: may the Lord forgive and convert them.”

Instances, however, in which he met with a more favourable and indulgent reception from the people are frequently related in his diary, and these he never fails to accompany with an expression of fervent thanksgiving to the Lord, who had opened to him a wide and effectual door for the entrance of his Word. There can be no doubt that in these excursions he was eminently useful in awakening the minds of many to a salutary concern about their spiritual interests, and that many had cause to regard him with eternal gratitude as their spiritual father who had begotten them in the Lord. Notwithstanding such undoubted proofs of his zeal and usefulness, his family could not be reconciled to his irregular mode of proceeding: they despatched his brother Richard to Bristol, whither he had gone to prosecute his pastoral labours, to endeavour to prevail upon him to desist; but, like Saul among the prophets, that pious man caught the spirit of him whose career he had been employed to check; and, as from that time, Richard became himself a preacher, we shall gratify the reader with a detail of the circumstances as they are given by the biographer:—“ Sir Rowland Hill, gratified by his cessation from his once favourite pursuit, sent him to Bristol to prevail on his brother Rowland to follow his example and return home. On his arrival at Bristol, Mr Richard Hill heard that Rowland was gone to

Kingswood to preach to the colliers. He immediately followed him, and found him surrounded by an immense multitude of these long neglected people, listening with the greatest interest to the solemn appeal he was making to their consciences. Mr Rowland Hill saw his brother, and guessing his errand, only proceeded with increased earnestness; and such was the power of his address, that the black faces of the poor colliers soon exhibited innumerable channels of tears, which the sermon had caused them to shed. Mr Richard Hill was much affected by the unusual scene, and his brother Rowland, taking advantage of his emotion, announced, at the conclusion of the service,—‘My brother, Richard Hill, Esquire, will preach here at this time to-morrow.’ Taken by surprise under the impression produced by what he had just witnessed, Mr Richard Hill consented to preach to the colliers; and instead of returning with his brother to Hawkstone, became his coadjutor in the very work he designed to persuade him to relinquish.”

The year 1773 was remarkable in the life of Mr Hill for two events—his marriage with Miss Tudway, a lady of unfeigned piety, with whom he lived in uninterrupted harmony for nearly sixty years; and his ordination to deacon's orders, when he was appointed to the parish of Kingston in Somersetshire, with a stipend of forty pounds a-year. His settlement in this place of ministerial labour did not put a stop to his wandering and eccentric habits; for, while he laboured with exemplary diligence among his own people, he was indefatigable in preaching in many other places day after day; and although frequently overtaken by sickness, yet, no sooner had he recovered, than he renewed his herculean exertions. “He met with every species of opposition, was lampooned, burned in effigy, pelted, and threatened, but none of these things moved him, or disturbed his inexhaustible flow of spirits. He placed his family motto, ‘Go forward,’ on his seal, and he determined to act upon the precept.” These extraordinary exertions in the cause of the Gospel, together with his own truly devotional character, procured him the notice and friendship of all who were then known as the friends of religion, particularly, of Hervey, Venn, John Newton, Fletcher of Madely, and the well-known Dr Ryland of Bristol; and, besides, there was something in the freshness, originality, and power of his discourses, which made him, not only when in the country, but after his removal to Surry Chapel in London, run after by multitudes of eager and admiring hearers.

“The great secret, perhaps, of the amazing effect of his preaching was, its being all nature. He generally chose the subject which impressed and affected his own mind at the moment, and discoursed on it as he felt, not as he had previously thought; and thus, on every occasion, whether joyous or grievous, he found his way to hearts whose strings vibrated in unison with those of his own. Sheridan used to say of him, ‘I go to hear Rowland Hill, because his ideas come red-hot from the heart.’ Never was there a truer description of the preaching of any minister; he spoke as he felt; and the tears he shed, and the smiles that beamed upon his countenance, soon ‘wakened up their fellows,’ in the listening throng that heard him. After one sermon, in which he had poured forth the experience of his pious soul in expressing the exulting feelings of the Christian's joy, Mr Ambrose Serle came into the vestry of Surry Chapel, and seizing him by the hand, exclaimed, ‘Oh, my dear sir, if we are so happy now, what shall we be a hundred thousand years hence in heaven!’ And on another occasion, Dr Milner, the celebrated Dean of Carlisle, was so worked upon, that he went to

\* On one occasion, an attempt had been made to persuade him not to go to Richmond, because a party of young men had hired a boat, and were coming down the river, with the determination to draw him through the water. His feelings may be conceived when informed the boat was upset, and that the poor misguided enemies of his ministry had all entered into the presence of their Judge in another world.

him and said,—‘Mr Hill, Mr Hill, I felt to-day—’tis this *slap-dash* preaching, say what they will, that does all the good.’”

Mr Hill was fond of the country, and he was in the habit of retiring during the summer months to the scenes of his former labour in Gloucestershire, where he erected a house and a chapel for the benefit of as many of the country people as chose to avail themselves of the privilege. The situation is thus graphically described by his biographer:—

“The celebrated Robert Hall once paid him a visit at Wotton, and said of it,—‘Sir, it is the most paradisaical spot I was ever in.’ Strong as was the expression, he did not say too much. Opposite the house is the most perfect amphitheatre of hill, three parts of which is clothed with a hanging wood, of exquisite variety of foliage, enclosing a dale of the richest fertility. The summit of a hill on the left of the house commands a landscape on which nature has lavished her choicest attractions. The Welsh mountains, the Malvern hills, the green vale of Berkeley, the broad course of the silvery and majestic Severn, and a foreground of grassy knolls and hanging woods, form the principal features of a scene in which all are blended in the loveliest harmony and proportions. In front of the house, a rocky path winding through a sloping wood of beech, breaks it with its white and narrow streaks into clusters of great beauty and variety. On the sabbath this road teemed with human beings, coming from the lovely glens around to hear the word of life from the lips of their beloved minister. About half an hour before service, he might be seen watching through a telescope his approaching flock as they descended into the valley, and making his remarks to those near him on the seriousness or levity of their manner. Sometimes he gave a hint of the latter in his sermon, and they who were conscious of its application, wondered how he knew it. Some of them used to say, ‘we must mind what we do, for Master Hill knows every thing, bless him.’”

In this chapel he always preached on Sabbath; but he scarcely allowed a day to pass without preaching somewhere in the neighbourhood, orchards, commons, gardens, woods, hills and dales, being often the scenes of his varied labours. “On a Sunday, after the service of his chapel at Wotton, he would give out such a notice as this:—‘To-morrow evening meet the society.’ ‘Any body here from Nibley?’—(a nod of assent.) ‘Tell them I shall preach there Tuesday; Wednesday, preach here; Thursday, Wickwar; Friday, Uley; Saturday, must have some rest; Sunday, here again, God willing.’ After this notice he not unfrequently forgot the places where he intended to go, when Mrs Hill's accuracy was of no slight service in aiding his memory. He often said at breakfast, ‘where am I to preach to-day?’—and fortunate it was for himself and the people, that she had not forgotten the detail of his arrangements.”

Many of the country people who attended his ministrations in this rural retreat were brought under the influence of the truth, and gave evidence of the sincerity and power of their faith, by the consistency of their lives, and their abounding in the fruits of righteousness. There was one, however, who, with a profession that had never brought him under suspicion, concealed a heart that was still in the gall of bitterness and the bond of iniquity; and as the story affords a remarkable proof, both of the eminently pious character of Mr Hill, and the awe in which even ungodly men stand of the people of God, it may be interesting to the reader to meet with it in the words of the author whom we have already quoted.

“A man who worked in Mr Hill's garden at Wotton, and was supposed to have forsaken a life of sin, under the influence of religion, was at length discovered to have been the perpetrator of several burglaries,

and other daring robberies in the neighbourhood, though he had not, till glauc in the fact, been even suspected. He was tried at Gloucester, condemned, and executed. It need scarcely be said that his employer visited him in gaol. During his interviews with him there, the criminal confessed the many crimes of which he had been guilty. 'How was it, William,' he inquired, 'that you never robbed me, when you have had such abundant opportunity?' 'Sir,' replied he, 'do you recollect the juniper bush on the border against the dining-room?—I have many times hid under it at night, intending, which I could easily have done, to get into the house and plunder it—but, sir, I was afraid; something said to me, he is a man of God, it is a house of prayer—if I break in there I shall surely be found out—so I never could pluck up courage to attempt it.' In another conversation he told him, 'Sir, I well knew that old Mr Rugg was in the habit of carrying a deal of money in his pocket; many a time have I hid behind the hedge of the lane leading to his house—he has passed within a yard of me, when going home from the prayer meeting, again and again—I could not stir—I durst not touch so holy a man. I was afraid. I always began trembling as soon as he came near me, and gave up the thought altogether, for I knew he was a holy man.' This is a fact which well assures us that God *our sun* is a *shield* too."

(To be concluded in our next.)

#### JERUSALEM.

Extracted from Jowett's "Christian Researches in Syria and the Holy Land."

"ON reaching the rocky heights of Beer, the country began to assume a more wild appearance. Uncultivated hilly tracts in every direction, seemed to announce, that, not only Jerusalem, but its vicinity for some miles round, was destined to sadden the heart of every visitor. Even 'the stranger that shall come from a far land,' it was predicted (Deut. xxix. 22.), should be amazed at the plagues laid upon this country: and this became, more than ever, literally fulfilled in my feelings, as I drew near to the metropolis of this chosen nation. Expectation was, indeed, wrought up to a high pitch, as we ascended hill after hill, and beheld others yet more distant rising after each other. Being apprehensive lest I should not reach the city gate before sun-set, Mr Fiak having gone on some way before me in order to prepare our rooms, I repeatedly desired the guides to ask the Arabs whom we met, how far, or, according to the language of this country, 'how many hours,' it was to Jerusalem. The answer which we received from all was, 'We have been at the prayers at the Mosque of Omar, and we left at noon—to-day being the Mahomedan Sabbath. We were thus left to calculate our distance. The reply sounded very foreign to the ears of one, who knew that, formerly, there were scenes of purer worship on this spot. 'Thither the tribes go up, the tribes of the Lord, to the testimony of Israel, to give thanks unto the name of the Lord.'

"At length, while the sun was yet two hours high, my long and intensely interesting suspense was relieved. The view of the city burst upon me as in a moment; and the truly graphic language of the Psalmist was verified, in a degree of which I could have formed no previous conception. Continually the expressions were bursting from my lips—'Beautiful for situation, the joy of the whole earth, is Mount Zion!—They, that trust in the Lord, shall be as Mount Zion; which cannot be removed, but abideth for ever!—As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever!'

"Among the vast assemblage of domes which adorn the roofs of the convents, churches, and houses, and give to this forlorn city an air even of magnificence, none seemed more splendid than that which has usurped the

place of Solomon's Temple. Not having my companion with me, I surveyed all in silence and rapture; and the elegant proportions, the glittering gilded crescent, and the beautiful green-blue colour of the Mosque of Omar were peculiarly attractive. A more soothing part of the scenery was the lovely slope of the Mount of Olives on the left. As we drew nearer and nearer to 'the city of the Great King,' more and more manifest were the proofs of the displeasure of that Great King resting upon his city. "Like many other cities of the East, the distant view of Jerusalem is inexpressibly beautiful: but the distant view is all. On entering at the Damascus gate, meanness, and filth, and misery, not exceeded, if equalled, by any thing which I had before seen, soon told the tale of degradation. 'How is the fine gold become dim!' Thus I went onward, pitying every thing and every body that I saw—till, turning off to the right, and having passed up what is called the 'Via Dolorosa,' from its being the supposed path of our Lord when he bore his cross on his way to his crucifixion, we at length alighted at the Greek convent of Mar Michael.

"During the first few hours after our arrival in the Holy City, there was little to stir up the heart to a lively feeling, that this is really that venerable and beloved place, renowned above all others in Scripture. Hunger, fatigue, and the cheerlessness of an eight-hour's ride over a peculiarly desolate tract of country, with no other refreshment than a small jar of boiled rice and some bread, would have been agreeably relieved by the welcome of pleasant countenance, sufficient food, and a warm room: but our apartments, which had not been occupied for six months, were floored and vaulted with stone—fire-places are unknown in this land—our provisions were all to seek, and, at this late hour of the day, scarcely to be found—Hadjee Demetrius, the servant of the convent, in a sort of broken Turco-Grecian dialect, proffered his tedious and awkward services—the baggage was to be looked after—the mercenary and clamorous guides were to be (not satisfied—that was an impossibility—but) settled with and dismissed—and, lastly, as if to diffuse a perfect sadness over our arrival, the storm, which had threatened and slightly touched us during the latter part of our stage, now began to fall in torrents, similar to those which had buffeted us on the preceding evening near Saugyl. Every thing combined to inspire a feeling of melancholy—congenial enough to those emotions with which the actual civil and religious condition of Jerusalem deserves now to be contemplated; but in no degree harmonizing with those sublimer and more glorious thoughts, which the very name of this city generally awakens in the bosom of the Christian.

"When the evening had closed, however, and the hour for retirement, devotion, and repose arrived, all that I had ever anticipated as likely to be felt on reaching this place, gradually came into my mind, and filled me with the most lively consciousness of delight at being in Jerusalem. 'This,' I thought 'is no other than the city of David. Hither, the queen of the south came to hear the wisdom of Solomon. Isaiah here poured forth strains of evangelic rapture, which will glow with unspent warmth till the end of time. Here, the building of the Second Temple drew from the beholders mingled shouts and tears; and, here was that very temple, made more glorious than the first, by the entrance of 'the desire of all nations, the messenger of the Covenant!' Here, after he had rebuilt the temple of his own body, he began the wondrous work of raising a spiritual temple to his Father—shedding abundantly upon his disciples the gift of the Holy Ghost, for which they waited in this very city; and then sending them forth as his witnesses to the 'utmost parts of the earth.'

"Such were the principal thoughts with which I had for some months associated this visit; and now, all were gradually presented to my mind.

"I felt, I confess, no particular anxiety to see what are called the 'holy places.' Many have hastened to offer their first devotions at the sepulchre of our Lord: so far from having this desire, I feel somewhat of repugnance at the idea: it is enough for me to know, that I am not far from that scene—that Gethsemane, and Calvary, and 'the place where the Lord lay,' are all so near to me, that I can truly say, I am dwelling in the midst of them. All this, too, my heart can better conceive in the stillness of the night-season, than by the light of day. And he, who suffered here, still lives—'Jesus Christ, the same yesterday, to-day, and for ever!' Spiritually he is as near to me, as he would have been had I seen him, this very day, at the ninth hour expiring upon the cross: the blood then shed is still fresh in its efficacy, and 'cleanseth us from all sin.' If to have come hither should prove the means of raising me one degree higher in love to this adorable Redeemer, I would be thankful: but let me remember, that he desires us chiefly to view him with an eye of faith; and that, although 'we see him not' in the flesh 'yet believing, we may rejoice in him with joy unpeakable and full of glory.'

"There is something very peculiar in the aspect of the Sabbath in these parts. We have never as yet had, indeed, occasion to say, that 'the adversaries mock at our Sabbaths;' but the sensation arising from seeing, that to the Mahomedans and Jews this is a day of work, and that to the bulk of professing Christians it is, alas! a day of more than usual mirth, visiting, and feasting, abates much of that spirit of sacred sympathy which David so touchingly describes—'I went up with the multitude of them that keep holy-day. I was glad when they said, Let us go into the house of the Lord!' On this very spot, did David once delight in these Sabbathic hours! But what would he think, were his spirit to descend from its eternal rest, to see his stronghold of Zion dismantled; and his brethren, for whose peace he prayed, broken in pieces by the oppressor? Were Solomon again to walk this earth, and view his unrivalled Temple supplanted by the Mosque of Omar; or could Isaiah know that his evangelic raptures are still unrevealed to multitudes on this holy hill of Zion, and that the watchmen who should have kept their stand day and night upon the walls of Jerusalem have long since held their peace, and sunk into almost Pagan stupor; or could the first apostles look round, and ask in this place, Who are they that have kept the faith?—what would be the emotions of their re-embodied spirits! We, so greatly their inferiors—not so devout, nor fervent, nor conversant with divine mysteries as they—yet feel amazed and utterly down-cast, when we contemplate so many visible marks of departed glory."

"At half-past-eleven o'clock, we passed the Damascus gate of the city; and, in half an hour, reached the top of the hill, from which I had caught the first view of Jerusalem on my arrival, and from which I was now to see it for the last time.

"While the servants went on, I rode to a fair green spot, and turned my horse's head round, that I might enjoy a few moments' solitary meditation on the view before me. Surely no traveller would fail to snatch such a moment! With little bodily strength, and through a variety of scenes in which troubles had been anticipated, though none had been experienced, I have thus succeeded in accomplishing the pilgrimage to the Holy City. 'What good,' I thought, 'has my visit done here? Who will be the better for it? Here—where the Saviour bled—how have I requited his love?' These thoughts rapidly passed through my mind, raising such pensive feelings as I am no stranger to. 'I feel that I have done almost nothing: and even if, humanly speaking, I had done much, yet I must before my Master acknowledge that I am an unprofitable servant. The noon-day sun shines strong and bright upon the city, and

seems to mock its base condition. What a contrast between its aspect at this distance, and its actual state! Here, the smaller objects not being minutely discernible, the glowing strains of David seem as true and lively as they were when they first answered to the touch of his instrument of ten strings—'Beautiful for situation, the joy of the whole earth is Mount Zion.' Still, there seem to be her towers, her bulwarks, and her palaces challenging our admiration. But I have now, for more than twenty days, known that these are not the towers or the temple of ancient times. At every step, coming forth out of the city, the heart is reminded of that prophecy, accomplished to the letter, 'Jerusalem shall be trodden down of the Gentiles.' All the streets are wretchedness; and the houses of the Jews more especially (the people who once held a sceptre on this mountain of holiness) are as dunghills.

"While I gazed, my eyes filled with tears till I could look no longer. The frequent ejaculation of the bishop of Nazareth came into my mind—'Lord, how long!' I thought, too, of those brethren, from whom I had just parted, and for whose sakes I had an additional motive to pray, 'Peace be within thy walls!' I then suddenly broke off from this multitude of thoughts, which was growing too painful for me; and, pursuing my journey, I felt by degrees as though my present mission was, in some sense, accomplished; and began to indulge more warmly, the hope of returning to my family in peace."

#### JOHN BROWN OF PRIESTHILL.\*

"On one of those days, when driven from his home, he fled for refuge to a deep ravine, or moss hag, that had been formed by the current of a water-spout, carrying shrubs, soil, moss, and all before it, to the dale land beneath, leaving a frightful chasm, amidst a vast field of heath. Its deep mossy sides made it inaccessible to strangers: only the neighbouring husbandmen knew where the brakens hid the rocks, whose shelvy sides conducted to the bottom. In the sides of this natural alley were dens and caves, sufficient to hide a large company. In one of these Priesthill intended to spend the day in prayer; and had begun to pour out his soul, in the words of Lamentations iii. 40, &c. when a sweet sound reached his ear, that seemed to proceed from another part of the place. At first it was in a soft under voice, as afraid to be heard, but soon rose above all fear, joined with others; and he heard a Psalm distinctly sung.

"'It is the hallowed sound of praising God; and by some fellow-sufferers;' said John Brown, as he arose from his knees, to search them out. And to his no small joy, he found David and William Steel, his neighbours, and Joseph Wilson from Lesmahago, in the cleft of a rock that jutted half way into the ravine. The Steels had had a narrow escape the day before this. And it was to avoid such harassing that they now fled to the ravine. Nor did they flee in vain. They found, to their sweet experience, this dreary waste a Bethel; and in their harassings and hidings, as it was with Moses on the mount, they felt nearest God when farthest from creature comforts. All day they read of God's Word and prayed by turns; and during the dark and silent watches of the night, by turns they prayed and praised.

"The seventy-fourth Psalm was deeply imprinted on their memories, from its being remarkably descriptive of their situation. The whole of it was sung about midnight; and while the wind carried the sound to the dale land below, faith carried the matter up to heaven. They felt a peace that made them loath to part. Every one was sensible that the presence of God had been with them. And in this spirit these poor hunted saints spent the time till morning dawned, and the lark rose above their heads, joining his note with theirs, in praise to God for the light of another day.

\* From the Scots Worthies.

William Steel, who escaped death from the persecutors, and lived many years after the Revolution, said often, if ever there was a time in his life that he would wish to enjoy over again, it was especially that day and night he spent in the moss hag. They all thought it would be their last meeting on earth. He was the first that ascended from the ravine, to look if the enemy were in view; and it being a clear morning, and no person in sight, they all followed, and were standing to consult on the separate paths they would take home, to prevent them from being seen, when they were struck silent by a voice, sweeter than any thing they had ever heard, passing over the ravine, singing these words:—

“ Oh ! let the prisoners' sighs ascend  
Before thy sight on high ;  
Preserve those by thy mighty power,  
That are ordained to die.”

“ And again, while they stood speechless, another voice sung, in tones of exultation :

“ Though ye have lain among the pots,  
Like doves ye shall appear,  
Whose wings with silver, and with gold  
Whose feathers covered arc.”

“ After standing for some time looking at one another, some of them thought they had left other worshippers in the moss hag. Others thought that the sound echoed from a greater distance. ‘Whoever or wherever the words come from, we have little concern,’ said John Brown; ‘one thing we may take comfort from, they are God’s words to his Church in affliction; and that is our situation.’

“ As usual, he had arisen with the dawn, and had offered up the morning sacrifice. His wife often told how remarkably the Psalm, sung that morning, tended to gird up the loins of their minds. It was Psalm xxvii. 1—4.

“ After worship, the gudeman went to the hill to prepare some peat ground; the servants were also out, and engaged at some distance in their wonted employments. Of a sudden Claverhouse surrounded the helpless man with three troops of dragoons, and brought him down to his own house. He left his implements of industry with great composure, and walked down before them, more like a leader than a captive.

“ Meanwhile Janet had alarmed her mother, by telling her that a great many horsemen were coming down the hill with her father. ‘The thing I feared is come upon me; O give me grace for this hour,’ said her mother, hastily taking up her boy, and wrapping him in her plaid; and taking Janet by the hand, she went out to meet her foes, praying in secret as she went.

“ The leisurely way of examining persons by law, in which there was some semblance of justice, was now departed from. Claverhouse simply asked John Brown, Why he did not attend the curate? and if he would pray for king James? Upon hearing his answer, Claverhouse said, ‘Go to your prayers, for you shall immediately die;’ which command John immediately complied with, and that in such a manner as filled the troops with amazement. On his family it had a different effect. His wife, who was near her confinement, with a child in her arms, and Janet at her side, stood while he prayed ‘that every covenanted blessing might be poured upon her and her children, born and unborn, as one refreshed by the influence of the Holy Spirit, when he comes down like rain upon the mown grass, as showers upon the earth.’

“ There is a light in the Christian’s life that discovers the spots of the wicked, and torments them before the time. When Claverhouse could bear his prayers no longer, and had succeeded, after interrupting him twice, with the most blasphemous language, to raise him from his knees, John Brown said to his wife,—‘Isabell, this is the day I told you of before we were married;’ and added with his usual kindness, ‘You see me summoned to appear, in a few minutes, before the court of

heaven, as a witness in our Redeemer’s cause, against the ruler of Scotland. Are you willing that I should part from you?’ ‘Heartily willing,’ said she, in a voice that spoke her regard for her husband, and her submission to the Lord, even when he called her to bow before his terrible things. ‘That is all I wait for: O death, where is thy sting? O grave, where will be thy victory?’ said the good man, while he tenderly laid his arms around her, kissed her and his little boy, and lastly Janet; saying to her, ‘My sweet bairn, give your hand to God as your guide; and be your mother’s comfort.’ He could add no more; a tide of tenderness overflowed his heart. At last he uttered these words, ‘Blessed be thou, O Holy Spirit! that speaketh more comfort to my heart than the voice of my oppressors can speak terror to my ears!’ Thus, when the Lord brought his witness to be tried, he discovered a magnanimity which, as he fell, conquered his persecutors.

“ If, in the Christian’s life, there is a light that discovers the spots of the wicked; so, in the martyr’s heroic grappling with death, there is a heat that scorches them past enduring. It was doubtless under this feeling that Claverhouse ordered six of his dragoons to shoot him, ere the last words were out of his mouth; but his prayers and conduct had disarmed them from performing such a savage action. They stood motionless. Fearing for their mutiny, Claverhouse snatched a pistol from his own belt and shot him through the head. And while his troops slunk from the awful scene, he, like a beast of prey that tramples and howls over a fallen victim, insulted the tender-hearted wife, while she gathered up the shattered head, by taunting jeers; ‘What thinkest thou of thy husband now, woman?’ ‘I ever thought muckle good of him,’ said she, ‘and now more than ever.’ He seeing her courage, said, ‘it were but justice to lay thee beside him.’ She replied, ‘if ye were permitted, I doubt not your cruelty could go that length;—how will ye answer for this morning’s work?’ With a countenance that belied his words, he answered, ‘To men I can be answerable; and as for God, I will take him in my own hands.’ Thus saying, he hastily put spurs to his horse, and left her with the corpse. She tied up his head with her napkin, composed his body, covered it with her plaid, and when she had nothing farther to do or contend with, she sat down on the ground, drew her children to her, and wept over her mangled husband.”

## DISCOURSE.

BY THE REV. JOHN BRUCE, A. M.,

Minister of the New North Parish, Edinburgh.

“ Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: And the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell: and great was the fall of it.”—MAT. vii. 24—27.

It is the reflection of Solomon, the wise king of Israel, that “though a man live many years, and rejoice in them all, yet should he remember the days of darkness, for they shall be many;” and again, in various ways, but to the same purpose we find him referring to “the evil days which are coming, and the years which are drawing nigh of which we shall say, that in them we have n



pleasure." But though it makes it all the more interesting and instructive to know, that such were the reflections of the wisest of men,—even when, surrounded with all that could banish care, and keep the presentiment of future trouble far away,—there are perhaps but very few, if indeed there be any, to whom reflections of the same nature have not occurred, and on whom they are not in the way at least of making some such serious impression about the necessity of remembering God, and having their religion ready as a refuge against the arrival of some unseen but inevitable evil.

Our Lord, therefore, you perceive in this passage, likens every professing disciple to a man more or less occupied about the building of an house, so as to have it all in readiness before the rain and the floods descend; and though no doubt he distinctly saw, that between the two great classes or divisions of men who are all so occupied, there are many points of distinction;—although, for instance, he distinctly saw, that while occupied apparently about the very same kind of work, inasmuch as they may all be said to be building an house to dwell in, yet it may also be added (if carrying out the illustration,) that the plans of their houses are not the same, nor are their materials the same, nor indeed is there anything about the whole style or progress of the different structures the same;—though our Lord had all these thorough differences perfectly in his eye, it is important to notice, that he instances just *one*, when discoursing of that which the storm, on its arrival, did all in due time discover. The one of these houses, he tells us, stood, for "*it was founded upon a rock*," and the other of these houses fell, for "*it was founded upon the sand*." He knew well, as I have already said, that throughout the whole form and substance of the buildings, there obtained very many, and all pervading distinctions; but he confined himself to this one, at the foundation, because, whatever the rest might be, this one, at the foundation, was decisive of every thing. And his fixing upon this one distinction, and mentioning not another, is just meant to remind us, that when the rain and the floods descend, or in other words, in the day of the great and the final judgment, every thing will be found *right*, or every thing will be found *wrong*, just according as we are or are not on the one tried foundation.

Now that one foundation, as every person acquainted with Scripture knows, is both expressly and constantly declared to be Christ himself. To prepare mankind for receiving this declaration, the prophets, throughout successive ages, testified in the name of the Lord, before he came in the flesh: "Behold I lay in Zion a chief corner-stone, a tried stone, elect and precious, and whosoever buildeth thereon, shall never be confounded." And again, lest any should mistake, in regard to a testimony so perfectly strange to our natural feelings, and so immensely peculiar, not only did our Lord himself express, by various illustrations, the very same truth, but St Paul, in like manner, and all the

holy apostles, seemed plainly to have lived and written for no other purpose, than to enforce the commandment to choose that foundation and build on it indefatigably, for how oft, and in how many ways are we reminded, that "other foundation can no man lay than that which is already laid, which is Jesus Christ." But observe what is as plain, that while our Lord here ascribes the perfect safety of the one, and the utter ruin of the other, to the difference in the nature of the foundations on which those persons had severally built, he also, at the same moment, and as expressly declares, that the one is an image or representation of a man who heard his sayings, "*and did them*," the other of a man, who heard the very same sayings of Christ, and "*did not do them*." The one, building his house upon the only sure foundation,—that rock which is Christ,—was found ultimately safe and impregnable, just because he did so; but he, you perceive, was the very individual man, who heard Christ's sayings and did them. The other, either not knowing or not heeding the only sure foundation, built his house upon the sand, and was ultimately ruined, just because he did so. But it is no less obvious of him in his turn, that he was the very individual man who heard Christ's sayings, and did not do them. On the one hand, therefore, the choice of the sure foundation, and the devoted doing of the precepts, are here represented as invariably uniting in one and the same person. On the other hand, the choice of the false foundation, and the disregard of the precepts, are as distinctly represented as invariably uniting in one and the same person. This, brethren, is the fact, the plain and simple fact, however it may be accounted for. And just because, as I shall presently shew you, there cannot, in the very nature of things, be any reversal of that arrangement; our Lord speaks in this, as in all other passages, of every man who heareth these sayings of his and doeth them, as one who shall be saved; while every one that heareth these sayings of his, and doeth them not, shall as certainly perish.

To apprehend then how this must be,—so that from the very nature of things, of these four properties, which go always in pairs, the very same two are invariably found together; and no force can transpose or compel them to change places, and God himself having joined them, none can put them asunder,—to apprehend how this is, we have just, in fact, to consider what those sayings of Jesus Christ really are; and what that is which distinguishes those sayings of Jesus Christ from those of all other religious teachers, so that of him it was said truly, "never man spake like this man." There is evidently nothing in these sayings of Jesus Christ, so ornate or ingenious, so argumentative or profound, as to compel every man's reverence, and cause all comparison with what is earthly, to seem an impious profanation. And while there is nothing in them of what mankind admire in the discourses of each other, what then, it may be asked, is their illustrious distinction? What constitutes their peculiar, indefeasible, and unrivalled glory?

"The law of the Lord is perfect. The statutes of the Lord are right. The commandment of the Lord is pure. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold." It is then the heavenly purity of his maxims; it is the stupendous heights of holiness which he steadfastly pointed to, and besought his hearers, as for their life, to ascend along with him; it is the certainty and determination with which he prophecies of the worldly, and all the careless, as about to be cast, both soul and body, into hell; it is the tone of solemn and inflexible earnestness, wherewith, even when most compassionate, he kept urging upon us sinners, the demands of his Father's law, as a being descended to us from a higher and far holier world: in a word, it is the whole aspect and bearing of a speaker, whose soul laboured and was in heaviness with this weighty presentiment, that none but "the pure in heart shall see God;" so that to remain contented in any sin, or to desist from striving to ascend nearer to God in purity, is just, in other words, to renounce salvation. It is this pure and elevated tone in which Christ urges the necessity, in fact, of a life and character conformable to his own; it is this, and nothing else, which constitutes the grand unrivalled and indefeasible peculiarity of Christ's maxims or moral sayings. And plainly, therefore, whenever any of us thinks, in good earnest, of beginning to keep them, we are thrown at once upon Christ, as our advocate, for immediate enlargement. We are thrown upon him at once for preternatural supplies of pardon and of strength, which is naturally none of ours. We feel then, for the first time in our lives, how true is Christ's testimony, "Without me ye can do nothing." We cry, as David cried, whenever we begin to think of climbing these awful heights, "Lord lead thou me in thy ways. Uphold thou my goings." "Hold me up by thy hands, for I cannot take one step without thee." And thus it is, that whenever you apprehend distinctly that awfully urgent holiness, which is all that makes these sayings of Jesus Christ so different from the moral maxims of men, you are driven upon maintaining closest intercourse with Christ, as the great intercessor, by the irresistible prevalency of whose name alone in heaven you can, even on this earth, work out your salvation.

I trust, therefore, you see both how true and how very plain it is, in the nature of things, that the man who heareth Christ's sayings and doeth them, is a man united to Christ by faith, or, in other words, resting confidently in his righteousness and his strength, for renewed pardons and for advancing purity. And that, therefore, inasmuch as Christ is that "foundation already laid," which can never deceive him, every such disciple is most appropriately likened to a man who built his house upon a rock, so that "when the rain descended, and the floods came, and the winds blew, and beat upon that house, it fell *not*, for it was founded upon a rock."

In other words, (and dropping the figure,) when that day shall come, of which Christ, in the foregoing verses, had just spoken so terribly, calling it *that* day just because, without saying more, he found in every man's conscience, a certain fearful looking for it; the last day, which shall come upon all the world, as a thief in the night; the great and terrible day of the Lord, when the Son of Man shall sit on the throne of his glory, and shall assemble all nations before him, and the books shall be opened, and in the presence of the righteous angels, according to the things that are written therein every man shall be judged,—when it shall be demanded of us, for instance, if we fed the hungry, and clothed the naked, and bore other men's heavy burdens, and worshipped God in the spirit, having no confidence in the flesh, and came out from the world, striving always to ascend and keep high above it, faint indeed, yet still pursuing our heavenward journey, upheld by the everlasting arms of him "who hath called us to glory and to virtue;"—when this, I say, shall be demanded of us, it will, doubtless, be seen how perfectly the good works of Christ's people are intrinsically different from the good works of the world; that, in other words, as I said at first, their house is different in its entire form and material, from the edifice of the others, and therefore, even for these reasons, might stand when the other is swept away; yet our Lord just refers, as I also said, to the one and the simple fact, that the foundation is all secure. And what one thing, more clearly, shall that day discover than the everlasting strength and stability of that precious foundation? Jesus Christ, on that day, passing by all other, however weighty reasons, for rewarding such disciples with a weight of glory, which, from profoundest awe and astonishment, they would almost decline, saying "Lord when saw we thee an hungared and fed thee, or when saw we thee naked and a stranger and clothed thee and took thee in;"—Jesus Christ, I say, passing by the intrinsic excellence of their preternatural works, will simply refer again to the one sure foundation. He will simply reply—and his reply is decisive—ye heard my most holy sayings, and knowing well that I called you to deny yourselves, and take up your cross and follow me, and ascend, as it were, to the very gate of heaven, and do innumerable things impossible to flesh and blood, ye did all in my strength, imploring pardon and help of God continually, as became a sinner, in my name, and for my sake, and because of my mediation. This, brethren, you well know, is substantially the only reason which Jesus Christ will assign; because by raising him from the dead, God, the everlasting Father, shewed that the righteousness of the Son is the ground or foundation of his whole gracious procedure towards the fallen and redeemed. And thus, on that day, it shall be abundantly verified, that "when the rain descended, and the floods came, and the winds blew, and beat upon that house, it fell *not*, for it was founded upon a rock,"—that rock which is Christ.

If, therefore, brethren, the house built upon that sure foundation shall stand the lashing storm and fury even of that fearful day—the great and terrible day of the Lord—I need not detain you dwelling upon any other, such as the day of some great national or domestic affliction. I need not now speak to you of the day of one's natural death—the day of pain and sickness, and unutterable sorrows and heart-rending separations; for what can be plainer than that the man who is so established by faith in his arisen Saviour, can never be confounded? Let the storm of affliction burst around and above him, and shake terribly the house he hath so laboriously reared, that man will be found still secure, and free from all distressful alarms, knowing well the strength and stability of the one tried foundation. He will say within himself, like every true child of God, and ever as he says it he will recover his own so blissful and almost divine tranquillity, "Nevertheless, the foundation of God—the foundation of God nevertheless standeth sure." Be entreated, therefore, brethren, to make very sure for yourselves of building on that only one tried foundation, and not upon the sand. Nothing is more possible than that such afflictions as are befalling daily, discover to you every now and then, and alarm you exceedingly lest the discovery should grow more complete, that the foundation on which you are building is neither sure nor satisfying. And if such be the alarm occasioned by every casual rumour of the day,—by every light and passing affliction which endureth but for a moment, oh, how shall you escape being amazed and confounded when you arise from the grave to behold the heavens and the earth depart! One should imagine it the first and most natural thought of all, in this as in other cases, to try well the foundation ere ever you proceed to build; but in this one affair of mightiest consequence, this is very possibly what up to this moment you have neglected to do. You have committed, perhaps, this strange blunder—this most egregious unnatural oversight. You have forgotten, or refused, perhaps, to consider whether in all that you are doing, no doubt with desire to promote your salvation, you be not like a man building laboriously on the sand. If so, it is quite sure and evident, that though hearing Christ's sayings, you are not actually engaged in doing them. You may indeed be attempting habitual conformity and compliance with the letter of some commandments which you think you can in your own strength most easily compass; but all that is high, and holy, and spiritual, in the sayings of Jesus Christ,—all that which distinguishes them from the sayings of mere earthly moralists, and makes them so properly and so peculiarly Christ's,—all that you discard: as, for example, when he tells you to worship God in the spirit, to strive to be pure in heart, to set your affections on things in heaven, to deny yourself daily, and to take up your cross and follow him. You will not accompany Jesus Christ thus far on the way. You will go no farther with him than the

moralists of this world have counselled you to proceed. It is to their sayings, therefore, and their authority that you choose to succumb, and not to Jesus Christ. These are your favourite, revered instructors, and it is not the Lord. You will not quit the smooth and level thoroughfare though it leads onward to death. You will not turn at the voice of Christ, and ascend those awful heights, though the path which runs along them leads directly to heaven, and the everlasting arms of the Almighty would for ever uphold you. This you have never done; and it is plain that you never will, from very dread and discouragement, until you take up your confidence in Christ's great name; or, to use the figure of our text, begin to go on, and build on the one sure foundation.

I entreat you also to go on and build most diligently and without delay; for should you ask me, brethren, whether there exist on earth greater folly and madness than is chargeable upon him who persists in building upon the sand, I would answer, that I know just of one other instance that can at all be compared with it, and that is, the folly and presumption of him who knowing, or professing to know, that there is a foundation already laid in Christ, so sure and so satisfying, yet indolently or perversely refuses to build at all. The very fact of there being such a foundation already laid is more than all else to condemn every one of us who says that he knows it, and yet is not striving diligently to perfect the great work assigned him ere the coming of the Lord. Go then, beloved, and choosing Christ's glorious work as the commentary and the grand enforcement of all his commandments, seek always to do such good works in his name, depending on his strength, and because being in yourself both helpless and sinful, you rely on the prevalency of his great mediation. Show thus, that hearing Christ's sayings, you verily and indeed believe as Christ did, how blessed are the poor in spirit, and the mourners, and the meek, and the merciful, and the peacemakers, and they that hunger and thirst after righteousness, and the pure in heart, and the persecuted for righteousness sake, since they most especially have their rewards in heaven; and thus adding to your faith virtue, knowledge, temperance, patience, brotherly kindness, and, above all things, charity, your labour shall not be in vain in the Lord; and you shall openly appear at last as God's spiritual building—one holy and everlasting temple, whereof Jesus Christ himself is the chief corner-stone. Amen.

#### SUDDEN CONVERSIONS.

BY THE REV. ROBERT M'CHEYNE.

"Who hath heard such a thing? Shall the earth be made to bring forth in one day?"—ISAIAH lxxvi. 2.

THERE exists in some truly religious minds a rooted antipathy to anything like suddenness in conversion. Men are, in this case, sometimes apt to judge only from their own experience; and because they, and all whom they know in the Lord, were brought to the saving reception of the truth by steps slow and almost imperceptible.

tible, they think that every one else must be brought in something of the same way. In opposition to this narrow way of judging, let us take the testimony of analogy, of Scripture, and of experience, and we shall find that God does by no means confine himself to slow and progressive methods of bringing souls to the knowledge of the Saviour.

1. All analogy shews, that a total change of mind may occur very suddenly. In solving a mathematical problem, every student knows, that often when the mind has pored over the diagram in vain for a whole night, and nothing but perplexity has been the result, the introduction of one small truth into the mind casts a flood of light over the whole, the truth of the proposition flashes across the mind with the rapidity of lightning, and yet he may require much time and pains, or he may even find it impossible to go slowly over the different steps by which he was led to the truth. But if this be true in mathematics, it is much more true in those cases where the affections as well as the intellect are engaged. In all cases of prejudice, where the understanding is blinded and turned aside by the heart, it often requires but a slight shifting of the affections to rectify the judgment and enlighten the whole mind. Now, this shifting of the affections may take place in the twinkling of an eye. How often have the prejudices that for half a century had been building themselves up in the mind against medicine and medical men, been swept away in the first half-hour of a dangerous illness; so that the judgment has been thoroughly changed simply by the awakening of fear?

2. Now, Scripture shews plainly that there may be, and often is, the same suddenness in the turning of a soul to God. Many of the invitations of the Word are made upon the understanding, that conversion may be sudden: "To-day, if ye will hear his voice, harden not your hearts." "Turn you at my reproof. Behold I will pour out my Spirit upon you." "Behold now is the accepted time. Behold now is the day of salvation." The Bible would never invite men to turn now, and this very day, if immediate conversion were a thing impossible. Again, we have many Scripture examples of men being brought suddenly from darkness into marvellous light.

In one day 3000 souls, among whom were many who had helped to crucify the Lord of Glory, and many who, but a few minutes before, had mocked the holy apostles, saying, "these men are full of new wine," were thoroughly and lastingly converted. And again, the heathen jailor of Philippi, in the same night in which he had drawn his sword and would have killed himself, "rejoiced, believing with all his house." In both these cases, though the supernatural power of the Spirit of God was manifested in a way that may well shut the mouths of cavillers, there was no miraculous agency employed, but the simple preaching of the Word was the instrument of conversion.

3. The experience of faithful ministers has treasured up many memorable testimonies of the truth we are maintaining. The following example, from the labours of that blessed Missionary and man of God, David Brainerd, is peculiarly striking.

He had been labouring for more than a year among the American Indians of Pennsylvania and Susquehanna without success. This damped the spirits of the ardent Missionary, and led him to seek new hearers among the Indians of Crossveekung, in New Jersey. In June 1745, he began his labours among them, and was not long without singular and precious fruits of his ministry. The following account is in his own words, and is dated 8th August in the same year:—

"In the afternoon I preached to the Indians; their number was about sixty-five persons, men, women, and children: I discoursed from Luke xiv. 16—23, and was favoured with uncommon freedom in my discourse.—

There was much visible concern among them while I was discoursing publicly; but afterwards when I spoke to one and another more particularly, whom I perceived under much concern, the power of God seemed to descend upon the assembly 'like a rushing mighty wind,' and with an astonishing energy bore down all before it.

"I stood amazed at the influence that seized the audience almost universally, and could compare it to nothing more aptly than the irresistible force of a mighty torrent or swelling deluge, that with its insupportable weight and pressure, bears down and sweeps before it whatever is in its way. Almost all persons of all ages were bowed down with concern together, and scarce one was able to withstand the shock of this surprising operation. Old men and women who had been drunken wretches for many years, and some little children not more than six or seven years of age, appeared in distress for their souls, as well as persons of middle age. And it was apparent these children (some of them at least) were not merely frightened with seeing the general concern; but were made sensible of their danger, the badness of their hearts, and their misery without Christ, as some of them expressed it. The most stubborn hearts were now obliged to bow. A principal man among the Indians, who before was most secure and self-righteous, and thought his state good because he knew more than the generality of the Indians had formerly done, and who, with a great degree of confidence the day before, told me, 'he had been a Christian more than ten years,' was now brought under solemn concern for his soul, and wept bitterly. Another man advanced in years, who had been a murderer, a *powow*, (or conjurer,) and a notorious drunkard, was likewise brought now to cry for mercy with many tears, and to complain much that he could be no more concerned when he saw his danger so very great.

"They were almost universally praying and crying for mercy in every part of the house, and many out of doors, and numbers could neither go nor stand. Their concern was so great, each one for himself, that none seemed to take any notice of those about them, but each prayed freely for himself. And, I am led to think, they were to their own apprehension as much retired as if they had been individually by themselves in the thickest desert; or, I believe rather, that they thought nothing about any but themselves and their own states, and so were every one praying apart, although all together.

"It seemed to me there was now an exact fulfilment of that prophecy, Zech. xii. 10, 11, 12, for there was now 'a great mourning, like the mourning of Haddrimmon;'—and each seemed to 'mourn apart.' Methought this had a near resemblance to the day of God's power mentioned Josh. x. 14, for I must say, I never saw any day like it in all respects; it was a day wherein I am persuaded the Lord did much to destroy the kingdom of darkness among this people.

"This concern, in general, was most rational and just; those who had been awakened any considerable time, complained more especially of the badness of their hearts; and those newly awakened of the badness of their lives and actions past; and all were afraid of the anger of God, and of everlasting misery as the desert of their sins.—Some of the white people, who came out of curiosity to 'hear what this babbler would say' to the poor ignorant Indians, were much awakened, and some appeared to be wounded with a view of their perishing state.

"Those who had lately obtained relief, were filled with comfort at this season; they appeared calm and composed, and seemed to rejoice in Christ Jesus; and some of them took their distressed friends by the hand, telling them of the goodness of Christ, and the comfort that is to be enjoyed in him, and thence invited them to come and give up their hearts to him."

ON THE CHARACTER OF HEROD,  
TETRARCH [OR KING] OF GALILEE.

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THIS Herod was one of the sons of the king of that name in whose reign Christ was born. On his father's death he became ruler over that part of his dominions called Galilee, and was so during the ministry of John the Baptist and Jesus. It was he who put John to death in so singular a way, with so strange a mixture of levity and cruelty. The details of this black tragedy are given in the sixth chapter of Mark, and the statement of the 26th verse, "And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her," may be regarded as the explanation of his conduct. It very strikingly illustrates both the general character of the man and his state of mind in regard to the crime he was about to commit. He was sorry, but he thought he could not help it. And as he, in these respects, represents a large class of men, he may form an important and useful study.

"The king was exceeding sorry"—Some interpreters have shrewdly suspected that this sorrow was feigned, that the whole scene of this banquet was a preconcerted scheme, to which not only Herodias and her daughter, but Herod himself was privy, to get rid of John the Baptist, who was become alike obnoxious to them all. Herod dared not openly do him wrong for fear of the people, who counted John a prophet. He fell therefore upon the expedient of throwing the guilt of the original suggestion on his accomplices. The feast,—the dance,—the sudden admiration,—the rash promise,—the late repentance, all apparently natural and incidental, were artfully got up, that Herod, to the public eye, might be represented as a reluctant victim rather than a willing actor,—as entrapped and surprised. But this view of the matter, though not at all very improbable, is rather too refined; and there are circumstances in the history, and features in the character of Herod, which would incline us to the belief that he was not concerned in any previous arrangement,—that the plot, if there was a plot, was formed between the mother and daughter, without his knowledge,—that the atrocious proposal did come upon him abruptly and unexpectedly, and that he was exceeding sorry. This appears likely from the respect and attachment which we know he previously felt towards the Baptist, and from the remorse of which he afterwards gave proof. The truth is, this man was not by nature blood-thirsty. Weakness rather than violence was very much the characteristic of his mind. He was not prepared to adopt extreme measures. He was rather prone to try temporising expedients, and to seek the accomplishment of his ends by craft and compromise rather than by force. Other historians give him this character, and such he appears in the Bible. There is not much told of him, but the little that is told exhibits him as a man, in some respects, well disposed, yet too selfish and too timid to be consistent;—with some good principles, yet too much the slave of passion and the world, to give them fair play and scope;—not firm enough to do right, yet not bold and bad enough, unscrupulously to do wrong;—neither decidedly good, nor decidedly wicked, neither resolutely honest, nor a reckless ruffian;—but

one hampered and entangled between good feelings, and desires, and resolutions, on the one hand, and evil inclinations, and evil counsellors on the other. If he could have got rid of the last, he might have been a better man,—if he could even have got rid of the first, he would have been a happier, at least an easier man. As it was, he was perpetually miserable, tossed and bandied to and fro between his sins and his scruples, doing things by halves, and settling the controversy of conscience with temptation by a sort of evasive underhand compromise, which left as much room as ever for a new struggle, a new assault, and a new defeat. Ever as he was disposed to do right, some supposed necessity of doing wrong interfered, and yet ever when the wrong was done, there was reluctance at the time, and regret and remorse afterwards. Hence that appearance of cunning which procured him from our Lord, the name "fox." And hence, too, that wavering and vacillating inconsistency which marked his treatment both of the Baptist and of our Lord. Thus, on the one hand, it is quite plain, he had a high opinion of both. For as to the Baptist we read, (ver. 20.) that Herod much esteemed him, admitted him to his court, made him almost a favourite—a friend, listened to him respectfully, treated him with all honour, and even, in many things, gladly followed his counsel. Again, as to our Lord, we are told that when Herod heard of his fame and his wonderful works, he desired to see him—out of curiosity, perhaps, or to atone for the violence done to the Baptist, by some attention to his successor and representative. Nor did this desire pass away, for on Jesus being brought before Herod for trial, we are told the prince rejoiced, having now for a long time been anxious to see this wonderful prophet, in the hope of witnessing some miracle. It is quite evident, therefore, that, to a certain extent, Herod had a regard for religion and its ministers. Nay, it seems as if at times, under the Baptist's ministry, on which he waited, he were really under the influence of religious impressions both sincere and deep. He "feared John, knowing him to be a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." He complied with his instructions, so long as these did not interfere too painfully with his worldly inclinations, and seemed to be living in peace and friendship with the prophet, and even with the prophet's Lord. But touch his secret sore too boldly, and the peace is broken, the friendship gone. Let temptation kindle again his favourite lust, his cherished desire; let the world make its demand openly, and religion as openly interpose her authority; let the controversy be brought to a single point, then comes the struggle, then is seen the weakness of merely natural impressions of religion. (ver. 17, 18.) The prince, who seemed to have started so well, in an unlucky hour was tempted to sin. The Baptist fearlessly remonstrated and reproved. Then was the king distracted between the flatteries of the world's easy morals, on the one hand, and religion's uncompromising claims on the other. Need we say which prevailed? The king yielded to his unlawful passion, but not without many apologies to himself, and many prudent resolutions. He was sorry, exceeding sorry, not perhaps "for his sin against God's law, but yet for the severity of God's law against his sin."—(M'Laurin.) He was sorry that the temptation was so strong, and his

friend so strict, but then he felt as if he could not resist the temptation, as if indeed he could scarcely be fairly expected or required to do so. And though in this one instance, he could not go along with those high and stern principles which might suit an austere and solitary recluse, but could not well be acted upon in the world, amid the trials of a court,—still this single, almost unavoidable deviation from his counsels, would not hinder him from paying all respect in general to his friend's teaching. Alas! he little thought how soon this one instance of opposition to good advice would lead on even to the murder of the adviser. O if he could have foreseen that one indulgence, in the world's eye so venial, would issue by an almost necessary and inevitable train in falsehood, and treachery, and blood! But once do wrong, and who shall dare to say where the wrong will end. Doubtless Herod felt that though he might occasionally transgress the too strict rule of his friend, he never could be prevailed upon to disavow religion or its minister. He little knew how instantly and immediately the consciousness of guilt would work a change in his sentiments towards the reprover of that guilt. Even at the time, in the very act of sin, the thought of the holy man's disapprobation, still more the conviction of conscience that he spoke truth, poisoned the pleasure of his unhallowed and incestuous passion. Dissatisfied, restless, impatient, he could scarcely tell why or with whom, angry with himself and with all around, he could no longer gladly listen to the voice of him whose very presence was a reproof, whose smile even of kindness and benignity cut him to the heart. He would fain have silenced him at once and effectually for ever. But he feared John. The prophet had still too great a hold on his mind, and Herod had too many religious feelings and fears to venture on so bold an act of violence; and so he hesitated between his dislike of the reproof and his reverence for the reprover. And this perplexing indecision in his own mind was increased by opposing applications from without. His offended and indignant partner, on the one hand, instigated him to direct outrage. His people, on the other hand, acknowledged John to be a prophet. Weak, therefore, and irresolute, he had recourse to the usual expedient of weakness. He adopted a middle course; he did John no personal violence, but kept him in prison. He put religion and its strenuous assertor quietly, and, as he might think, quite allowably out of the way, so as neither to be tormented by his officious remonstrances, nor to incur the guilt and odium of avowed and actual hostility to the Word and Prophet of the Lord. Such, in the first instance, was his treatment of the Baptist. Precisely similar was the temper displayed in his treatment of our Lord on two different occasions. (Luke xiii. 31. 32.) It is plain, from our Lord's answer being addressed not to the Pharisees but to Herod, that he suspected that prince to be at the bottom of the message, and the case seems to have been this: The Pharisees, in their usual enmity against Christ, applied to Herod to procure his interference against him. Herod, on the other hand, had scruples. He was willing enough to oblige the Pharisees, to be on good terms with these convenient apologists and absolvers of his worldly frailties. He would gladly have rid himself and them of another troublesome and officious reprover. But then he felt too much about his former violence to the Baptist,—for this was after the Baptist's

death, the memory of which crime lay so heavy on his conscience, as to make him dread in the Lord Jesus his murdered friend risen to reproach him. He would not again be so rash. And besides he still feared the people, who honoured Jesus even more than they had honoured John. So once more he was in a dilemma, and once more he tried a middle course, authorising the Pharisees to convey to this new teacher of righteousness an indirect hint, which might have the effect of banishing him from his own territories. This seems to have been his cunning device and stratagem, in allusion to which Jesus calls him "fox." Thus, sinners think slyly to get the better of their God, and, without committing themselves by open hostility, easily to put away his word of warning and reproof. Again, (Luke xxiii. 8.) the Lord Jesus is brought before Herod to be tried. Herod hopes now at last to gratify his vain curiosity, and see some of the miracles of which he had heard so much. He is provoked by the Saviour's silence, and feels it as a reproof of his former crime. The Pharisees loudly and clamorously reiterate their accusations. What now is the judge's course? plainly either to condemn or to acquit the prisoner,—to declare him guilty and worthy of death, or innocent, and therefore free. But mark the weakness of the man. Either of these measures would be too decided for him. He dares not condemn, neither will he at once absolve. So he gratifies the Pharisees, and vents his own impotent resentment, by an act of wanton, and gratuitous, and unjustifiable barbarity; exposes his victim, still uncondemned, to the insults of the soldiery, and then sends him again to Pilate,—losing all the uprightness of the judge in the petty jealous insolence of the tyrant.

Such was the character of this monarch,—with which character it is perfectly consistent that, on the occasion of the demand made for the Baptist's head, he should have been "exceeding sorry." No wonder, indeed, that by such a demand, at such a time, on such a day of festal joy, he should have been shocked, startled, horror-struck. The man whom but lately he had welcomed as his friend, admitted to his family, and entrusted with his confidence; to whom he had pledged his hand in fellowship, and his heart almost in respectful love; from whose lips he had heard words of wisdom and tenderness and kind reproof,—this man of God he was now called upon to sacrifice in the light frivolity of a dance. No wonder he hesitated and scrupled, and was exceeding sorry. But what did his sorrow, however sincere, avail him? did it arrest him in his evil course? did it prevent the crime? He looked about for some way of escape,—fain would he have found some compromise to satisfy his friends and sooth his conscience, and evade the necessity of a definite and decided step. But no ready expedient occurred. Still he hesitated, was exceeding sorry,—but a supposed necessity of compliance prevailed. "For his oath's sake, and for their sakes which sat with him, he would not," he thought he could not "reject her." Observe the force of the strong compulsion which he pleads, and estimate the worth of his sorrow, exceeding sorry as he was.

"For his oath's sake." Like the Jew of the poem he pleads an oath in justification of his cruelty. He has an oath in heaven; would you have him lay perjury on his soul? True he has been entrapped. In his light and playful mood of joy, he promised, he swore, to grant the

pleasing dancer's request, expecting probably that he would have to give some costly bauble to gratify her gay and giddy vanity, of which her dancing so publicly, against all custom and the modesty of these days, was a proof and instance. He little dreamed of so bloody a demand upon his faith. Still that faith must be kept,—he has promised, and he must redeem his promise,—he has sworn, and he must perform his vow. Alas, infatuated man!—and is it possible he can really have believed that heaven would register such an oath, or sanction, far less require such a fulfilment of it? Did he not know that it is impossible for man to bind himself to sin, being previously bound by God against it? Herod could not think himself religiously obliged to crime. Rather, now that his eyes were opened, was he not religiously obliged to stop short and retrace his steps? The very sorrow he felt—was it not a proof that it could not be the will of God that he should fulfil his engagement? But it was not God that the prince conceived of as demanding the fulfilment of his vow, but man. He scrupled about breaking his promise to a mere mortal. Alas, his scruple was not about breaking the law of God! He had sworn to the lewd minion and minister of his pleasure, and he could not in honour, in conscience, draw back. The holy man must fall. And was this then the poor punctilio, the paltry scruple to which a saint and servant of the Most High must be sacrificed? He was sorry he had committed himself—deeply and bitterly did he regret his pledge and promise given. O! that he had never seen that day—never sat down at that fatal entertainment—never tasted the intoxicating cup of the syren's flattery and fondness! He had begun in sport, alas! now it was too serious earnest. It was pleasure he sought; he little reckoned on the black and bloody villany that was to follow in her train. Would that he had resisted at first—that he had taken the prophet's advice. But now he is entangled, involved, committed too far—it is too late.—“for his oath's sake.”

“And for their sakes that sat with him.” He had publicly sworn, and would be publicly taunted and upbraided, if he did not perform his oath. All his court would cry shame on him. It would be of no use to explain to them his reasons for hesitating. They could not understand his scruples. They would give him no credit for sincerity. After all he had sacrificed, they could not believe him in earnest in hesitating to sacrifice a little more. For in their esteem, it was no great matter after all that was demanded, only the obscure and worthless life of a troublesome captive! What was this that it should be suffered to disturb the festivity of the scene, or break the good understanding that prevailed? The king had acted royally in the munificent pledge he gave. All the company rung with applause of his princely liberality. And was he now, from pretended delicacy of conscience, to fail in redeeming it? It was too late for him to plead religious reasons,—these had long ago been overborne. If he had acted from such reasons, he never would have gone with them so far, and they could not suppose that these were the reasons which prevented him now from going just a little farther. His refusal, would be placed to the account, not of principle, but of falsehood, of meanness, of cowardice; and he dared not incur such an imputation. He “was exceeding sorry, but for their sakes which sat with him, he would not reject her.”

And these were the arguments which satisfied this man, who had once been almost persuaded to be religious. He consented with reluctance, yet he felt himself compelled to consent. And what compelled him?—a fanciful point of honour—a false feeling of shame—Alas, what a spectacle is here! A man always sinning with regret, yet still always sinning; exceeding sorry to do wrong, yet in spite of his sorrow still always obliged to do it. What a specimen of the deceitfulness of sin! How plausibly it argues, so that the heart of man, aye, even of a seemingly religious man, shall be persuaded to acquiesce in its arguments. How skilfully and cunningly does it contrive to spread the toils and meshes of its net around him, so that he can see no possible way of extricating himself. And the marvel is, it is but a cobweb net after all. A single vigorous effort of honest resolution would burst and break it in ten thousand pieces. But the victim entangled in a weak and half a willing captive. The heart involved in the deceitfulness of sin, is itself deceitful. Still unregenerate, unrenewed, un sanctified, untouched by the mercy, unchanged by the Spirit of God, it has not taken part decidedly with the Lord and his Anointed. Some religion it may have,—a religion of scruples and fears and regrets—but not a religion of faith:—something of sorrow for sin, but not the godly sorrow that worketh repentance. Let none be deceived by such sorrow, or rest contented with such a religion as Herod's—a religion of continual alternation between sin and sorrow. We know not what ultimately became of him. History tells us, that shortly after this period he lost his kingdom, and spent the latter years of his life in disgrace and solitude in the remote province of Spain, and it is possible that the leisure of exile may have been blessed by God to work a salutary effect; and amid the reflections of adversity, the long controversy carried on in his soul, may have terminated in the decided victory of a spiritual faith over sense and sin. But certain it is, his religion, such as it was at this time, could never save him. It was but leading him on to ruin, and that by no showery path, but over thorns and painful briars. O! it is a sorrow most unprofitable that men feel under the influence of mere natural regrets and longings. It is but losing the present world without gaining any thing of the next. It is but inflicting needless pain. Better far get rid of the sorrow altogether and then go on to sin. But as this they cannot do, better still get rid of the sorrow by getting rid of the sin. And how is this to be done? Not by a system of half measures, or any delusive compromise with the enemy—not by a religion of impulse, of alarm, of instinctive sensibility—but “by grace are ye saved through faith,” Let them come over wholly to the Lord's side. All on his part is full and free. There is no hesitation,—there are no half measures with him, but full and free forgiveness, full and free reconciliation, full and free expiation of guilt, full and free outpouring of the sanctifying Spirit. On our part, too, let there be the like fullness and freeness. Let God be all and in all. So shall we be preserved from those fluctuations between God and the world, those vicissitudes of compliance and compunction, which embitter the life, which must torture the death of him who, in the vain attempt to serve two masters, sins and is sorry, is exceeding sorry, and yet goes on to sin.

## SACRED POETRY.

## A MOUNTAIN HYMN.

BY THE REV. ALEXANDER S. PATTERSON.

Lord of the mountain and the plain,  
 And all the various scenes of earth,  
 Thy glories here around us reign,  
 And cast their shadows o'er my hearth.

What though the chariots of the storm  
 Are oft across these mountains driven?  
 Do they not thy behests perform?  
 Bear they not messages from Heaven?

Yes, round me, Father, is thy power,  
 Such trust thy Son's compassions bring,  
 By pointing to the opening flower  
 And the mean sparrow on the wing.

The fly that sparkles and is gone,  
 The heath-bell on the mountain-sod,  
 The fount for ever springing on,  
 That lives, yet breathes not, speaks of God.

Like *them* I'd live, great Father, free  
 From earth's contaminating dust;  
 Quiet, yet labouring still for Thee—  
 Thy breath my life, thy Word my trust.

And let me, Lord of hill and plain,  
 And all the various scenes of earth,  
 Around me mark thy glories reign,  
 And feel thee guard my mountain-hearth.

## ON AUTUMN.

BY THE LATE REV. WILLIAM GILLESPIE,  
*Minister of Kells, Author of "Consolation," &c., &c.*

Now thick the fallen leaves are strewed,  
 And stain the meadows lively green,  
 While sad I roam thro' this lone wood,  
 And muse on the departed scene.

In hazel copse, or birchen bower,  
 Can scarce the blackbird hide her wing,  
 While fall the leaves in eddying shower,  
 Like hawthorn's blossoms in the spring.

Thus generations, like the leaves,  
 Fall by the chill breath of disease,  
 And earth, the common grave, receives  
 The sad remains of men and trees.

There all the forms of being meet:  
 And when the world is wrapt in snow,  
 Say, is not this the winding-sheet,  
 That folds the dead that sleep below?

Ye forms of life! returned to earth,  
 Soon death dissolves your grosser frame;  
 But, boasts the soul a nobler birth,  
 And soars to heaven from whence it came.

## MISCELLANEOUS.

*Who ought to be punished, the Devil or Man?*—The late Rev. John Thomas, one of the missionary brethren of Serampore, was one day, after addressing a crowd of the natives on the banks of the Ganges, accosted by a brahmin as follows: "Sir, don't you say that the devil tempts men to sin?" "Yes," answered Mr Thomas. "Then," said the brahmin, "certainly the fault is the devil's; the devil, therefore, and not man, ought to suffer the punishment." While the countenances of many of the natives discovered their approbation of the brahmin's inference, Mr Thomas, observing a boat, with several men on board, descending the river, with that facility of instructive retort for which he was distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring me all that

is valuable in the boat; who ought to suffer punishment? I for instructing them, or they for doing this wicked act?" "Why," answered the brahmin, with emotion, "you ought *all* to be put to death together." "Ay, brahmin," replied Mr T. "and if you and the devil sin together, the devil and you will be punished together."

*Melancthon's Servant.*—Melancthon, the Reformer and the friend of Luther, had a servant of the name of John, who lived with him many years, and is mentioned in history with marked respect. John was a man of tried honesty and fidelity. He adorned his humble station in life, and was very much beloved by his master. It was chiefly owing to John's good management and care, that his master was enabled to shew such unbounded benevolence, with means so small and apparently so insufficient. The whole business of providing for the family was intrusted to John; whose care, industry, and prudence fully justified the confidence which was placed in him. He made the concerns of the family his own, avoiding all needless expenses, and watching over his master's property with a jealous eye. He was also the first instructor of the children in the family during their infancy. John grew old in his master's service; and in the year 1553 died in his house, amidst the affectionate regrets of the whole family, after having lived with his master nearly thirty-four years. Melancthon invited the young men in the college to his funeral, made an address over his grave, and composed an epitaph for his tombstone.

*The Discourse of a Poor Hindoo.*—I am, by birth, of an insignificant and contemptible caste; so low, that if a brahmin should chance to touch me, he must go and bathe in the Ganges for the purpose of purification; and yet God has been pleased to call me, not merely to the knowledge of the Gospel, but to the high office of teaching it to others. My friends, do you know the reason of God's conduct? It is this: if God had selected one of you learned brahmins, and made you the preacher, when you were successful in making converts, by-standers would have said, it was the amazing learning of the brahmin, and his great weight of character that were the cause; but now, when any one is converted by my instrumentality, no one thinks of ascribing any of the praise to me: and God, as is his due, has all the glory.

*The Ruling Passion in Death.*—Never has the ruling passion been more strongly exemplified in the hour of death than in the case of Dr Payson. His love for preaching was as invincible as that of the miser for gold, who dies grasping his treasure. He directed a label to be attached to his breast when dead, with the admonition, "Remember the words which I spake unto you while I was yet present with you;" that they might be read by all who came to look at his corpse, and by which he, being dead, still spoke. The same words were, at the request of his people, engraved on the plate of the coffin, and read by thousands on the day of his interment.

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ADDRESS TO THE YOUNG.

BY THE REV. W. STEVENSON,  
*Minister of Arbroath.*

THERE is a solemn warning to you, my young friends, in the fact that no thinking man can reflect on his past life, without feeling that if he had it to spend over again, he would spend it far otherwise than he has done. After reaching the years of manhood, we may indeed look back with satisfaction on the days of our youth, when life itself was a dream full of warm affections and careless merriment,—and when our hearts were so giddy with their own delights, that the days chased one another over our heads without being numbered; still, as the mildest spring has its withering blasts, so childhood itself has always its little sorrows. Nay, some of you know well, that the infant is not unfrequently the nursling of trouble and grief. The bloom of the freshest cheek may be whitened by sickness, and the glee of the gayest heart may be choked by weeping over a parent's ashes. And yet these are not the things on which the full-grown man looks back with most regret. He thinks of the precious days he has wasted, when he might have been learning useful lessons,—of the evil dispositions he has indulged till they have grown into habits of wickedness,—of the bad company he has kept, and the sins generally of which he has been guilty. If years have brought any wisdom with them, the remembrance of these things will fill us with sorrow, at the very time when, taking a fond view of the past, we feel, for a moment, the returning glow of that sprightliness with which we had sported in the sunny days of childhood. And how sad, after we have reached the serious duties of life, or begun, perhaps, to stoop under the burden of grey-headed age, must it be to think that we are unfitted for serving ourselves and others, through the idle neglect of our early years, and that we are shut out from the peace of religion because we had allowed our hearts to grow hard in the practice of evil. Oh, that I could only recal, a man in such circumstances will say, that I could recal the months I have mis-spent,—those months of health and leisure which are now gone for ever. Then how diligent should I be in treasuring up the knowledge that it is now

too late to learn,—in guarding against the beginnings of that guilt which is now rooted in my soul, and in calling on God, who may now shut his ear against my cry. Thus, my young friends, have hundreds of old men mourned. Thus, doubtless, are many of those who now look with interest on your condition, sadly repining, and blaming themselves in secret. They can no longer help themselves. Their short remainder of life, indeed, they may improve, but the past is gone for ever, they cannot recover it. Yes, my friends, we who have advanced beyond the morning of our existence, and reached the toils of its busy day, can no longer mingle with you, or share your advantages. If we have mis-spent our youth, we must bear the loss, making up for it as best we may, by redoubling our diligence now. Still much of that precious period remains in your power. Improve it then, while you have the opportunity, and see that you begin to improve it by remembering your Creator, for “the fear of the Lord is the beginning of wisdom.”

And, my young friends, you cannot but know that God deserves to be remembered by you with love and gratitude. You know that every thing you have, and every thing you enjoy, has been given you by God. You know it is he who quickens you with life, and blesses you with health, and teaches joy to beat unsought at your hearts; for active as you are, you must sicken and die, unless God were to uphold you. He has given you those minds by which you can gather knowledge, and those opportunities of gathering it with which you are favoured, for he who rears up the lilies of the field, and cares even for the sparrow that chirps on the house-top, has arranged all that concerns you. And you know, too, that it is God who has provided you with fathers to toil for your daily bread, while you cannot earn it for yourselves,—to train you for the active duties of life, and to secure you a Christian education, for the affections that warm a father's heart towards his children have been planted and been nourished there by the goodness of God. He it is, too, who has blessed you with mothers to watch over you with a care that none but a mother can feel, and a love that all your waywardness cannot destroy,—mothers, whose smiles are the reward of your good behav-

your when you are well, and who sit by you with sleepless eyes, and smooth your pillows with gentlest hands, in all your little ailments. A mother's love, my young friends, is the love of God himself, breathed into, and flowing through those hearts of devoted tenderness, of which you will dream in your slumbers when your mothers themselves may be far away, or cold in the grave; for among the recollections of a virtuous mind, a mother's memory will always, next to God, have the highest and the holiest place. The value of all these gifts you may not understand fully now, for you are not in the circumstances that most forcibly press their value on the mind. You may pray that your present state of happy thoughtlessness may last for ever,—nay, in your ignorance of the world, you may be looking forward to your release from school as merely the beginning of your freedom and enjoyment. But you must soon discover, by a stern experience, that "man is born to trouble as the sparks fly upward." Your youth is only the blossom, whose beauty must wither, making way for the far less showy, but more useful fruit; or it is the school in which you learn how to use your hands, and eyes, and understandings, that they may be serviceable to you in the everyday duties of a rugged world. When you meet these duties, you will discover how much God has given you in giving you health, and intelligence, and education, and parents; and since you cannot but know, will you be so heartless as not to feel, that you are bound to remember and love God for all his goodness?

And if you have much reason to "remember your Creator in the days of your youth," on account of the way in which he provides for your happiness, you have infinitely more when you think of him as a perfectly good and glorious being. He whose armies are angels, and his servants flaming fire,—whose garments are light, and his throne established amid the brightness of heaven, is so gracious that he cares even for the least and the worst of the children of men. Nay, though dwelling amid the songs of holy seraphim, yet he delights in the humble piety of such as you are, for he ordains praise from the mouths of babes and sucklings; and not only so, but he is perfectly good in his whole character, without spot or blemish, holy, just and true, full of loving kindness, and tender mercies. Your affections, my young friends, although subject to the evil bias which we all inherit, are still comparatively sound, they have not been debauched by habitual profligacy, nor checked by that caution which time must soon teach you; and, accordingly, you love all who shew you kindness, with a readiness which you will see reason to correct; surely, then, with hearts thus overflowing in your attachments, you will have some deep and pious remembrances of a Creator who is so worthy of all the love you can possibly bestow on him. In this world, you may be cheated of your affections by objects the most unworthy, but assuredly God will never disappoint you, for his goodness is unchangeable as well as universal.

And you know how in love God sent his Son to teach, and suffer, and die, that he might save men. "God so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." You know, too, that all of us have sinned, and deserve to perish; young as you are, you have done much that is wrong, and are therefore guilty before God; why then, should we not be punished by him, driven away to the darkness and sorrows of an eternal death? This must have been your fate and mine, had it not been that God loved us and gave himself for us,—nay, it must be our fate still, unless we take Christ for our only Saviour, and put our trust in him. But why should we perish, since he is earnestly inviting us to his friendship? he is inviting all, and especially the young: "suffer little children to come unto me," he said, when on the earth, and says so still: "suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." This is his special call to you, and young as you are, you are old enough to obey it. Samuel became a prophet when he had hardly passed his infancy; Timothy knew the Scriptures from his childhood; and Christ, who inspired their hearts with piety, still loves to watch over you, though you see him not, and is at this day gathering from your ranks, young saints, whose pure and holy minds, and whose clear views of religious truth, set an example to the best and most learned of their instructors. How cold then and senseless must that heart be, which does not remember this God of love, and this affectionate Redeemer, with gratitude and delight!

There are, besides, many other reasons of a totally different kind, which should persuade you to remember your Creator in the days of your youth. Some of these I shall now shortly state. You are well aware, that without piety, which is merely another name for the devout and affectionate remembrance of God, your souls must perish for ever. Unless you learn to love and serve God here, you cannot enter into his presence hereafter. And you have read in your Bibles, that there is a place of fearful darkness, where the devil and his angels dwell—a bottomless pit—a lake of fire—prepared for all who forget God. Those of you who go on thoughtlessly in sin, may indeed hope to pass through a long life of various fortune before you be cut off and turned into hell. But if you live without thinking of God and praying to him, without striving to glorify and serve him, all your happiness must end with your lives, while your misery will then begin, never to have an end. But, on the other hand, if you do remember your Creator devoutly and constantly, you shall, through Christ, be admitted into heaven, there to live with God and blessed angels for ever. And heaven is a place of perfect peace. No sorrow at all is there, neither sickness of body nor anguish of mind. Trouble is shut out with the sin that causes it, and all who enter there, enter to everlasting rest. No sun shall rise and set there, a

light and serene day shall shine on perpetually. No death shall waste the inhabitants of heaven, or take friends away from one another. Parents and children, brothers and sisters, who had parted here amid the sorest grief, shall meet again in heaven, to be torn no more asunder. If, then, you would seek this most blessed home, and shun that other place of endless woe, you must do so by striving to remember and love your Creator. You never can love him, or live with him in heaven, unless you begin to do both on the earth.

In this life, too, the advantages that flow from early piety are both many and important. Passing over the circumstance that the youngest of you may soon sleep beneath the waving grass of the church-yard, and therefore need to be prepared, it is clear that youth is, in several views, the most favourable season for the growth of piety. I cannot indeed believe, that even in your minds, there is any native bent to religion. Nay, folly is bound up in the heart of a child, and man's thoughts are evil from youth upwards. But, if in young minds there be no disposition to piety, there are, at least, fewer obstacles to it than in old. You are not yet hardened against all that is good by the force of long habit, nor are your hearts opened to the power of our worst appetites. Ungodliness and vice are not, as with aged sinners, mixed up in all your thoughts, nor are your desires fixed on wealth and honour, with the force that holds the hoary worldling in almost hopeless thralldom. Follies of a lighter kind do occupy your attention; but they want the desperate obstinacy of vices that have been long indulged. Take advantage, therefore, I entreat you, of the softness of your hearts, and seek to have the image of God early stamped on them. Strive to remember him, and to have your feelings melted with love to him, before your thoughtlessness shall have ripened into crime. Every day you live without remembering God, you are straying farther and more hopelessly away from him, and your return to his love and obedience is becoming more difficult and desperate. Knowledge you may gain, but what you gain in knowledge you will lose in sensibility. Your consciences will become seared as with a hot iron. Truths that alarm you now, will cease to affect you. Wedded to sin, you will grow indifferent to all that is good. God may even withdraw his Spirit from struggling against your rooted obstinacy, and leave you to follow the course of your own deluded minds. Thus, through neglect of God in your youth, you may be left a hopeless prey to sin in old age,—to sorrow and despair in the hour of death.

#### BIOGRAPHICAL SKETCH OF THE REV. ROWLAND HILL.

*Concluded from Page 189.*

Among the crowds in London that followed Mr Hill in the varied scenes of his pastoral addresses were several persons of fortune, who were willing to consecrate no small portion of their income to the service of their Saviour, and who were naturally desirous to have some commodious and respectable place of worship in

which they might enjoy the permanent services of their favourite preacher. This was the origin of Surry Chapel, the first stone of which was laid by its future minister on June 24th 1782, when he addressed the vast assembly who repaired to witness the ceremony from these words:—"Therefore thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth, shall not make haste." Isaiah xxviii. 16. That chapel, from various circumstances, became a place of very general resort. It has been the scene of many a remarkable event in the religious occurrences of the age, and of very numerous and striking conversions; and many who came from no better motive than to gaze upon the beauty of the building, or to hear the exquisite music, or the original observations of the preacher, were happily, through grace, arrested, and verified the statement of the poet, "that some who came to mock, remained to pray." "Once, however, Mr Hill had a narrow escape from the iniquitous design of some miscreant, who fired at him while in the pulpit, through one of the low windows next Blackfriars' road. The report was heard, and the ball, or other hard substance, passed to the left of the pulpit, through the window near the organ, which it broke. The individual who attempted this diabolical act was never discovered, nor did he repeat it; and whenever Mr Hill mentioned the circumstance, he always expressed his thanks to Providence for delivering him from so great a danger: for had not the substance aimed at him risen in its projection, it passed so directly over him that there is every reason to fear his valuable life would not have been spared."

The Sabbath schools attached to Mr Hill's chapel were among the first institutions of the kind established in this country. He himself took a lively interest in them, as he had a particular turn for addressing the understandings and gaining the affections of children, and many were brought by the instructions they received in these schools, to love and profess the Gospel at a very early age. With those who were thus distinguished, he ever kept up a friendly correspondence; and some of the teachers became afterwards well known to the religious world, as, for instance, Ellis, the missionary in the South Sea Islands. The lively fancy of Mr Hill found congenial exercise in composing little hymns for the children under his pastoral care, and by far the greater portion of these poetical effusions may, in simplicity, pathos, and general execution, bear a favourable comparison with those of Dr Watts.

Mr Hill took a warm interest in the formation of the Missionary Society, and the honour of preaching the sermon, at the first anniversary of that noble association, was conferred on him. His text was, "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come:"—Matt. xxiv. 14. "There were present about two hundred ministers of various denominations, forming a most impressive and animating spectacle, which has been repeated for many years on the second Wednesday in May, in the same place. The missionary day at Surry Chapel was, to its devoted pastor, in the brightest sense, a gala. On that morning he rose earlier than usual, and before breakfast was seen seated at a table near the window of his room, looking alternately at the people as they gathered in the chapel-yard, hours before the opening of the doors, and at the Bible and Book of Common prayer, to select the lessons for the day, and to refresh his recollection of the service he was about to read. When any one entered the room, he would say, 'see what a churchman I am; I must have it all correct;' then perhaps he would make a few remarks on the first movements of his mind towards the great cause of missionary labours. Presently Mrs Hill came down, when he said to his servant, 'come up to

prayer.' The family were soon assembled, and in a short, but sublime supplication, he poured forth the deep feeling of his soul. It was a solemn and affecting moment; few could have heard him unmoved. At breakfast he was interrupted every instant, but not at all annoyed, by the entrance of those connected with the management of the society, or by the introduction of some distinguished foreigner, who desired to witness the routine of the day. Now and then he was called out to prevent the persons in the yard from rushing through the house into the chapel, in their anxiety to gain early admission; and it was only by the strongest remonstrances that many of them were prevailed on to wait for the opening of the doors. As soon as the hour of service arrived, he went to the vestry; presently there was a general movement in the chapel, and all eyes were fixed on his venerable figure as he slowly ascended the steps of the desk. No reader ever gave a more solemn effect to the liturgy of the Church of England; his deep feeling, brought out by the scene and the occasion, his powerful and melodious voice, and his thorough conception of the beauty and spirituality of the form of prayer he loved, combined to give a pathos and dignity to his performance of this part of the service, which has never been surpassed by any minister. After the prayers, the missionary hymn was given out by one of the phalanx of ministers who occupied the front of the galleries, and sung by the immense congregation, all standing. The full tones of the fine organ, the combination, in a simple melody, of three thousand voices, and the recollection of the object of their meeting, inspired an emotion which thrilled through every Christian's breast. After the sermon, Mr Rowland Hill held a plate at one of the doors, and the people seemed to strive for the honour of putting their donations into his hands. If the collection went on well, his countenance beamed with delight, and he hastened at its conclusion up the steps to his own house, to reckon its amount, surrounded by those whom he had invited to dine with him in the school-room. The sum gathered was seldom found deficient. Once, in times of difficulty, it was less than usual by nearly a hundred pounds. His depression was evident to all near him; but in the evening, as he sat silent and in low spirits at the falling off, a gentle tap was heard at the door, a letter was brought in, and carelessly opened, with the remark, 'a begging letter, I dare say.' It contained a draft for one hundred pounds, from a generous individual, who had observed the effect of the diminution in the collection on his mind, and who expressed his anxiety for the honour of Surry Chapel, and the comfort of its then aged pastor. His eye brightened, and he exclaimed, 'The Lord hath not forsaken us, we shall now do better than ever; we should never doubt.'

It was shortly after this, in the year 1798, that Mr Hill paid his first visit to Scotland, which produced so great a sensation. He had come on the invitation of a few zealous individuals, who engaged the Circus at Edinburgh for a chapel to him for a year; and the time of service was fixed at 7 o'clock in the morning, and 6 o'clock in the evening, in order not to interfere with the view of those who wished to continue attending their own places of worship. "The singularity of the stranger's manner, the fervour of his address, and the brilliant powers of his active and energetic mind, soon drew vast multitudes around him. The Circus, large as it was, could not contain half the numbers who flocked to hear him; and they cried out that the galleries were giving way under the pressure of the crowd. He accordingly went forth to the Calton Hill, where he preached from a platform to a mass of people, amounting to at least ten thousand in number. The spot was well adapted to such a purpose; the platform was placed in the centre of a sort of natural basin, and the green slopes which surrounded it were covered with innumerable immortal

beings, silent as the breathless evening of autumn, fixed in deep attention to the words that issued from the sonorous and commanding voice of the speaker, as he delivered, in all the majesty and dignity of his office, his message of mercy to the lost and ruined sinner. The retiring of the multitude under the most solemn impressions was, indeed, a touching sight; every person seemed deep in thought, and numbers were, for the first time, absorbed in the concerns of their souls and of eternity. The old women, as they looked out of their doors at the slowly passing stream of human beings, observing a party of soldiers among them, exclaimed, 'Eh, Sirs, what will become of us now! what will this turn to! the very *sodgers* are ganging to hear preaching.' It was always a principle with Mr Rowland Hill to expect great things from his labours: 'While we are straitened,' he says, 'in our expectations, the blessing is withheld; but when our hearts are enlarged, the more we ask, the more we have.'

The indefatigable exertions he made in this tour through Scotland, of which his appearance in Edinburgh was, as it were, but the commencement, may be judged of, by a short account of it preserved in his journal. "I have now finished a nine weeks' Gospel tour of full 1200 miles; have preached in much weakness to many thousands; and have been more or less engaged on different calls, near eighty times, with no other calamity than a little indisposition for a few days, and the temporary lameness of the same horse which conveyed me through all my journey, excepting the short respite he required till he could overtake me on the road; without also the least personal insult from any quarter, excepting a small share of a distant hiss of false aspersions, and I trust unjust reflection. For them I only quote that fine expression in our church liturgy, 'pardon our persecutors and slanderers, and turn their hearts.'"

Many readers of this memoir, who have heard any thing of Mr Rowland Hill, may have heard of him as an eccentric minister, whose preaching was made up of anecdotes, and a combination of circumstances and images calculated to strike and amuse the fancy. There can be no doubt that there was some foundation for this description of him, for he had so lively and active a mind, and so strong a sense of the ludicrous, that things which might have passed unnoticed by any ordinary person, made an impression on him sufficient instantaneously to interrupt, or to give a new direction to the train of his ideas; and besides, his habit of preaching the unpremeditated effusions of the moment, threw him upon his resources, and forced him often to take the most obvious and homely illustrations that suggested themselves, and that were sometimes not altogether suited to the dignity and decorum of the pulpit. But his mind was so deeply pervaded with a sense of the solemnity due to the worship of God, and of the importance of the message he bore to perishing sinners, that if, even for a moment, he produced any light emotions in the breasts of his audience, he was sure to follow it up the next with a most rousing appeal to the conscience; and he sometimes rose on such occasions to a pitch of awful sublimity, that overwhelmed his hearers with astonishment and terror. His style of preaching was altogether peculiar; possessed of a warm heart and fertile imagination, he laid hold of every image and illustration that occurred to him at the moment, and he formed such striking pictures with them, that one of the greatest masters of pulpit oratory, Robert Hall, said of him "no man has ever drawn, since the days of our Saviour, such sublime images from nature: here Mr Hill excels every other man."

In the summer of 1824, it was proposed to Mr Hill once more to visit Scotland, and though he was then in the 80th year of his age, such was the buoyancy of his spirits, that he readily and joyfully accepted the invita-

tion. Having embarked on board a steam-packet, he set sail, and reached Leith in two days and a-half. During the voyage, he was solicited by two Scotch members of parliament to preach to the passengers; and having assented, he chose the Sermon on the Mount for his subject, and commented on it in an easy and impressive manner for nearly three-quarters of an hour, standing all the time without much fatigue. On his arrival, he preached on the only Sabbath he spent in Edinburgh, both in the morning and the evening, to vast crowds who repaired full of anxiety to hear so celebrated a character, and next day attended for a short time, a meeting of the Missionary Society in the Assembly Rooms. Those who saw him on that occasion, as the writer of this had the happiness of doing, will not soon forget his venerable appearance,—the Christian dignity and simplicity of his manner, and the devoted earnestness with which he entered into the sacred cause and object of the meeting.

After his return to London, Mr Hill continued for several years, in the midst of increasing infirmities, to preside over the service in his chapel. For a considerable time, however, before his death, he engaged in almost every public duty with an impression that it would probably be his last; and he frequently shewed by many involuntary tokens, of which, perhaps, he was himself unconscious, that he was keeping himself in habitual preparation to meet his God. One very affecting instance is thus related by Mr Clayton: "The last time he occupied my pulpit at Walworth, when he preached excellently for an hour, on behalf of a charitable institution (it was in the winter twelvemonth before his death,) he retired to the vestry after service under feelings of great and manifest exhaustion. There he remained till every individual, save the pew-openers, his servant, and myself, had left the place. At length, he seemed with some reluctance to have summoned energy enough to take his departure, intimating that it was, in all probability, the last time he should preach in Walworth. His servant went before to open the carriage door—the pew-openers remained in the vestry. I offered my arm, which he declined, and then followed him as he passed down the aisle of the chapel. The lights were nearly extinguished, the silence was profound; nothing, indeed, was heard but the slow majestic tread of his own footsteps, when, in an under tone, he thus soliloquized,

"And when I'm to die,  
Receive me, I'll cry,  
For Jesus hath loved me, I cannot tell why;  
But this I can find,  
We two are so join'd,  
That he'll not be in glory and leave me behind."

To my heart this was a scene of unequalled solemnity, nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy which it originally awakened." This description is not overwrought; no man could witness Mr Hill's manner, when he contemplated his departure, without an impression, which probably will never be obliterated from his memory.

We must hasten, however, to contemplate the closing scene of Mr Hill's life, and of him it may be truly said, "Mark the perfect man, and behold the upright, for the end of that man is peace." The hope which he had cherished through life, supported and enlivened the hour of his departure, for he knew in whom he had believed, and he felt persuaded that He was able to keep what he had committed to Him, against that day. It is most interesting and edifying to listen to the dying sayings of an aged and experienced Christian, and to receive, in circumstances which give assurance of its truth and fidelity, his testimony to the divine character and power of the Gospel. "Reviewing his past doctrines," Mr Hill said, "were I to live my life over again, I would preach just the same;" looking upwards to eternal glory,

he cast himself into the dust, and only said "I shall creep into heaven through some crevice in the door." To a reverend friend who was standing at his bed-side, he said, "You have often seen me ill, and I recovered; but this is an irrecoverable complaint, I shall not get over it; it is a solemn thing to die. I have no rapturous joys, but I have a peace, a good hope through grace, all through grace." Another friend who was in the room observed, "You would not give up the hope you have, Sir, for all the world." "No," said he, "not for *ten thousand worlds*. Christ is every thing to a dying man; but I want to be perfectly holy, perfectly like my dear Lord; without holiness there is no such thing as getting to heaven." About twenty-five minutes before six on Thursday evening, April 11, 1833, he breathed his last, and without a struggle or a groan, so easily and gently, that he might be said to "fall asleep."

Mr Hill was too busily and constantly employed in preaching to have any leisure to dedicate to literary pursuits. The only compositions given by him to the world, were "The Warning to Professors," "Village Dialogues," "Hymns and Tokens for Children," "Aphorisms on the Stage," and one or two sermons preached on special occasions. It is not on literature, therefore, that his fame rests. He has a more imperishable glory, and though there is nothing on earth to perpetuate the memory of this faithful and laborious servant of Christ, save the monumental tablet in his chapel; yet his record is on high. "He has rested from his labours, and his works have followed him."

#### THE TESTIMONY OF INFIDELS TO THE VALUE OF CHRISTIANITY.

It is a circumstance well worthy of remark, that the importance of scriptural truth has often been admitted by those who have been usually ranked, and have even boasted of ranking themselves, among the opponents of our holy faith. A collection of the recorded opinions of such individuals has been industriously made by the Rev. Mr Whyte, of Fettercairn, in a very sensible and judicious work on the Duty of Prayer:—

"Lord Bolingbroke allowed that 'the religion and law of nature shew us the Supreme Being, manifested in all his works, to be the true and only object of our adoration; and that it teaches us, no doubt, to address ourselves to the Almighty in a manner consistent with an entire resignation to his will;' and Gibbon called the Gospel a 'sublime theory,' and a 'model of pure and perfect simplicity;' which, of course, implies a spirit of prayer; for otherwise it could not be 'sublime and perfect.'

"Lord Chesterfield, after long experience of the heartless and miserable nature of dissipated and ungodly habits, made the following remarkable confession, which evidently implies a conviction, that if he had devoted his life to God instead of the world, the result would have been very different from what it was: 'I have run the silly round of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which in truth is very low, whereas those who have not experienced always over-rate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes; I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machine; I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect upon what I have seen, and what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry

and bustle, and pleasure of the world, had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions; and I do, by no means, desire to repeat the nauseous doze for the sake of the fugitive dream.' Solomon declaring all to be vanity of vanities, Manasseh returning from his sins to God, Nebuchadnezzar honouring the King of Heaven, Dioclesian laying aside royal cares and retiring to the peace of private life, and Charles the Fifth exchanging the pomp and power of empire for the obscurity and humility of a cell, are all instances of feeling and conduct, more or less resembling those of his lordship when he thus acknowledged the unsatisfying nature of worldly things, and shewed that he felt the need of those supplies that are given only to devotion. In all these cases, not excepting even the heathen Dioclesian himself, who had so long laboured to keep up the falling shrines of paganism, and utterly destroy the Christian name in every part of the Roman empire, there were manifestations of the working of that part of our nature which cannot be satisfied with any worldly attainments, and which seeks its happiness in the higher enjoyments of moral and religious views.

"Voltaire had been accustomed for years to call the adorable Saviour 'the wretch,' and to vow that he would crush him. He closed many of his letters to his infidel friends with those words: 'Crush the wretch.' From a man who manifested so bitter a spirit, and had done so much against religion, one could have hardly expected any admission in its favour. Yet, when writing to a nobleman who seemed to pay much deference to his opinion, he made use of these words: 'My dear Marquis, there is nothing good in atheism. This system is very bad, both in physics and morals. Will men be more virtuous for not acknowledging a God, who enjoins the practice of virtue? Assuredly not. I would have princes and their ministers to acknowledge a God; nay more, a God who punishes and who pardons.' Again, 'wherever society is established, there it is necessary to have religion; for religion, which watches over the crimes that are secret, is, in fact, the only law which a man carries about with him,—the only one which places the punishment at the side 'of the guilt, and which operates as forcibly in solitude and darkness, as in the broad and open face of day.'" Would the reader have thought it? These are the words of Voltaire. Even Robespierre himself, whose reign of blood and terror may be considered as an exhibition of all the wildness of infidelity in its most unrestrained state, 'felt that irreligion is the soul of anarchy, and was desirous to establish the worship of the Supreme Being.'

"Notwithstanding the dissipated life, and the immoral tendency of many parts of the writings of the late Lord Byron, which led many honest-minded persons to count him an infidel, his friend, Count Gamba, maintained that he was no stranger to devotional sentiments. 'I had occasion,' said he, 'to observe him often, in those situations in which the most sincere sentiments of the mind are unfolded, in serious danger of the stormy sea, or otherwise; and I have observed his emotions and his thoughts to be deeply tintured with religion.' And his lordship himself, when conversing with another person on this subject, said, 'prayer does not consist in the act of kneeling, nor in repeating certain words in a solemn manner. But devotion is the affection of the heart, and this I feel; for when I view the wonders of creation, I bow to the Majesty of heaven; and when I feel the enjoyments of life, health, and happiness, I feel grateful to God, for having bestowed them upon me.' Farther, in his lordship's reply to a letter addressed to him by one who felt an interest in his welfare, he made use of these expressions:—'Indisputably, the firm believers in the Gospel have a great advantage over all others,

for this simple reason, that if true, they will have their reward hereafter, and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment, since, (at the worst for them,) out of nothing, nothing can arise, not even sorrow.' The Earl of Rochester admitted, that 'the whole system of religion, if believed, was a more secure foundation of happiness than any other;' and declared, that 'he would give all he was master of to be under persuasions of its truth, and to have the comfort and support which necessarily flow from them:' and well he might say so, from the bitter feelings which his irreligious conduct often occasioned, as the following anecdote will shew:—'At an atheistical meeting, in the house of a person of quality, where he undertook to manage the cause of infidelity, and was the principal disputant against God and religion, he maintained the contest with such ingenuity and success, that his performance received the applause of the whole company. But this awful exhibition of irreverence and impiety, he could not contemplate without some feeling of remorse. The strange inconsistency of his conduct, struck his mind so forcibly, that he immediately made use of these words, 'Strange! that a man who walks upright, and sees the wonderful works of God, and has the use of his senses and his reason, should use them to the defying of his Creator!' Many such occasions of reprehension and remorse occurred, during his career of unbridled licentiousness. He had often moments full of terrors, and sad intervals of melancholy reflections, in which he felt, in all its bitterness, the deep anguish that springs from a wounded heart.'

"Count Struensee had, for a long time, similar compunctions of mind when running his profligate career, as appears from the account which he gave of himself to Dr Munter; and when better feelings began to take possession of his soul, he said, 'there is but one thing in this world that makes me really and continually uneasy, which is, that I have seduced others to irreligion and wickedness. It is my most fervent wish, nay, my own happiness depends on it, that God would shew mercy to all those I have, by any means, turned from him, and call them back to religion and virtue. I pray for this to God most fervently.' 'I formerly thought, that whoever embraced Christianity was to renounce all reason. But now I see plainly, that nothing stands more to reason than it does.'

"The confession of Cardinal Wolsey, when very nearly in a similar situation, is well known to every reader of English history. He said, a little before he expired, 'had I served God as diligently as I have served the king, he would not have given me over in my grey hairs. But this is the just reward that I must receive for my indulgent pains and study, not regarding my service to God, but only to my prince.'

"Imminent danger, or the appearance of the near approach of death, also, very often calls forth nature from its hiding-place, even in the most hardened unbelievers, who have long borne down its efforts to maintain the cause of God, and obliged it, for a time, to lie by in secrecy and silence.

"'The apprehensions of death will soon bring the most profligate,' said the Duke of Buckingham, 'to a proper use of their understanding. I am haunted by remorse, despised by my acquaintance, and, I fear, forsaken by my God. How despicable is that man who never prays to God but in the time of his distress.' Of this, Voltaire and Paine were very remarkable instances. As to Voltaire, 'dangerous sickness and approaching death, though they could not soften the hard heart of the hypocritical infidel into real penitence, filled him with agony, remorse, and despair.' Those about him, 'could bear him, the prey of anguish and dread, alternately sup, lying or blaspheming that God whom he had

conspired against; and in plaintive accents would he cry out, "O Christ! O Jesus Christ!" and then complain that he had been abandoned by God and man. As to Paine, we have it on the evidence of Dr Manley, a respectable physician, who attended him in his last illness, 'that there was something very remarkable in his conduct for about two weeks before his death. He would call out, during his paroxysms of distress, without intermission, "O Lord help me! God help me! Jesus Christ help me! O Lord help me!" repeating the same expressions, without the least variation, in a tone that would alarm the whole house. How apparent is it from this, that the mind of Paine was convinced of the truth of that religion which he had ridiculed, and whose author he had blasphemed!'

"It has been said, that 'he who cannot pray should go to sea,' where the dangers of the deep would alarm his fears, and teach Him to call on him who rides upon the waves, and rules the tempest at will. 'A storm will teach the profanest mariner to pray, and that with continuance and fervency.' When the tempest came down upon the ship which was carrying the prophet Jonah to Tarshish, 'the mariners were afraid, and cried every man unto his god.' Colonel Gardiner, before his conversion, and when his mind was in its most hardened state, was overtaken by a violent storm, on his passage in a packet-boat between England and France. Being 'tossed several hours in a dark night on the coast of Holland, he was brought into such extremity, that the captain of the vessel urged him to go to prayers immediately, if ever he intended to do it at all; for he concluded they would, in a few minutes, be at the bottom of the sea. In this circumstance he did pray, and that very fervently too; and it was very remarkable, that, while he was crying to God for deliverance, the wind fell, and quickly after, they arrived at Calais.'

"When traversing one of the North American lakes in a vessel which had been much damaged by a storm, and was every moment in danger of sinking, Volney, the infidel, shewed how little his philosophy could do when nature wanted help from God. There were many females, as well as male passengers on board; but no one exhibited so strong marks of fearful despair as Volney. In the agony of his mind, he threw himself on the deck, exclaiming, with uplifted hands and streaming eyes, 'O my God, my God, what shall I do? what shall I do?' And yet, in the true spirit of all such, he afterwards said, 'that these words escaped from him in the instant of alarm, but had no meaning.'

"Something similar to this is said to have taken place some years ago, in a vessel which was conveying Lord Byron, and, along with him, Shelly, the poet, and others, from one part of the Mediterranean to another. The noble bard's friend was an ostentatious professor of irreligious opinions. But when a tempest arose, and all on board were in danger of perishing among the waves, his boastful spirit, for a time, entirely forsook him, and he cast himself down on the cabin floor, where he lay in a dreadful state of mental suffering, cringing himself, and calling on God for mercy, though, at other times, he pretended to own no God but nature. The meanness of the whole of this exhibition of inconsistency, made some, who beheld it, look upon him with pity, and others with contempt.

"An exhibition of the same kind was once witnessed by a friend of the writer of these pages, on his passage by sea from London to Leith. A loquacious advocate of infidelity was on board. A violent tempest arose, and did so much damage to the ship, that it was with the utmost difficulty it could be kept from sinking. Hope began to forsake the most fearless; but none seemed so much distressed as the poor infidel. His loquacity ceased, and he sunk into a state of despair. At intervals, however, he gave utterance to many incohe-

rent speeches, confessions, and resolutions of a change of life. The scene was so novel, that the sailors, though impressed with a sense of the common danger, could not refrain from rushing to that part of the ship where he lay prostrate, and in a state of raving remorse, to behold the wonderful sight of an infidel on board, whom they viewed in the light of an exhibition of some wild beast from a foreign country. When the weather became more moderate, they were enabled to bring the ship into an English port, on a Sabbath morning. Some of the passengers went ashore to attend public worship. The infidel, forgetting his professions of repentance, went in search of a gaming-house and a billiard-table.

"There are, no doubt, many other persons still alive, who have witnessed instances of humbled and trembling impiety, similar to some of those now described. They have beheld the profane and godless, in times of real danger, laying aside their boastful manner, and labouring under all the agonies of conscious guilt and terror, and have heard them calling for pardon and help, on the very Being whom, at other times, they held in derision; and whose existence they even pretended, on many occasions, to deny."

## TO A LADY IN DISTRESS OF MIND.

### LETTER III.

BY THE REV. HENRY DUNCAN, D. D.,

*Minister of Ruthwell.*

DEAR MADAM,—In a former letter, I endeavoured to explain to you the scriptural view of man's natural condition by the fall, and the means by which his restoration to God's favour and the blessings of eternal life has been accomplished. What I have now to do, is to point out to you the manner in which this redemption is applied to individuals.

You are aware, that of the human race, there are many to whom the privileges and hopes of the Gospel are offered in vain, and hence arises a question as to the means by which we may individually become partakers of them. Now the chief of these means are faith and repentance. These, too, as well as every other step in the progress of our salvation, are the free and unmerited gifts of God; but as I am unwilling to perplex your mind with the questions which restless, and perhaps rash enquirers, have in their ignorance started on this subject, I shall confine myself to that practical view of it which presents it to our mind as a great work, that, in one sense, we have ourselves to accomplish. I must not, however, neglect to premise, what we cannot, for a moment, with safety lose sight of, the important truth that, "it is not in man who walketh to direct his steps;" that redemption is not our own acquirement, but is applied to our souls by the operation of the Holy Spirit, for whose aid we are bound constantly to ask, and indeed, that we are encouraged, and urged to "*work out our own salvation*," for this very reason, that "it is God who worketh in us, both to will and to do of his own good pleasure."

First of all, we must believe. "Believe in the Lord Jesus Christ and thou shalt be saved," is the language of the Gospel. But what is this faith? for all who acknowledge the truth of Christianity assert that they believe, yet how many of these are far from the kingdom of heaven? I answer, that it is such a belief in the testimony of God respecting Christ, as influences the desires and affections of the heart. Every motive which directs the conduct, implies a faith of a similar

kind. If I am a miser, it is because I have a faith in the efficacy of riches, which, laying hold of my affections and desires, and receiving its direction from them, induces me to choose wealth as my chief good; if I am a man of pleasure, it is because I have a faith in the value of voluptuous gratification, which, gaining possession of my heart, at once controls and receives its impulse from my affections and desires; if again, I am a man of benevolence, it is because I have a faith in the superior worth and advantage of a regard to the good of my fellow-creatures, which at once corresponding with my natural affections and desires, and influencing them, overpowers other motives, and leads me in that direction. In the same manner, if I am a man of piety, it is because I have a faith in the unspeakable and paramount importance of religion, which operates on my affections and desires.

Belief or faith, then, you see, lies at the foundation of all our actions, for it would be folly to say, that a man can be guided by that in which he does not believe. But then, there are many things, in the truth of which we believe, that have little or no effect on our conduct; for the object of our belief must appear to us to be in some way or other of superior value,—must, in short, be capable of strongly exciting and influencing the feelings of our hearts, before it can become a paramount rule of life.

This may serve to give you a simple and popular view of Christian faith as opposed to its counterfeit. These professors believe, perhaps, in the loose sense of that word; that is, they do not question the truth of the Sacred Record; but then they do not realise to their minds the infinite value of that truth to them as individuals; they have given their hearts and affections to some other study or pursuit, and have turned away from the consideration of religion with a disgust which is unhappily natural to the unrenewed mind. Hence David prays that God would “create” in him a clean heart, and “renew” within him a right spirit. We naturally love and desire the things which are seen and temporal; the very circumstance of their nearness to us increases their magnitude in our eyes; they are the objects of our senses, and are continually presenting themselves to our view; they draw our affections towards them far more powerfully than those things which are unseen and distant, though of infinitely greater importance. Burke somewhere eloquently illustrates this fatal propensity of our nature, by remarking, that the little insect which passes near our eye may be mistaken for the eagle soaring on the lofty mountain; and a similar illustration might be taken from the properties of the magnet, which is more powerfully attracted by a steel needle when brought near it, than by that mighty and mysterious influence which, acting more distantly, would otherwise cause it to point towards the pole.

You see, then, my dear madam, where your duty lies in this matter. You must learn to correct your vision, that you may be able clearly to distinguish between the insect at hand and the eagle at a distance. You must remove the little needle of steel, that the loadstone of your heart may yield to those secret influences which will draw it to the pole-star in the heavens.

This leads me to speak of repentance, as the inseparable companion, or rather as the fruit of faith. If our

belief be of the right kind, that is, if it duly influence our heart and affections, it will certainly lead us to consider how far our lives are conformable to our Christian profession. But we cannot do this without perceiving our natural love of what religion teaches us to hate, and our natural hatred of what religion teaches us to love. The more we look into our own hearts and examine our own conduct, the more forcibly will we be struck with the corruption of our natures, and with the unworthiness of our characters, especially when we consider what the perfection is after which we are bound to aspire. When we look from ourselves to God, and discover the nature of divine justice and holiness, and the amazing price which these attributes rendered necessary for the redemption of our souls, our sins appear in a still more aggravated and alarming view as offences against a Creator of infinite perfection, which could only be expiated by a divine being assuming the human nature, and bearing the punishment that sinful man had incurred. Hence, we acquire a true sense of sin, on the one hand, and of the mercy of God in Christ Jesus, on the other; and this leads us to abhor all manner of iniquity, and to love our God and Saviour; while these sentiments, if duly cherished, will induce us to turn to the service of God, to delight in all that he has commanded,—this is repentance.

I do not know if you are acquainted with the Shorter Catechism of our Church; if not, I would earnestly recommend you to study it, as it contains a short, but extremely well digested, summary of the principles of our most holy faith; so short, however, as to require some attention to understand its principles, being not only entirely elementary and without illustration, but somewhat formal and scholastic in its instructions, a mere synopsis or text-book, which your own reading and reflection would be requisite to fill up.

I am not sure that this very short and necessarily defective statement is such as you wished me to give, but if there be anything else you would have me to explain, you have only to mention it. I have been somewhat more technical than I should have been, had you not requested me to give you a general outline of the Christian faith, which seemed to make a systematic view necessary, and yet I have endeavoured to avoid some of the deeper and more difficult questions, as matters which I think you would do well rather to avoid, in the present state of your mind, lest they should entangle and perplex you.

I could not, conscientiously, advise you to abstain, even for the present, from reflecting seriously and earnestly on the things which concern your everlasting peace, even although I am aware that your mind just now requires not to be too strongly exercised, or too deeply engrossed. I believe, indeed, that on a well-regulated course of religious study your ultimate comfort mainly depends. But prudence is requisite in this as well as in matters of worldly interest. As you acquire more mental strength, the precaution which renders proper the limitation of your spiritual studies, will become less necessary, but, at present, I think it would be desirable to act more, and read and reflect less, than you seem inclined to do. Watch, however, the progress of your mind, in its gradual restoration to its proper tone, and pray for those aids of the Holy Spirit, without which all human efforts are vain, that you may



not relapse into carelessness or security, but may go on from one degree of Christian grace unto another, till you be prepared for the society of the just made perfect.

You mention your having gone to the Lord's table lately with Mr and Mrs —, and seem to have some doubt whether or not your joining in that solemn communion was proper in the present state of your feelings. I can have no hesitation in saying, that, judging by the account you give of the impressions under which you were led to obey your Saviour's dying injunction, you acted rightly. The Lord's table is intended to give strength to the weak, to afford comfort to the afflicted, and to restore peace to the wounded and bleeding conscience. Christ came not to bring the righteous, those who think themselves righteous, but sinners, those who feel that they are sinners, to repentance, and his ordinances, especially the most solemn and endearing of all ordinances, were instituted for confirming penitent feelings, and for filling with holy resolutions and pious enjoyment the hearts of those who are ready to faint. I am, &c.

### DISCOURSE.

BY THE REV. ROBERT SIMPSON,  
*Minister of Kintore.*

"And let us not be weary in well-doing; for in due season we shall reap, if we faint not."—GAL. vi. 9.

THAT there is a law in our members warring against the law of our mind, is a declaration of Scripture which universal experience amply confirms. This discordant state of things is daily exhibited in a thousand different ways. In the unrenewed heart its prevalence is evident and habitual. And even where the grace of God has operated a change in the spiritual condition, a bias towards evil is clearly perceptible. After the innate principle of corruption, which we all inherit, has lost the power of prompting us to the allowed commission of sin, it may continue more or less to impede our progress in the attainment of holiness, and to impart a disrelish for whatever is opposite to its own unholy character. Nay, after we may have wholly ceased to find pleasure in doing evil, and have in some degree learned to do well, it will often manifest its remaining influence over the soul, by inducing irksomeness and lassitude in the performance of Christian duties. And this seems to be that peculiar manifestation of our natural depravity, against which the apostle warns and guards us in the words of the text.

In the following discourse, we shall, *first*, consider the import of the exhortation here given, in its most practical bearings; and, *secondly*, state and illustrate the encouraging motive by which it is enforced.

1. We may be said to weary in well-doing when we become impatient of the restraints of Religion. Christianity, rightly understood, has no tendency to narrow the sphere of rational enjoyment. It debars us from the participation of no pleasures but such as are inconsistent with enlightened views of social and individual happiness

in the present life. It owes its origin to the same benign and gracious Being that framed the universe, and constituted the laws which regulate all the departments of nature and providence. And his only object in the precepts of his Word, as well as in the moral government of the world, must be the welfare of his creatures, in subserviency to the advancement of his own glory. Fallen man, however, understands not, or undervalues his own true interest, and is ever prone to resist every exercise of restraining authority which would interfere with his mistaken views.

In the affairs of this life, the young and inexperienced are generally short-sighted and misjudging. They would frequently expose themselves to serious difficulties, were it not for the watchful care of those who have acquired a more extensive acquaintance with the world, and who, from a sense of duty and motives of kindness, undertake the direction of their conduct. In the ardour of youth, they take but a partial view even of existing circumstances. Future consequences they are very apt to leave entirely out of sight. And their extreme avidity to obtain the immediate gratification of their wishes, hurries them into daily mistakes and dangers. In order, therefore, to prevent them from rushing on their own destruction, and to secure, as far as possible, their safety and well-being, it is necessary to impose restraints upon their waywardness and folly. These they often bear with impatience, and they can seldom be brought to see either the necessity or expediency of using any such precautions. They consider it a hard bondage to be thus controlled, though for their own advantage. They long for emancipation from every check on their heedless career, and sometimes regard, as their worst enemies, those who most faithfully withstand them in their sinful and pernicious courses.

In all this we have but a just representation of our natural feelings and conduct, in reference to our heavenly Father, and of the treatment he employs towards human perverseness. If children, through ignorance or thoughtlessness, act in opposition to their remote temporal interests; men, through wilful blindness of mind, and inexcusable levity of heart, act still more culpably in opposition to their spiritual and eternal welfare. If children are liable to become impatient of the salutary controul exercised over them by parents and guardians; men, and that more absurdly, too often become weary of the restraints which our all-wise and beneficent Maker has seen fit to prescribe in his Word, for the regulation of our lives. In short, in the preference we generally give to things seen, over things unseen, and to present enjoyments, over future promised felicity, we are all but children. The objects of time and sense occupy our thoughts, and engage our affections, while the infinitely important concerns of our immortal spirits obtain only a slight and transient regard. All our efforts to rise superior to the allurements of sinful indulgence, are resisted by that low and grovelling disposition within us, which

would bind our souls down to earth, and limit our prospects to a merely temporal existence.

The requirements of that law which is holy, just, and good, are hard sayings to the natural man. No principle but that of divine grace can carry us through the arduous struggle of surmounting the opposition of our corrupt hearts. In order to counteract the influence of the carnal mind, we must strive unweariedly to crucify the flesh with its affections and lusts,—we must labour strenuously to eradicate from our bosoms every evil propensity, though dear to us as a right eye,—we must resolve firmly to abandon every forbidden pursuit, though profitable to us as a right hand. And under a deep sense of our own insufficiency for these things, we must fervently pray for the assistance of the Holy Spirit to help our infirmities, and strengthen us with all might in the inner man.

2. We may be said to be weary of well-doing when we become remiss in the active duties of Religion. Self-denial in refraining from evil, is an important step in the acquisition of Christian virtue. But we must not sit down contented with this solitary attainment. We are exhorted to go on from grace to grace. It would not be enough to yield even a perfect compliance, were that in our power, with the divine prohibitions; we must also obey the positive injunctions of God's Word. And in our endeavours to fulfil this part of our Christian obligation, we have again to encounter the same reluctance and opposition from our infirm and apostate nature.

Christ declared, in a comparative sense, that "his yoke is easy and his burden light." Yet the disciple of Jesus has much to accomplish, if he would approve himself a zealous, and diligent, and faithful servant of his God and Saviour. In the performance of the duties he owes directly to his Maker, he has to maintain a constant struggle with the natural indisposition of his own heart to the cultivation of piety. We are commanded to pray. But how often do we find ourselves unfit for holding devout communion with the Father of our Spirits. Not unfrequently our minds are listless, our attention is distracted, our own thoughts wander, when we attempt to engage in this exercise. We either experience disturbance from without, or we feel discomposure within. Yet notwithstanding all these discouragements, we must still persevere in our devotions: we "ought always to pray and not to faint." We are enjoined to "search the Scriptures," and to meditate upon them. But when we peruse the sacred oracles, it is not at all times with equal understanding or pleasure. We may formally study the pages of the Bible, and derive little or no benefit from the consolations and instructions they contain. In consequence of a careless or undevout frame of mind, the blessed volume of inspiration may be to us a sealed book, both as to light and comfort, and therefore be disrelished as insipid and uninteresting. Still we must not lay it aside; it must continue to form the subject of

our serious and prayerful meditation. Public worship is an ordinance of divine appointment. We are required to join with the people of God in the services of the sanctuary. But a regular attendance in the House of Prayer may be given, while our acts of worship there are neither acceptable to the Most High, nor profitable to our souls. Nay, the Sabbath, from the decline of a devotional spirit on our part, may become to us a wearisomeness instead of being our delight. Yet must we not, for such reasons, forsake the assembling of ourselves together, or neglect any of the means of grace, but persist stedfastly in the use of them, and pray more earnestly for a blessing upon them.

Again, in the faithful discharge of our Christian duty towards our brethren of mankind, we frequently meet with severe trials of temper, much provocation, and many instances of ingratitude, which the natural heart fails not to plead as valid excuses for its own selfish reluctance. The superiors with whom we stand connected may be proud and overbearing, harsh and oppressive. We must not, however, return sullenness for their austerity, nor forget the duties of our place. We must be obedient to them in every thing lawful, not only to avert the effects of their displeasure, but also for conscience sake. We must be submissive, as long as the relation subsists, not only to the good and gentle, but also to the froward and unkind. The equals by whom we are more immediately surrounded, may be troublesome, or disobliging, or unfriendly. Still our obligations, in reference to them, remain substantially the same. Whatever intercourse takes place between them and us must be regulated, as far as we are concerned, by the principles of the Gospel. We must not render evil for evil, but shew forbearance and long-suffering. We must not resent acts of unkindness, but do good unto all as we have opportunity. We must not cherish enmity, even against those who may have manifested a hostile spirit towards us, but endeavour to live peaceably, if possible, with every fellow-creature. Inferiors and dependants about us may be discontented or ungrateful; yet we must not allow ourselves to be easily provoked by their mistakes or faults, we must not hastily cast them off from our favour, or withdraw from them our assistance and protection. Either discontent or ingratitude in them is sinful, and should doubtless be discouraged; but if properly considered, these offences, on their part, against all right feeling, not to say religion, only enhance our condescension and sympathy; because it thus becomes more evident that we are actuated by truly Christian motives, in commiserating their necessities, or promoting their good.

3. We may be said to be weary in well-doing, when we begin to repine under the afflictive dispensations of Providence.

The season of adversity is a trying season. None can know the temptations incident to it, but those who have felt its pressure. In the full

enjoyment of health and outward prosperity, we are prone to forget God; in the time of sickness or external calamity, we are in danger of forming improper ideas of his nature, and taking erroneous views of his dealings with us. When visited with misfortune, or laid upon a bed of languishing, the privation of pleasure and the pain of suffering are generally more the subjects of our thought than the important purposes for which these trials are sent upon us. We are therefore very apt to regard, in an unfavourable light, the righteous administration of the Sovereign Disposer of all things. And we are thus led, either in hardness of heart to despise the chastening of the Lord, or in despondency of spirit to faint when we are rebuked of him. We fret under the continuance of affliction, when we should seek to profit from its softening influence. We are more desirous to procure its removal than to experience its beneficial effects. We are ready to deem it rather an expression of the divine anger, than a pledge of our Maker's regard. "Yet whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Even when juster sentiments are entertained respecting God's design in afflicting men—when bodily distress is not considered as a great and unmitigated evil, meant only as a punishment, we sometimes become impatient under it, on the plausible ground, that by its enfeebling influence we are rendered unfit for honouring our Creator and Redeemer in the ordinary duties of piety and benevolence. This, however, is to mistake the essential nature of that service which God requires at our hand. He is glorified by our suffering his will, as well as by our doing it; and to murmur at any form of affliction, is as displeasing in his sight as to omit a deed of beneficence or an act of devotion. In such cases, resignation is the duty we owe; submission is the homage we have to pay. In patience, therefore, let us possess our souls. Let us seek to "be followers of them who, through faith and patience, are now inheriting the promises."

We proceed now, as was proposed, in the second place, to state and illustrate the encouraging motive by which the exhortation in the text is enforced: "In due season we shall reap, if we faint not."

The reward here promised to a patient continuance in well-doing, is in part conferred in this life. When, by the grace of God, our corrupt nature has been renewed, and its evil propensities brought into habitual subjection to the obedience of the Gospel, we shall no longer feel any of the divine commandments to be grievous. When our hearts have been truly purified from the love of sin through the operation of the Holy Spirit, we shall no more deem the restraints of the divine law a burdensome yoke. Our happy experience will then be, that the ways of heavenly wisdom are indeed ways of pleasantness and peace. If we have really been created anew in Christ Jesus unto good works, we shall be daily growing in

conformity to him who accounted it as his meat and drink to do the will of him that sent him, and who went about doing good. Instead of regarding the duties of piety as an irksome task, which from habit or situation we dare not omit, yet have no pleasure in performing, we shall consider the time we spend in religious exercises the happiest portion of our life—we shall consider prayer a high privilege, the Scriptures an invaluable treasure, public worship one of the most delightful and exalted employments in which rational creatures can engage below, and the Christian Sabbath a foretaste of heaven. Instead of regarding the duties which we owe to our fellow-men as an oppression or vexatious burden which the religion we profess and the laws of society unite in imposing, and which we cannot without shame entirely throw off, however disagreeable, we shall esteem the power of promoting the temporal and spiritual welfare of others a precious and important talent, the neglect of which no provocation, or ingratitude, or enmity can justify, and the right application of which, will prove a source of the purest satisfaction. Again, if sickness and adversity be sanctified unto us, they, too, will lead to the most desirable results. "For tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

But though Christians may be thus far privileged to participate here in the reward of well-doing, the full fruition of the promised recompense is kept in store for a future and more exalted state of existence. Our present capacities of enjoyment are too limited for its reception. The present world, with all its various and almost infinite sources of pleasure, could not furnish the means of happiness so pure, so complete and sublime, as that which awaits on high the children of God—the disciples of his Son. It will be large as our amplest wishes, and lasting as our immortal spirit. Its greatness exceeds the power of human language to express, and of human understanding to comprehend. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the transcendent glories of the saints in light. The loftiest and brightest images of earthly splendour are employed to describe their beatitude, and fall immeasurably short of the reality. They shall sit on thrones; they shall reign as kings. Their felicity will be unmingled, uninterrupted, endless. Christ, their Saviour, shall feed them with the celestial manna, and lead them to living fountains of holy delight; "and God himself shall wipe away all tears from their eyes."

When, however, it is affirmed that we shall reap eternal glory and happiness if we continue steadfast in the profession and practice of godliness, we must not, for a moment, suppose that the heavenly inheritance can be procured as the purchase of our deserts, or that it will ever be conferred on us as a recompense due to our merits. We deserve

nothing good at the hand of our righteous and justly offended Maker. His unmerited benignity is the source of all the blessings we now possess, or hope to enjoy. When we have done our utmost, we are but unprofitable servants. "It is of God's mercy that we are not consumed." Eternal life, then, must be the reward of grace and not of debt; "it is the gift of God through Jesus Christ our Lord." Even the progress we have made in the attainment of Christian virtue is not the result of our own unaided efforts. Whatever victory we have obtained over our spiritual enemies, — whatever advancement we have made in the path of holiness, and in preparation for heaven, the praise is due, not to us, but to the divine assistance. "By the grace of God we are what we are." All boasting, therefore, is excluded. But this doctrine of human insufficiency in nowise destroys the necessity of human endeavours. We are commanded to work out our salvation with fear and trembling; while, at the same time, we are reminded that it is God "who worketh in us to will and to do of his good pleasure." The belief that the Almighty achieves for us what we cannot achieve for ourselves, implies no disparagement of our weak powers. And the assurance that He co-operates with us in all the good we accomplish, affords the highest encouragement to our feeble exertions.

The language of the text expressly corroborates these statements. The figure made use of is borrowed from the gathering in of the crop in harvest, in connexion with the previous agricultural labours. The husbandman first diligently prepares his field, and commits the seed to the ground with care; he then anxiously watches the progress of the plant, and spares no pains to promote its growth. When it has reached maturity, he joyfully reaps the fruits of his toil and unremitting attention. But is the husbandman, therefore, the sole author of that plentiful increase which rewards his industry? Was his skill the only agency? Was his arm the only instrument necessary to the production of that abundance which repays his diligence? Had the rain that watered the soil, and the sun that warmed the atmosphere, no influence? Had the blessing of heaven no share in the springing of the seed and the ripening of the full ear? Who gave fertility to the ground? Who supplied health, and sustenance, and vigour, during the process of cultivation, to the laborious peasant and his patient cattle? Who, but GOD? And God, who constituted the material system of the universe, has also appointed the means of grace and the way of salvation. Faith in the divine pledge, differently expressed indeed, is exercised by the husbandman, as well as by the Christian. The former cultivates his fields in a full reliance upon the established order of the seasons, and the constancy of nature's laws and operations. The latter commences and pursues his course in a firm belief in the doctrines of Revelation, especially the gracious discoveries of the Gospel. The one labours in the management of his crop, as if success

depended wholly upon his own efforts, though perfectly aware every day that it lies beyond his power. The other labours in his spiritual vocation, as if diligence could ensure his object, though deeply sensible that his own endeavours must all prove unavailing without higher aid.

The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. And why should the Christian weary or faint? The prize he has in view is far nobler,—the certainty of his obtaining it is infinitely greater; temporary clouds may darken his sky, momentary storms may alarm his fears, occasional misgivings may obscure his prospects, but the promise of God stands unshaken and sure. The divine covenant cannot be broken. "Wherefore, let us be steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord."

#### THE VAUDOIS PASTOR; A SKETCH.

A PECULIAR interest attaches to the Waldenses, or Vaudois Protestants, from the tenacity with which they have adhered to the pure doctrines of the Gospel, amid the surrounding darkness and superstition. Situated in the valleys of the Cottian Alps, shut out from almost all intercourse with the other churches of the Reformation, and doomed frequently to suffer persecution the most severe, they are not ashamed to avow, and unflinchingly to maintain, the genuine Scriptural tenets handed down to them by their forefathers. Few in number, poor in outward circumstances, simple in manners, and comparatively unenlightened, so far as concerns mere worldly knowledge, they have drunk deep of that infinitely higher knowledge, which "maketh wise unto salvation." From the researches of Dr Gilly among this simple-hearted Christian people, we cannot fail to entertain the highest admiration of their character. The very scenery amid which they dwelt, beautiful and romantic though it is, seems invested with a kind of rural grandeur, derived from the scattered huts of the Waldensian Christians.

The subject of the following Sketch, RODOLPHE PEYRANI, was a pastor in the Alpine regions, inhabited by the poor Vaudois or Waldenses. The village of Pomaretto, where he resided, was situated in the valley of Perosa, "built upon a declivity, just where the mountains begin to increase in height and number, with rocks above, and torrents below." The scenery around it is wild and romantic in the extreme, but the village itself is far from being inviting in its appearance. "The street," says Dr Gilly, in his account of his visit to the place, "which we slowly ascended, was narrow and dirty, the houses, or rather cabins, small and inconvenient, and poverty, in the strictest sense of the word, stared us in the face at every step we took. In vain did we cast our eyes about, in search of some better looking corner, in which we might descry a habitation fit for the reception of the supreme pastor of the Churches of the Waldenses. The street was every where no better than a confined lane." Such was the miserable condition of the village in which was situated the residence of Rodolphe Peyrani, the Moderator of

the Vaudois. His personal appearance cannot be better described than in the graphic language of the narrator himself.

"We were received at the door by a mild, sensible, and modest-looking young man, dressed in faded black, to whom we communicated our wish of being introduced to M. Peyrani. He replied, that his father was very unwell, but would be happy to see any English gentlemen, who did him the honour of a visit. We were afraid that we might disturb the invalid, and therefore hesitated to intrude, until we had begged M. Vertu to see M. Peyrani first, and ascertain whether the sight of strangers would be agreeable. The answer was in our favour, and we were now conducted up a narrow stair-case, through a very small bed-room, whose size was still further contracted by several book-cases. This led into another bed-room, more amply provided still with shelves and books. The apartment was about fourteen feet square, low, and without any kind of decoration of paint or paper hanging. At a small fire, where the fuel was supplied in too scanty a portion to impart warmth to the room, and by the side of a table covered with books, parchments, and manuscripts, sat a slender, feeble-looking old man, whose whole frame was bowed down by infirmity. A nightcap was on his head, and at first sight we supposed he had a long white beard hanging down upon his neck; but, upon his rising to welcome us, we perceived that it was no beard, but whiskers of a length which are not often seen, and which had a very singular effect. His dress consisted of a shabby, time-worn, black suit, and white worsted stockings, so darned and patched, that it is difficult to say, whether any portion of the original hose remained. Over his shoulder was thrown what once had been a cloak, but now a shred only, and more like the remains of a horse-cloth, than part of a clerical dress. This cloak, in the animation of his discourse, frequently fell from his shoulders, and was replaced by his son with a degree of filial tenderness and attention extremely prepossessing.

"The sickly-looking sufferer, in this humble costume, in this garb of indigence, was the Moderator of the Vaudois; the successor of a line of prelates, whom tradition would extend to the Apostles themselves; the high-priest of a church, which is, beyond all shadow of doubt, the parent church of every Protestant community in Europe, and which centuries of persecution have not been able to destroy. It is indeed a vine, 'which has stretched her branches to the sea, and her boughs unto the river;' but while her branches are flourishing, 'the wild bear out of the wood doth root up the stem, and the wild beasts of the field devour it.' And unless the same Providence which first planted this vine, and made room for it, shall turn again, and look down from heaven, and visit it, it must, it is feared, perish; for nothing short of the divine succours can enable men to bear up against the poverty, humiliation, and deprivations to which most of the Vaudois clergy are exposed to this hour."

This worthy messenger of Christ, thus doomed to sickness and poverty, was, at the time when Dr Gilly visited him, upwards of seventy-one years of age. So limited was his income, that it did not exceed £40 a-year. Yet, with this paltry pittance, he was obliged to meet the demands of a family, the calls of charity, the expenses incidental to his situation, as Moderator, and the additional wants of sickness, age and infirmity. In circumstances such as these, the calm contentment, and cheerful resignation of Peyrani, were remarkably conspicuous. He was evidently a man of a superior mind, and his heart was deeply imbued with the spirit of his Master. The character of the man is thus finely described:—

"The welcome which we received from our venerable host, was expressed with all the warmth and sincerity of one, whose kindly feelings had not yet been chilled by years or sufferings; and the manner in which it was delivered, displayed a knowledge of the world, and a fine tact of good breeding, which are not looked for in Alpine solitudes, or in the dusty study of a recluse. We were predisposed to respect his virtues and piety, and had been given to understand that he was a man of the first literary acquirements; but we did not expect to find the tone and manners of one, whose brows would do honour to the mitre of any diocese in Europe. There was nothing of querulousness in any of his observations, nor did he once express himself with the least degree of bitterness upon the subject of his own grievances, or those of his community. That which we gathered from him upon these topics, was related more in the form of historical detail, than as matters which so materially concerned himself and connections.

"Our conversation was held generally in French; sometimes we addressed him in English, which he understood, but did not speak; but when I engrossed his discourse to myself, we spoke in Latin, as being the language in which we could not mistake each other, and affording the most certain medium of communication upon ecclesiastical subjects, where I was anxious to ascertain facts with precision. Nothing could be more choice or classical than his selection of words; and I was not more surprised by his fluency of diction, than by the extraordinary felicity with which he applied whole sentences from ancient poets, and even prose authors, to convey his sentiments.

"M. Peyrani spoke with so much rapidity, and his thoughts followed each other in such quick succession, that he never suffered himself to be at a loss for words. If the Latin term did not immediately occur to him, he made no pause, but instantly supplied its place by a French or Italian phrase. This animation of manner had such an effect upon his whole frame, that very soon after we began to converse with him, the wrinkles seemed to fall from his brow, a hectic colour succeeded to the pallidness of his countenance, and the feeble and stooping figure, which first stood before us, elevated itself by degrees, and acquired new strength and energy. In fact, while he was favouring me with a short history of himself, I might have forgotten that he had exceeded the usual limits of man's short span; and I must repeat, that it is impossible to admire sufficiently the Christian character of the individual, or of the church which he represented, when I recollect the meek resignation with which he submitted to his hard fate, and the forbearance he exhibited, whenever his remarks led him to talk of the vexatious and oppressive proceedings, which have never ceased to mark the line of conduct pursued by the Sardinian government, in regard to the churches of the Waldenses."

The poverty of the Moderator of the Vaudois must have been sometimes deeply distressing; as a proof of which, we may quote the following passage from Dr Gilly.

"M. Peyrani's book-shelves were loaded with more than they could well bear; and when I noticed the number of the volumes which lay scattered about the room, or were disposed in order, wherever a place could be found for them, he told me, that if he were now in possession of all that once were his, the whole of his own, and the adjoining house, would be insufficient to contain them. He said he had bought a great many himself; but the principal portion of his library was the accumulation of his father and grandfather, and of more distant ancestors; and expressed much regret that he could no longer display the folios, and curious old manuscripts that had been handed down to him. I asked what had become of them. 'They have been sold,' he replied, with considerable emotion; for he had been

compelled to part with them from time to time to purchase clothes, and even food, for himself and family!"

There is something deeply affecting in this last anecdote. It represents the worthy pastor in a state of the most distressing penury, and destitute even of the common necessaries of life. But his Christian patience and resignation remained entire. He had laid up his treasure in heaven, and his heart was already there. It is scarcely surprising, that from the poor but pious Peyrani, Dr Gilly should have parted with sincere reluctance.

"It was with extreme regret we witnessed the approach of the hour which told us we must take leave of the venerable Peyrani. The good-humour, cheerfulness, and resignation of the old man, his perfect recollection of events and conversations which took place years ago, his profound erudition and general information, lent a deep and peculiar interest to his discourse. My young companions were rivetted with attention. He appeared to them like a being of a different order to what they had been used to see; all that they heard and saw had more the air of romance than reality. The little window of the room opened upon the wild mountain scenery of Pomaretto; the roar of the distant torrents was heard through the casement; and the impression left by the whole scene was so much the greater, from the contrast between the elevated character of the noble old man, and the circumstances in which he was placed. Poverty within, and desolation without, formed a dark and striking back-ground to the portrait of the philosophic minister, whose lips teemed with eloquence, and whose mind was stored with all the riches of the most intellectual society. The looks of my friends, as they wandered from the window to the Moderator, sufficiently told me what was passing within their breasts; and they did not escape the notice of M. Vertu, who watched with an enquiring eye, to observe what impression the aged Moderator of his church would make upon the strangers. Holding him in the utmost reverence himself, he was all anxiety that we should do the same; and could not disguise his feelings of delight at every mark of respect which we paid to the sacred representative of this primitive Christian community.

"Before we parted, I looked several times earnestly round the room, that I might carry away with me every possible recollection of the chamber in which Rodolphe Peyrani was likely to finish his days. The ordinary and antique furniture, and the prints which hung upon the walls, were all objects of interest; and some of them illustrated the character of the man. In the centre, and directly over the fire-place, was the Moderator's diploma, presented to him by the Royal Academy of Turin. On one side of the diploma was George the Fourth, taken when he was Prince of Wales; on the other, the King of Sardinia; for no sufferings or injustice done to him could efface the loyal principles of M. Peyrani. Several Kings of Prussia, Isaac Newton, Luther, and Calvin, occupied another place; and the Duke of Wellington, and Lord William Bentinck, were in a very conspicuous situation. The good man pointed to the latter, and spoke of him with much gratitude. 'If any thing could have been done for the Vaudois, Lord William would have effected it,' he said; 'but the restored king was deaf even to his intercessions.'

"As M. Peyrani followed us feebly down stairs, he shewed us the door of an apartment which had never been opened, he told us, since the day on which his brother had been carried out of it, to be consigned to the grave. I asked what brother, and the answer was a momentary shock. It was Ferdinand Peyrani, the pastor of Pranol. It was like hearing the knell of a dear friend. Ferdinand Peyrani was the first person who interested me in the history of the Vaudois. It was his letter, addressed to the Society for promoting

Christian Knowledge, which directed my attention to them, and occasioned this excursion to their Alpine retreats. He was one of the pastors to whom I felt so anxious to be introduced, and this was the first news of his being no more. His death was hastened by the scurvy, a disorder increased by poverty and want.

"At the door of his humble presbytery the aged Moderator wrung our hands, and said farewell with every symptom of regret at parting. He stood at the threshold, watching our departing steps, and the last sight that I had of his long grey locks, floating in the wind, left an impression that will not soon be removed. I am sure nobody could take leave, as we did, of M. Peyrani, with the certainty of seeing him no more, without being sensibly affected. His son accompanied us to the edge of the torrent, and there we said adieu to him."

In the course of three months after the period to which this account of Rodolphe Peyrani refers, he was numbered with the dead. Severe and protracted had been his sufferings and privations. These, however, at length came to a close, and he entered into rest; and his was, no doubt, the exalted privilege of learning, that "if we suffer with Christ, we shall also reign with him."

#### CHRISTIAN TREASURY.

*By the Law is the Knowledge of Sin.*—It is a great mistake to suppose that the law is not to be preached to Christians. "If any man speak, ought he not to speak as the oracles of God?" But these oracles insist on the special and grand design of the law. They tell us, it was given to make sin abound, and appear exceedingly sinful—to shut up all, as prisoners under sin, and thus render the news of salvation by the Lord, transporting to our hearts. The oracles of God do peremptorily assert that the Holy Ghost, the giver of life, health, and comfort to the soul, is received, "not by the works of the law," (the doctrine of acceptance with God by personal obedience,) but "by the hearing of faith," of salvation through faith. They pronounce those to be in the way to perdition, who seek righteousness by the works of the law, even though they have a zeal for God. They divide mankind, not only into moral and immoral, religious and profane, as philosophers and Pharisees are wont to do, but into two classes unknown to either of them—those who are of the works of the law, and therefore cursed, and those who are of faith, and therefore blessed with faithful Abraham. When the law is not thus explained, nor its province and end pointed out, it is impossible that men can obtain Scriptural ideas of the evil of sin, or the nature of pure obedience to God, or of the necessity of redemption through Christ. But let the nature, use, and design of the law be opened and understood, it will soon prove itself an engine of divine appointment and admirable efficacy. By laying judgment to the line and righteousness to the plummet, it sweeps away the refuge of lies, under which sinners of every sort take shelter. It brings all who hear what the law saith, into a salutary despair of ever escaping the wrath to come by personal obedience, and so makes the horn of salvation always appear the same necessary defence and glorious blessing which the Scripture affirms he actually is. Every Christian, before he had access into that grace wherein he now stands, was, with the great Apostle, "slain by the commandment," or he would not have fled to Christ for refuge; through the law he became dead to the law, and is the very person who proves to demonstration both the necessity and the success of its being applied to the conscience.—VENN.

*A Christian's view of the World.*—That lofty soul that bears about with it the living apprehension of its being made for an everlasting state, so earnestly intends it, that it shall ever be a descent and vouchsafement

with it, if it allow itself to notice what busy mortals are doing in their (as they reckon them) grand negotiations here below. He hath still the image before his eye of this world vanishing and passing away; of the other, with the everlasting affairs and concerns of it, even now ready to take place and fill up all the stage: and can represent to himself the vision of the world dissolving, thrones tumbling, monarchies and kingdoms breaking up, crowns and sceptres lying as neglected things. He hath a telescope through which he can behold the glorious appearance of the supreme Judge; the solemn state of his majestic person; the splendid pomp of his magnificent and vastly numerous retinue; the obsequious throng of glorious celestial creatures doing homage to their Eternal King; the swift flight of his royal guards, sent forth into the four winds to gather the elect, and covering the face of the heavens with their spreading wings; the universal silent attention of all, to that loud-sounding trumpet that shakes the pillars of the world, pierces the inward caverns of the earth, and resounds from every part of the encircling heavens; the many myriads of joyful expectants arising, changing, putting on glory, taking wing and tending upwards, to join themselves to the triumphant heavenly host; the judgment set, the books opened; the frightful, amazed looks of surprised wretches; the equal administration of the final judgment; the adjudication of all to their eternal states; the heavens rolled up as a scroll; the earth, and all things therein consumed and burnt up. And now, what spirit is there any more left in him towards the trivial affairs of a vanishing world? How indifferent a thing is it with him, *who* bears himself highest in a state of things whereof he foresees the certain hastening end! How serene is he in this, that infinite wisdom governs the world! How calm is he in the midst of external troubles! How placid and serene a spirit inhabits his peaceful breast!—**HOWE.**

*The discovery of unsuspected sin, one of the results of sanctified affliction.*—How much unmortified corruption, unhumiliated pride,—unsubdued opposition to the divine will, when directly thwarting our own;—how much secret cleaving, with idolatrous attachment, to some beloved earthly object, often lurks within our soul, unconsciously to ourselves, of whose very existence, the awakening influence of affliction first makes us aware. This it effects, by stirring up the hidden mass of pollution that lies concealed in the deep recesses of our hearts, which before appeared so calm and clear, that heaven itself seemed reflected in its bosom; like the pool, that, while undisturbed, appears perfectly pure and pellucid, but as soon as it is stirred, all the muddy sediment which had settled to the bottom, immediately rises to the surface, and what before looked so transparent, is now all dark and defiled, the reflection of heaven entirely obliterated, or sadly marred, and clouded, and confused. Now, this hidden mass of corruption, which thus lay concealed from our view, in the depths of our deceitful hearts, was not concealed from the piercing eye of the heart-searching God, “with whom we have to do.” He saw it in its hiding-place, and, in mercy to our souls, resolved to discover it to our view; and, therefore, sent down the angel of affliction to stir the pool; because he knew that the troubling of the waters would be attended with such salutary influences, such healing virtue to our soul.—**WHITE.**

*Christian Gravity.*—It is our duty never so far to engage ourselves in the way of wit, as thereby to lose or impair that habitual seriousness, modesty and sobriety of mind, that shady composedness, gravity and constancy of demeanour, which become Christians. We should continually keep our minds intent upon our high calling and grand interests, ever well-timed and ready for the performance of holy devotions and the practice of most serious duties, with earnest attention and fervent affection;

whereupon we should never suffer them to be dissolved into levity, or disordered into a wanton frame, indisposing us for religious thoughts and actions. We ought always, in our behaviour, to maintain not only a fitting decency, but also a stately gravity, a kind of venerable majesty suitable to that high rank which we bear of God's friends and children; adorning our holy profession, and guiding us from all impressions of sinful vanity. Gravity and modesty are the fences of piety, which being once slighted, sin will easily attempt and encroach upon us.—**BARROW.**

*Christian Comfort.*—Let the course of your tribulation be what it will, “in me ye shall have peace.” How is it, then, perhaps you will ask, that Christians are not always rejoicing? How is it that we so often see them bathed in tears, and scarcely hear any thing from them but sighs and complaints? It is easily enough to be accounted for. It is because they love the world, and the things of the world so much, that they have no room nor relish for divine consolations. To be sure, where Christ is there is always ground of comfort; but Christians are not always fit to be comforted. They may, through mere inattention, or a too fond attention to temporal possession, and enjoyments, be so sadly declined as to require reproof rather than comfort, and what they want Christ gives.—**LAINGTON.**

*The Reward in Heaven.*—The earlier the new birth, the weightier will be the glory in the kingdom of God. Young ones regenerated and enabled to bear head against the temptations of their violent nature, shall have crowns set with more jewels,—they shall have an abundant entrance. The more violent the storms they encounter, the greater will be their glory. If there be any sorrow in heaven, it is because they were not sooner new born, that they might have glorified God more on earth, who bestoweth such honour upon them in heaven.—**CHARNOCK.**

*Obligation to Preach to the Heathen.*—Our speculations regarding the final destiny of the heathen ought never to influence our conduct towards them, in any way tending to render us less zealous for their salvation. Were we even sure that they would occupy thrones in heaven, or pass, by an imperceptible transition, from a state of consciousness into the calmest sleep of oblivion, it would be just as much our duty to labour for their conversion as of those who see in every pagan the subject of an inevitable condemnation. The recognition of the moral righteousness of God, exalted, as it is, by the atonement of the cross, by a Christian catechumen in a pagan country, one prayer of faith offered to the Supreme Being, through the merits of Christ, by such an individual, is of infinitely more value than all our theories as to the final destiny of those who live and die in involuntary ignorance; as practical charity transcends subtle and ingenious speculation.—**STEELE.**

*Diligence.*—Diligence is a duty that makes rich; therefore, be much about this duty. Take Solomon's verdict of it: “The soul of the diligent shall be made fat.” Would you know why the Christians of this time are so much put to it, to cry, “Their leanness, their leanness?” Would you know why the Christians are so much in sighing and going backward, and counting that their life is spent here in vain, they are not ascending like “pillars of smoke?” Even this, they are not diligent. O Christians! When was it that you rose up in the “silent watches of the night” to pursue after an absent Jesus? It is this that would make you rich: diligence would make a Christian rich in experience; diligence would make a Christian rich in love; diligence would make a Christian rich in humility; yea, it would make a Christian rich in all the spiritual things in heaven. I may compare diligence to Joseph. It is “fruitful by a well, whose branches hang over the wall.” Nay, if you were diligent, I know not what you might not win.—**GRAY.**

## SACRED POETRY.

## A SABBATH SCHOOL HYMN.

BY THE REV. DUNCAN GRANT, A. M.  
*Minister of Forres.*

WHERE human reason, poor and blind,  
No guiding star to bless can find,  
But wanders on in sadness;  
The child who loves the word of God,  
Shall see a light upon his road,  
Which guides in peace, to the abode  
Of boundless love and gladness.

All human wisdom shall decay,  
All knowledge soon shall pass away,  
All learning's light shall vanish;  
But every child by God made wise,  
Shall to salvation's transports rise,  
And dwell where joy, that never dies,  
All shades of grief shall banish.

And sure that child is wise indeed,  
Who in the morning loves to feed  
On Truth, the heavenly manna:  
Thus nourished, he shall onward go,  
Whilst streams of gladness round him flow,  
Till glory's crown shall deck his brow,  
'Mong angels' loud Hosannah!

But, child, remember, 'tis thro' faith  
In Him who conquer'd sin and death,  
That thou canst reach salvation:  
'Twas unbelief that made the Jews  
Their own Messiah to refuse,  
And all the mercies to abuse  
Bestowed upon their nation.

In ev'ry nation, age, and clime,  
Has ev'ry form of guilt and crime  
From this dark source been dawning:  
The Holy Scriptures plainly tell,  
That unbelievers all shall dwell,  
Imprison'd in the gloomy cell,  
Where grief is ever growing.

Then, child, be wise, and let the page  
Inspir'd by God thy mind engage,  
In life's gay golden morning;  
Its hallow'd light shall cheer thy way,  
When comes affliction's wintry day,  
And on the cloud show hope's bright ray  
Its fringe with gold adorning.

Yes, child, it will thy spirit cheer,  
When ev'ning's shadows dark appear  
Upon the mountains hoary:  
'Twill shed around thee rich perfume,  
When hast'ning to the lonesome tomb,  
And give thro' nature's heavy gloom,  
A glimpse of coming glory.

The Scriptures search; and pray that He,  
Who only makes the blind to see,  
May thee by grace enlighten;  
Pray, child, that God may light bestow,  
That thou in holiness may'st grow,  
And onward still to Zion go,  
And for salvation brighten.

## MISCELLANEOUS.

*Much Labour but no Profit.*—Walking in the country, (says Mr Jay, of Bath,) I went into a barn, where I found a thrasher at his work. I addressed him in the words of Solomon—"My friend, in all labour there is profit." Leaning upon his flail, and with much energy, he answered: "No, Sir; that is the truth, but there is one exception to it: I have long laboured in the service

of sin; but I got no profit by my labour." "Then you know somewhat of the apostle's meaning, when he asked; 'what fruit had ye then in those things, whereof ye are now ashamed.'" "Thank God," said he, "I do; and also know, that now being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life."

*Prayer the Best Defence.*—Upon one occasion of great difficulty, Melancthon and Luther had met together to consult about the best means to be adopted. After having spent some time in prayer, Melancthon was suddenly called out of the room, from which he retired under great distress of mind. During his absence, he saw some of the elders of the reformed church, with their parishioners and families. Several children were also brought hanging at the breast; while others a little older were engaged in prayer. This reminded him of that passage, "out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and avenger." Encouraged by this pleasing scene, he returned to his friends with a mind set at liberty, and a cheerful countenance. Luther, astonished at this sudden change, said, "what now! what has happened to you, Philip, that you are become so cheerful?"—"O Sirs," replied Melancthon, "let us not be discouraged, for I have seen our noble protectors, and such as, I will venture to say, will prove invincible against every foe!"—"And pray," returned Luther, filled with surprise and pleasure, "who, and where are these powerful heroes?"—"Oh!" said Melancthon, "they are the wives of our parishioners, and their little children, whose prayers I have just witnessed—prayers which I am sure our God will hear: for as our heavenly Father, and the Father of our Lord Jesus Christ, has never despised nor rejected our supplications, we have reason to trust that he will not in the present alarming danger."

*Nominal Christians in America.*—Mr Brainerd informs us, that when among the American Indians, at one place, where there was a great number, he halted, and offered to instruct them in the truth of Christianity. "Why," said one of them, "should you desire the Indians to become Christians, seeing the Christians are so much worse than the Indians? The Christians lie, steal, and drink, worse than the Indians. They first taught the Indians to be drunk. They steal to so great a degree, that their rulers are obliged to hang them for it; and even that is not enough to deter others from the practice. But none of the Indians were ever hanged for stealing; and yet they do not steal half so much. We will not consent, therefore, to become Christians, lest we should be as bad as they. We will live as our fathers lived, and go where our fathers are when we die." Notwithstanding Mr B. did all he could to explain to them that these were not Christians in heart, and that he did not want them to become such as these, he could not prevail, but left them, mortified at the thought, that the wickedness of some who are called Christians, should produce such prejudices.

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ON THE WISDOM NECESSARY FOR REGULATING  
THE INTERCOURSE OF CHRISTIANS WITH  
MEN OF THE WORLD.

BY THE REV. ROBERT JAMIESON,  
*Minister of Westruther.*

THE world abounds with a great variety of characters, diversified to an almost infinite degree by every shade of distinction; but all who are properly what is called *men of the world*, have this in common, that their feelings are engaged in the pursuits, and their anxieties set upon the cares, and their conduct either insensibly or purposely moulded by the principles most known and approved of in it. The world is the god of their idolatry, the power by which the strongest propensities of their nature are held captive, and their favour and approbation will, of course, be lavished on those who bear a resemblance to themselves, and give them the sanction of their countenance by worshipping at the same shrine, and cherishing the same devotedness. On all who move within that magic circle, and are associated with any of its several companies, their approving smile is ever readily bestowed; but to all who are beyond it, they are the sworn and inveterate enemies. And as all who are animated by the spirit, and walk up to the requirements of genuine Christianity, rank with the latter, they are of necessity made the objects of all the bitter feelings with which worldly men regard their character and their principles. Between these two classes of men, there is no common ground on which neutrality can be observed. There is a secret want of congeniality between them both in sentiment and feeling,—and devoted as they are to the service of masters of so different characters, and labouring as they are in the attainment of ends so opposite, they must, every time that they are brought into contact, and their respective principles are developed, experience a mutual shock, as great and as deeply felt as results from the collision of contending elements. The comfort and the peace of both, then, would evidently be best promoted by persons who have so little that is common, and so much that is opposite, making their intercourse as rare as possible, or rather suspending it altogether. But constituted as society now is, such a separation is plainly

impossible. Christians, however much they may dislike the characters and disapprove the ways of worldly men, cannot altogether avoid mingling with them; for "then must they needs go out of the world;" and their intercourse with them is often rendered the more necessary and the more unavoidable from the nature of their particular circumstances. They may be men of business, and in going through its ordinary routine, and attending to its various details, they may ever and anon be thrown into scenes of unmingled worldliness, and obliged to negotiate with those who, in respect to all the pursuits of the world, are "wholly given to idolatry,"—or they may be men of public character, occupying high and responsible stations, and, in the performance of their official duties, may be called—at one time to settle the contending claims of those who practise the decent and respectable virtues of the world—at another time, become familiarized with the sickening detail of the vices and the crimes of the more degraded and profligate portion of it; or they may be members of a numerous and extensive society of friends, and in the very circle of those whom nature teaches them to love and to reverence, they may find some whom the world acknowledges among its warmest and most devoted adherents. In all these various situations, circumstances will be continually arising of a nature the most trying to the character, and which, wherever any strong desire is felt to act up to the principles and requirements of the Gospel, will impose the strongest necessity of cultivating fully the wisdom of the serpent.

Were the path of life undeviatingly straight and even, there would be no difficulty in tracing, and no danger of leaving it. "The wayfaring man though a fool could not possibly err therein." But then, the ways of the world are so crooked, and the ties by which men are bound to each other are of so feeble and delicate a texture, as to make the difficulty of acting uniformly on the ground of Christian principles, naturally so great in itself, increase to a tenfold degree. However broad and well defined these principles are, yet in applying them to the scenes of the world and reducing them to practice amid the avocations of life, much difficulty must always be encountered from the vast variety of characters with whom its intercourse

must be maintained; and the closer and the more delicate the bonds by which that intercourse is upheld,—the more intimate the footing on which we stand towards any men of the world,—the stronger the claims they have on our regard, or the hold they have on our affections, the greater is the temptation to violate these principles; the more imminent is the danger of an attempt to compromise them; and the greater need is there for those who are anxious to adhere to, and to act upon them, to exercise all the wisdom of the serpent which they are able to attain. This is necessary in all circumstances in which Christians can be placed, but especially when they are called to act on a broad scale, and in the open and public arena of the world; for whatever differences may be observable in the characters of those worldly men with whom they may be brought into contact, they are *all* accustomed in common to cherish feelings, to hold sentiments, and to be influenced by views very different from those which Christian knowledge and principle are fitted to produce; so that, allowing for differences arising from peculiarities of constitution, temper, and habit, we may lay it down as a general rule, sufficient for all the purposes of practical instruction, that they are reducible to two great classes. They are either the decent, and virtuous, and respectable men of the world, who, though engrossed with its pursuits, and enamoured of its pleasures, and thoroughly impregnated with its spirit, yet shew a regard to what is amiable in feeling, and upright in conduct; who practise many, or all of those civic and social virtues, which are so needful to the well-being and the comfort of society, and who, though they may have little taste, or, it may be, a rooted dislike for what they term the puritanical precision of those who take the Gospel as their rule, yet manifest the same tokens of outward respect, and are ready to do the same kind offices to them, as to others of a description more akin to themselves. In all our intercourse with such persons, there is great necessity for our imitating the wisdom of the serpent. The fair assemblage of virtues with which they are adorned, and the kindliness of disposition which they exhibit, may so inaustrate themselves into our regard, as to blunt the edge of Christian feeling—to make us overlook, or cast into the shade, the secret worldliness to which they are a prey, and by keeping our admiration directed to the brighter and more attractive features of their character, bring us insensibly to love them, even with all the defects by which our admiration should have been limited or restrained. What is often seen becomes familiar to the eye—even the most notorious and disgusting deformities cease to be offensive through frequent observation,—and the melancholy declension of many from the high ground of Christian excellence, is often to be traced to their having been closely and habitually associated with men who won their unconscious regard by the seducing influence of a few specious virtues, and brought them eventually down to the level of their own

deep and devoted worldliness. Were we required to verify these observations, we might appeal to our own experience, that in many of those situations where Christians are much associated with men of the world, a compromise on the part of the latter is not unfrequently made in some things, which, trivial as they may seem, may be productive of the most serious disadvantage and injury to their character. Take a single example that has suggested itself of a young Christian entering on the world, and engaging in its business. His heart open and full of gratitude to those who patronised his incipient efforts, encouraged his rising fortunes, and gave him a welcome reception into their family and home, he is ever ready to select and dwell upon what is fair and honourable in their character and deportment: and though he may frequently hear them uttering sentiments, and see them acting upon principles which he knows to be at variance with the spirit and requirements of the Gospel, yet, carried away by his emotions of kindness and friendship for them, he allows himself gradually to slide down into congenial habits, and to be contented with a lower standard of principle and duty. Thus, his familiar intercourse with them, though springing from, and maintained by, the kindest and most amiable feelings, tends to the hurt and prejudice of his Christian character, and, like the precious metals incorporated with baser alloys, the gold gradually becomes dim, till the most fine gold eventually perishes.

The men of the world with whom Christians may have sometimes to associate, may be of a different class. They may be the vicious and profligate and abandoned men of the world, who act on no fixed or reputable principles, are guided by no impulse but that of appetite, and are given to sinful practices, to low vices, to secret crimes, each according to his own desires, and in different degrees and habits of criminality. With these, it cannot be supposed for a moment, that Christians can have any harmony either of feeling or of enjoyment. Light is not more opposite to darkness, heaven is not more opposite to hell, than they who have the true spirit and purity of the Gospel are to the lovers of profligacy and the perpetrators of crime. But although it is as impossible for Christians to be friends of these, as it is for two "to walk together, unless they are agreed," yet they may be frequently thrown together. The unavoidable calls of business, or the bonds of a near relationship, may bring them to move almost constantly in the circle of the same society; and although there is no danger in regard to this, as there might be in regard to the former class, of our becoming lovers of their characters and principles and ways, yet there is a danger here also, though arising from a different cause, and a consequent need of the wisdom of the serpent to avoid it. They may suffer our presence because they cannot get rid of it, but it will always be felt as a restraint upon them, and they will never be at rest, till, either by fair means or foul, they have obtained our countenance, and got us on their side. If we

are proof against their solicitations, they will lay snares to entrap us. They will devise the most dexterous expedients, and fabricate the most cunning stories, and form the best-concerted schemes to catch our feet in the net which they have laid; and should their plot take effect, O with what malignant satisfaction will they triumph over our fall, and expose the weakness of the saintly pretenders, and embellish their narrative of our disgrace, with every additional circumstance to make us appear ridiculous and contemptible in the eyes of the world. Nor may this be the end of it. That scheme, which they originally contrived for their temporary amusement, may give rise to consequences more serious to us than they ever contemplated; and the unhappy irregularity into which we may have been betrayed, though it stand in solitary contrast to the tried and established virtue of a protracted life, may make an inroad on our peace of mind, the memory of which may haunt and distress us till our dying day, and entail such effects on our interests and respectability in the world, that years of unblemished morality and the most unfeigned piety may be unable to efface the indelible stain. Some there are among the professing followers of Christ, so strong in the faith, as to remain invulnerable amid all such assaults of infidel and ungodly ridicule,—whose presence, whose words, whose very looks are sufficient to awe into silence the presumptuous scoffer, and to check the utterance of the impious jest that may have risen to his lips. But by far the greater part of Christians are of more timid and less established characters, and when compelled by circumstances, or urged by a mistaken regard and friendship to such enemies of the truth, they join their society, they pierce themselves through with many sorrows; for while, with a melting eye and a heart that secretly aches, they are observers of the unholy sentiments and practices in which these indulge, they are forced, in *their* presence, to compromise their most sacred feelings, and most cherished principles, for fear of drawing down upon themselves the vengeance of the “world’s dread laugh;” and knowing, though they do, what they have to expect, yet they continue, as if spell-bound, to haunt and linger in the fatal spot, with an infatuation, only equalled by, but more pitiable far than, that of the tiny moth, which flies and flutters round the flame, till, lured by the deceitful glare, it loses itself in the element of destruction.

Every Christian’s experience will shew the truth of this picture, and prove that unguarded intercourse with such men of the world is not unfrequently attended with consequences so fatal and irretrievable, as to make one tremble at the bare idea. Look into the criminal annals of the land, and of whom do their dark pages retail the history? Not of him alone who was cradled amid iniquity, and whose infant lips were taught to lisp the accents of profanity and vice; but of him, too, who, though brought up in the nurture and admonition of the Lord, yet unhappily got into the society of those who were walking in the vanity

of their own minds, and had no fear of God before their eyes. On his first entrance into the world, fresh from the lessons of the Bible, and fortified by the counsels of parental tenderness, he would have fled, as from a pestilence, from the presence of those who were enemies to virtue, and at open war with their God. But left to his own independent will, and in the course of his extending acquaintance with the world, he begins to look down with contempt on what he now deems the weakness and bigotry of the principles to which he was trained. In an evil hour he is thrown into the company of those who studiously foster these growing opinions, and allows himself to be caught by the artful allurements by which they ply him to come over to their side. After a few ineffectual struggles, his resolution falters,—his principles are unHINGED,—the authority of his parents, his Bible, and his God, is forgotten or despised; and he who would have once recoiled, with instinctive abhorrence, from the commission of known and open sin, becomes familiar with the simplest forms of crime, and passing on from one stage in the career of iniquity to another, descends with fearful rapidity, in the downward path that leads him to the deep, and “in that deep, a lower deep still yawning to devour him,” till past the possibility of reclaim, he becomes lost and undone for ever.

Let Christians, then, beware, lest by any means, as the serpent beguiled Eve through his subtilty, so by their intercourse with men of the world, their minds should be corrupted from the simplicity that is in Christ. Let them remember, that experience adds its strong verdict to the testimony of the apostle, that in every instance “evil communications corrupt good manners;” and knowing the sad and disastrous consequences which may, from this cause, accrue to their peace of mind, and their purity of conduct, let them shun altogether the society of those of whom Mammon is the god, and the world is the portion; or, if they cannot shun them altogether, let them mingle with them as little and as seldom as they can; or if circumstances oblige them to keep up habits of constant and familiar intercourse with men of the world, let them be ever on the watch themselves, and look earnestly for grace from above, that they may avert the seductions of evil example, and ward off the weapons of ungodly ridicule, and be not carried away by the imposing appearances and fair pretences of men, for Satan himself is sometimes transformed into an angel of light. In fine, let Christians be prudent, and look well to their goings; let them be wise, and with all their imitation of the far-sighted and wary circumspection of the serpent, let them take care to be wise in that which is good, and simple concerning evil.

#### BIOGRAPHICAL SKETCH OF MRS HUNTINGTON

THE influence of Christianity is often exemplified in some of its most interesting and beautiful aspects, in the lives of pious females. Possessed of strong sensibilities, theirs is peculiarly the religion of the heart, diffusing its salutary effects over the whole of that nar-

row but important sphere in which it is their province to move. Christian principles and Christian feeling, in fact, can never be widely prevalent in our families, until a heart-felt interest in the concerns of the soul shall animate the mothers and daughters, around and among us, to exert their all-powerful influence in recommending religion as essential to domestic comfort, and happiness, and peace. Such was the benign effect throughout her whole life, of Mrs Huntington's holy walk and conversation. She not merely professed Christianity, but she lived a Christian; and it is impossible to peruse the brief, but touching tale, of her character and experience, without imbibing, for a time at least, somewhat of that calm, serene, and submissive spirit by which she was habitually actuated.

The subject of the following Sketch was a daughter of the Rev. Achilles Mansfield, of Killingworth, in the state of Connecticut, America. She was born January 27, 1791. In early life she was characterized by the most amiable and affectionate dispositions, which, combined with the delicacy of her constitution, rendered her an object of unwearied attention and watchful care to her parents. That she was impressed with the importance of religion at a very early period, appears from a fact, to which she long afterwards adverted, that when very young she held a solemn consultation in her mind whether it was best to be a Christian then or not, and she remembered having come to the decision that it was not. This resolution, however, was not of long continuance, for it pleased God, while she was yet a child, to cause the light of divine truth to shine into her mind, and thus to call her effectually out of darkness into his marvellous light. From this time she maintained a beautiful consistency of character, until, at the age of seventeen, she made a public profession of her faith in Christ, and joined the church of which her father was pastor.

In 1809 Susan Mansfield was married to the Rev. Joshua Huntington, junior pastor of the Old South Church in Boston, Massachusetts. This union was productive of much happiness to both, being hallowed by a blessing from above. She and her husband walked together as heirs of the grace of life. Every day found them advancing in the knowledge and experience of divine things. As a proof of Mrs Huntington's intimate acquaintance with her own heart, we may quote the following remarks, contained in a letter which she wrote about this time to a friend:—

"There is nothing so astonishing, My dear M., nothing that places the thorough, universal, and malignant depravity of our nature in so clear a point of view, as our neglecting to improve the dealings of the blessed God with us, which are all calculated to lead us to repentance, and then finding fault with him for not giving us ability to love him, (when all our inability lies in a criminal aversion, the most unreasonable and unjust, to his perfect character,) and making that inability an excuse for not loving him. Oh, could we view this subject as angels view it, and as we shall one day view it, it must fill us with wonder and astonishment!—wonder at the forbearance and mercy of God, astonishment at the moral degradation and turpitude of man. When I look into my own heart, and behold those endless replyings against God which lurk there; when I think what must be the fountain from which they spring, it would seem as if I should be filled with repentance, as if I should mourn, with deep and penitential sorrow, over my unspeakable, my amazing guilt."

For two years before her marriage Mrs Huntington had kept a journal, in which she recorded, from time to time, the Lord's dealings with her. This journal she resumed some years after, under "a conviction," as she expresses it, "of the expediency of taking down written memorials of special mercies." The practice has been very frequent among Christians, in all ages, and it has, no doubt, been attended with the most bene-

ficial effects. We are thus admitted to the most secret recesses of the Christian's thoughts, and learn to sympathize with their every feeling. As specimens of the judicious remarks which Mrs Huntington made, in reference to the common affairs of life, we may select the following:—

"I have had a very precious exercise this evening for me. God grant it may prove to have been genuine! I have, for some time past, been in a very worldly, carnal state, and Jehovah graciously chastised me. My trial was, in itself, a small one; but it was hard to be borne. One of my domestics treated me in an unbecoming manner, and when I expostulated with her, only continued to justify herself, and persist in her rudeness. This circumstance led me to realize, how infinitely important it is that I should ever tread in the precise path of duty, and never turn to the right hand or to the left, lest it should bring a reproach on religion. Such a sense of my multifarious duties, as a head of a family, and of my entire impotence for their performance, rushed upon me, that I was almost overwhelmed. But I was enabled to go to that precious Saviour, in whom there is a supply for my every want. I think I was enabled to cast my naked soul upon him for wisdom, righteousness, sanctification, and final redemption from sin. And oh! what a glorious method for the attainment of strength, and faith, and grace, did it appear to me; and how hateful did my lukewarmness in his service seem! I only wonder that I was not a thousand times more affected than I was. I think I was enabled to pray for the person who misused me, and to feel all enmity taken away, and a sweet spirit of forgiveness, and a desire that she should be delivered from the bondage of corruption. Indeed, it seemed as if I were filled with love for all the world. Blessed Redeemer! precious, glorious Pattern! enable me to catch something of thy spirit while sojourning in this vale of tears! And may that spirit and its divine fruits be consummated in the world of glory!"

Again, speaking of domestic duties, Mrs H. observes, "When I hear females, as I sometimes do, deprecating the contractedness of domestic life, and eagerly panting after the employments and publicity of philosophers, statesmen, and legislators, I am led to think that my life, in the little sphere of my family, must be more varied than theirs, or they could not consider the duties of the domestic circle as unimportant, or devoid of excitements. It is true, if the need to be obtained were mere human applause, the female part of the world would have but little opportunity to shine; and might justly complain of the narrowness of their sphere, and the insignificance of their lot. But when it is considered that the quality of actions is determined by God, and that, in his view, the person who tears from his bosom a right hand sin, or performs a self-denying duty, is greater than the hero or the conqueror considered only as such, how is the case altered! how does it dignify any station which is calculated to produce these effects! The woman, therefore, who complains of the obscurity of her condition, feels and talks like a heathen. She virtually professes to value the praise of men more than the praise of God; and is likely, by her impiety and folly, to forfeit both."

And, once more, the importance of early education and training, is thus adverted to:—

"There is scarcely any subject concerning which I feel more anxiety, than the proper education of my children. It is a difficult and delicate subject; and the more I reflect on my duty to them, the more I feel how much is to be learned by myself. The person who undertakes to form the infant mind, to cut off the distorted shoots, and direct and fashion those which may, in due time, become fruitful and lovely branches, ought to possess a deep and accurate knowledge of human nature. It is no easy task to ascertain, not only the principles

and habits of thinking, but also the causes which produce them. It is no easy task, not only to watch over actions, but also to become acquainted with the motives which prompted them. It is no easy task, not only to produce correct associations, but to remove improper ones, which may, through the medium of those nameless occurrences to which children are continually exposed, have found a place in the mind. But such is the task of every mother who superintends the education of her children. Add to this the difficulty of maintaining that uniform and consistent course of conduct which children ought always to observe in their parents, and which alone can give force to the most judicious discipline; and, verily, every considerate person must allow, that it is no small matter to be faithful in the employment of instructors of infancy and youth. Not only must the precept be given, 'Love not the world;' but the life must speak the same. Not only must we exhort our infant charge to patience under their little privations and sorrows, but we must also practise those higher exercises of submission which, they will easily perceive, are but the more vigorous branches of the same root whose feeble twigs they are required to cultivate. Not only must we entreat them to seek first the kingdom of God, but we must be careful to let them see that we are not as easily depressed by the frowns, or elated by the smiles, of the world, as others. In short, nothing but the most persevering industry in the acquisition of necessary knowledge, the most indefatigable application of that knowledge to particular cases, the most decisive adherence to a consistent course of piety, and, above all, the most unremitting supplications to Him who alone can enable us to resolve and act correctly, can qualify us to discharge properly the duties which devolve upon every mother."

Mrs Huntington's constitution, which had never been robust, appears to have exhibited, shortly after her marriage, symptoms of a tendency to consumption. But, even under a consciousness of this, her zeal for the honour of her God only seemed to gather strength. She longed to be useful in advancing the divine glory.

"My lungs are very weak. I often feel great distress from very slight exertions in talking. O how do I wish that my little strength may be devoted to the glory of God; that my breath may not be wasted by idle and useless conversation! How dreadful to think that I have employed my health no better, for the best of Fathers, and in the best of causes! I long to do some good in the world. I long to be useful to my dear fellow-creatures. I long to see all engaged for God. Oh that these desires may be attained! I had some sweet freedom in prayer this morning. I felt that I could go to God, through Christ, as my Father. I think I felt something of the spirit of adoption, and saw something of the preciousness of Christ; remembered with satisfaction and thankfulness, that he had trodden the rugged path of human life, and the rough descent to the valley of death, and smoothed them both for his children; and felt as if I could follow where he had led the way."

While in this state of weakness, it pleased the Almighty to withdraw from her a kind and tender parent, to whom she was fondly attached. Still she could bow with resignation to the stroke, saying, by her whole deportment on that trying occasion, "It is the Lord; let him do what seemeth to him good."

"The conflict is over. My dear father, who loved me as himself, is gone, never to return! I may say with the apostle, I am 'troubled, but not forsaken; cast down, but not destroyed.' But the wound is deep; it can never be healed. Dear man! I dwell too much on the mere earthly circumstances of this afflicting event. I ought to look beyond the veil. His sufferings were great; it pierces my heart to think of them. But what were they to the glory now revealed? Blessed be God

for the satisfactory evidence he gave of preparation for the great change, and for the spiritual comfort he enjoyed amid his bodily pains, and in prospect of death! I would bow at the solemn rebuke, and say, 'Thy will be done! God of mercy, support, comfort, and sanctify me!'"

On Mrs Huntington's return to Boston, from attending the death-bed of her father, the pain in her side and weakness in her chest, which had so much alarmed her friends, began to develop themselves more strongly than ever. And yet she preserved the most cheerful and happy frame of mind. "Many," she says in her Journal, "who have no knowledge of the subject from experience, think that religion makes men gloomy. I know nothing of such religion. How can that which prepares us for afflictions, which teaches us to expect disappointments, which lowers our calculations and desires from this world, which resolves all things, with sweet complacency, into the will of the all-wise and all-merciful Governor of the universe, which assures us that Jehovah is pledged to make all things work together for good, which gives to the soul, in this wilderness, a foretaste of heaven, and a hope attested by evidence which God himself has prescribed, of ultimate admission to the joys of his immediate presence,—how can such a principle make men gloomy? It is impossible. O yes, I can say from experience, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.' So far as I can trust in God and love his will, so far I am happy. Oh for more continual, more perfect resignation and confidence! I know that what he appoints is best. May this conviction have an abiding influence upon my feelings and conduct. My soul, 'trust thou in the Lord for ever, for in the Lord Jehovah is everlasting strength.'"

"In the world you shall have tribulation," was the express declaration of our blessed Redeemer to his faithful servants, while on earth, and the truth of the statement has been uniformly admitted by Christians in every age of the world. To the subject of our present sketch, however, 'tribulation' was more especially familiar. In addition to her own bodily ailments, which were frequent and severe, she was subjected to many domestic trials of a kind remarkably painful. She had recently been called to mourn the loss of her father, and, in December 1817, she was deprived of her mother. The letter written to her sisters, on receiving the distressing intelligence, bears marks of a warmly pious and affectionate heart.

"My dear sisters, the long expected, but melancholy and afflictive tidings of our beloved mother's dissolution, reached me on Wednesday last. The stroke has fallen, and we are without a parent. But the Psalmist says, 'When my father and my mother forsake me, then the Lord will take me up.' Oh to be taken up, to be adopted, taken into God's family; to have him exercise over us the endearing, the watchful, the vigilant attention and care of an omniscient and Almighty Parent! But in order to this, something is necessary on our part. As God promises to be the husband only of the 'widow indeed,' so he promises to be the father only of the orphan indeed; of those who, disclaiming all other dependance, fly to him, through Jesus Christ, as their best, their only portion; who feel the vanity of all human helpers; who love him with a filial and holy love; and who manifest their attachment by a hatred of sin which he hates, by a pursuit of the holiness he enjoins, by a life of unreserved obedience to his law. For how can we love God, if we are careless of offending him? How can we for a moment think we love him, if we allow ourselves in any thing he hates? 'This is the love of God, that we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' My dear sisters, can we, with these passages of

Scripture before us, appeal to our Master and future Judge, as Peter did, and say, 'Lord, thou knowest all things, thou knowest that I love thee?' If so, then are we the children of God, heirs of God, and joint-heirs with Christ; then are we preparing for heaven; then our God will lead us in a right way to the city of habitation; he will smooth the path of life, or give us strength to surmount every difficulty of the way, accompanying every cross with his blessing, and ultimately bring us to the heavenly Jerusalem, the inner temple of his glory, to the full and endless enjoyment of himself in heaven.

"Is it so, my beloved sisters? Dust and ashes, pollution and guilt as we are, does the infinite Jehovah allow us to indulge such a hope as this! And can we live in sin? Can we live without panting after grace to glorify Him much, from whom we have received all? Can we go on day after day, and month after month, doing nothing for his glory, for his cause, for his people? Time flies. We are drawing near to eternity."

Though the sphere in which Mrs Huntington's character shone in its brightest lustre was the domestic circle, she felt a sincere delight in doing "good to all as she had opportunity." She visited the humble dwellings of the poor, ministered to their wants, sympathized with them in their distresses, and directed their minds to the "balm in Gilead, and the physician there." An interesting case of this kind, she thus narrates:—

"I called in, by accident, as we say, to-day, at a miserable-looking house, where I found a poor afflicted woman, of twenty or twenty-three years of age, whose case affected me much. She has one child three months old, and one eighteen months old; is in miserable health herself; and has an intemperate, unkind husband. She appeared broken-hearted, and almost bereft of reason. She was born in —, attended Mr M.'s ministry, and was once the subject of serious impressions. But an imprudent marriage has ruined her, at least for this world. She is in a wretched, dirty hovel, with her husband's father and mother, and a flock of miserable children. All of them are addicted to drink; quarrels among parents and children till midnight, are frequent. I saw only the mother-in-law. But the scene I witnessed was an emblem of hell. The poor young woman is in a state little short of despair. She says it is impossible for her to have a moment alone, and that her husband and mother-in-law will not let her read the Bible. She said to me, 'Oh! If I could go up and stay at your house but one night!' It seemed as if God had directed us to the place; I hope for good. I cannot keep this poor young creature out of my mind. If God sent us there to be the instruments of saving this soul from death, what a mercy it will be! Oh that the Redeemer would pluck this helpless one out of the jaws of the lion!"

The period was now fast approaching which was destined, more than all the other sorrows with which Mrs Huntington had been visited, to try her faith, and patience, and Christian resignation. Her husband's health, which had for some time been feeble, at length began to yield under the pressure of his ministerial labours. His physicians recommended a cessation from his wonted exertions, and a change of air. He accordingly set out on a journey as far as Montreal, and, for a time, felt himself considerably improved. But, in the inscrutable providence of God, he was never permitted to reach home, but died at Groton, on Saturday, September 11, 1819.

Thus was this amiable and pious lady suddenly, and by an unexpected stroke, written widow and desolate. Her submissive and exemplary patience under the painful stroke, is thus noticed by a friend:—

"There was, in her whole deportment, the most convincing and pleasing evidence of humble, child-like submission to the divine will. Most of her conversa-

tion with me at that time, worthy of being recorded as I felt it to be, I regret that I am compelled to say, has escaped my memory. I will, however, add a few particulars, in the unconnected manner in which they occur to my recollection.

"I remember asking her, on the day succeeding the death of Mr Huntington, if it required an effort to be submissive. She answered, 'I am enabled to bless God, that I have not had to contend with an unbelieving thought. I would rather have endured the agony of separation, than that my dear husband should have borne it. I can truly say, 'Tis the survivor dies.'

"On another occasion she said to me, 'The bitterness of my grief can be known only to God and my own soul. But I think I can say, 'Though he slay me, yet will I trust in him,' and can lay hold on the hand that smites, for support. But, oh, the loneliness of widowhood! I am as Peter sinking in deep waters.'

"The resignation and calmness she was enabled to feel, she ascribed 'to the mercy of God, in answer to the prayers of his dear people,' many of whom, she knew, constantly remembered her in their supplications."

Her own feelings are thus recorded in her Journal:—

"The desolating stroke my soul was dreading, when I last wrote in this journal, has fallen upon me. Yes, it has fallen upon me; and I live. What shall I say? —The right hand of the Lord doeth valiantly, or I should now have dwelt in silence. Wonderful grace! He that hath loved me bore me through. His everlasting arm was under me. He taught and enabled me to say, Thy will be done. To him be glory. The being I loved better than myself, has left me in this wilderness. He on whom I leaned has gone over Jordan. But another arm, mightier than his, sustains me. I can say, I humbly believe with truth,—Nevertheless, I am not alone, for God is with me. And I must again cry, Grace! grace! I am a wonder to myself. Oh! the infinite grace of God! A worm is in the furnace, and is not consumed! And must I not love this 'strong Deliverer' better than all? Shall I not cheerfully give up my comforts at his command?"

And some time after we find her giving vent to her feelings, in contemplating her desolate state.

"Surely I have reason, if any one has, to feel like a stranger and a pilgrim on the earth. All the ties of near relationship, my children excepted, by which I was bound to this world, have been, one after another, sundered. And now I wish never to have any of these earthly ties renewed. My relationships are in heaven; I feel a peculiar, peaceful, melancholy satisfaction in this consciousness daily. It seems like a still, small voice from the world of spirits, admonishing me to be girding myself to my journey, and setting my face homeward. It is well, Father, it is well. Only help me to cling to thee for ever; only remember me, in life, and in death; and I ask no other portion. Thou knowest best. Do with me as seemeth good unto thee."

But the trials of this eminent saint of the Most High, were not yet finished. Some of her last earthly comforts were snatched from her, and she was doomed to feel the bitterest pangs which can rend a parent's heart. On the 1st of September 1821, she thus writes in her journal:—

"The hand of the Lord has again touched me. On the twenty-fifth of last month, I was called home to receive the last parting sigh of my dearly beloved Joshua. Thus the fond and cherished babe left me at a moment's warning. It fell upon me like a thunderbolt.—But my mind is comforted now. My child, my lamb, is in heaven. He has gone to the Saviour, who said, 'Father, I will that those whom thou hast given me, be with me, where I am.' Amen. Lord, help those that remain to follow!"

And again on the 8th of the same month:

"I go about from one room to another, but the place"

and things which once knew him, know him no more. I find not the object I seem to be seeking. My tears flow; my heart is full; I feel almost as if there were no sorrow like my sorrow. My mind does not leave every thing here, and fasten itself on heaven, as it did when my dear husband died. I am not comfortless; but I have not the 'strong consolation' which I then had. It seems as if Joseph were not, and Benjamin were not. But, oh, let me not undervalue my remaining mercies—my pleasant children, my thousand, my unnumbered blessings!"

It was deeply distressing to one of such tender affections as those which characterised Mrs. Huntington, to be subjected to trials so numerous and painful. She had lost her dearest earthly friend—the companion, the husband of her youth; and now she is bereaved of a darling child, peculiarly endeared to her, as being born in her widowhood, and bearing the name of her deceased partner. But even yet the cup of suffering, mingled by an all-wise Father, was not completely full. A few days after the death of Joshua, another child, in whom she felt a very tender interest, as having for a long time been feeble, both in body and mind, was snatched away from her, in the mysterious arrangements of Providence. On this last occasion, she thus writes:—

"I live, though death has smitten another of my number. Elizabeth was taken from all her sorrows and her sufferings, eleven days after my sweet babe. I have no doubt that both these little ones are in heaven. They were given to God; and they are not, because he has taken them. As it respects Elizabeth, I can see that the dispensation, which released her from a body of disease and death, which confined and cramped all the efforts of the soul, and set the spirit free, to unfold and expand in the service of God, is a wise and merciful dispensation."

Thus was Mrs. Huntington, though still young in years, subjected to many severe trials, all tending to promote her advancement in holiness, and preparation for heaven. Her whole life, indeed, was chequered with varied scenes of prosperity and adversity, but she felt that she was thereby called to glorify Him, in every possible situation, "who called her out of darkness into light, and had chosen her as a vessel of mercy to show forth His praise."

But we hasten to the closing scene of this devoted woman's life. Her health, as we have already said, had, since her childhood, been delicate, and though supported under her manifold sufferings, by a strength far greater than her own, her feeble frame, at length, sunk under them. Her body, it soon became evident, was wasting under a lingering consumption. Various means were tried, to arrest the disease, but without effect. Her race was nearly run, and she appeared to be hastening to receive the prize. It may be interesting to extract from the notes of her pastor, some account of his last visits to her.

"Tuesday, October 28, 1823. Called on Mrs. Huntington about half-past nine in the morning. Found that she had failed considerably since my last visit. To an inquiry in relation to the state of her mind since Friday, she replied, 'I think I have felt more of the presence of Christ than I did when I saw you last. I have not had those strong views and joyful feelings with which I have sometimes been favoured. My mind is weak, and I cannot direct and fix my thoughts as I once could. But I think I have fled for refuge to lay hold on the hope set before me in the precious Gospel; and he who is the foundation of that hope will never forsake me.' Then, with a most interesting expression of countenance, she said, 'I trust we shall meet in heaven, and spend an eternity in praising our dear Redeemer.' It was replied, 'We shall, if we give him our hearts, and continue faithful to him unto the end.' 'I feel,' she answered, 'that I have been very, very unfaithful. But he is merciful, his blood cleanseth from all sin, and

I trust he has blotted my sins from the book of his remembrance. Oh, what should we do without Christ!' 'As much debtors,' it was remarked, 'to free grace at the end of our course as when we begin it.' 'More,' she replied, 'far more; for we sin against greater light and love, after we are born again. Yes, it is all of free grace. If it were not, what would become of me?' It was answered, 'You would have perished, justly perished; but now, when you enter heaven, you will stand before the angels, a monument of God's justice, as well as of his free grace, for he is just in justifying those that believe in Jesus.' 'Yes,' she replied, 'what a glorious plan! what a precious Saviour! Oh, that I could love him more! Pray that I may love and glorify him for ever.'

"After prayer, she said, 'I hope you pray for me at other times, as well as when you are here. Ask for me the continual presence of Christ, and that I may honour his religion to the end.' It was answered, 'We constantly remember you in our prayers: many of God's people are deeply interested for you, and are continually supplicating the throne of grace in your behalf.' 'I know it,' she replied; 'and that is the reason why I have been favoured with such a comfortable state of mind; for Satan has desired to have me, and to sift me as wheat. I hope they will continue to pray for me; and may God bless them with the consolations they ask for me.' It was remarked, 'He who said to Peter, 'I have prayed for thee, that thy faith fail not,' is, I trust continually interceding for you; and him the Father heareth always.' She said, 'I hope he does intercede for me; and that is one of my greatest consolations; for he will be heard. But, you know, he presents the prayers of the saints; and I want the satisfaction of reflecting, that he is continually presenting many of them in behalf of me and my dear children.'

"Friday, November 7. To the usual inquiry respecting the state of her mind, she said, 'Mrs. Graham accurately describes my feelings, when she says, 'Thus far has the Lord brought me through the wilderness; bearing, chastising, forgiving, restoring. I am near to Jordan's flood. May my blessed High Priest, and Ark of the Covenant, lead on my staggering steps the little farther I have to go.' I have had no rapturous views of the heaven to which I hope I am going, no longings to depart. But I have generally been enabled to feel a calm submission, and to realize the fulness and the preciousness of the Saviour. I desire to feel a perfect resignation to the will of God, because it is his will. Oh how sweet, to be willing to be just where, and just what, God pleases! to rejoice that the Lord God omnipotent reigneth, and worketh all things after the counsel of his own will. This, in its perfection, is, I think, a principal source of the happiness of heaven. Pray that God would enable me to feel thus while suffering from weakness and pain, and entering the dark valley.'

"Frequently, during her sickness, she had expressed to her pastor a desire that he would, if possible, be with her in her last moments. On Thursday, December 4th, he was informed, about three o'clock in the afternoon, that she had failed greatly since morning, and would probably survive but a little longer. He immediately repaired to her residence, and found her sleeping, but very restless, and breathing with great difficulty. She continued in this state, except that respiration became constantly more difficult, through the afternoon and evening. About eleven o'clock the difficulty of breathing became so great, as to overcome the disposition to slumber. Intelligence, it was found, still remained. She was asked 'if she knew she was near her end.' She answered with a sign, in the affirmative. It was said, 'I hope you feel the presence of the Saviour sustaining and comforting you.' She assented. 'Your faith and hope in him are unshaken?' Her reply was in the affirmative.—A few minutes after, her sight fail-

ed; and, at twenty minutes past eleven, her spirit entered into rest.

"Her end was full of peace,  
Fitting her uniform piety serene.  
'Twas rather the deep humble calm of faith,  
Than her high triumph; and resembled more  
The unnoticed setting of a clear day's sun,  
Than his admired departure in a blaze  
Of glory, bursting from a clouded course."

## DISCOURSE.

BY THE REV. WALTER WEIR,  
*Cupar-Fife.*

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—JOHN iii. 16.

1. LOVE may be either that of benevolence or of complacency; the latter presupposes some worthiness in the object beloved, the former is more purely disinterested, and is manifested towards objects unworthy in themselves. It is plain, that in this sense alone, we can understand the love of God, so graphically described in the text. We appeal both to Scripture and experience, if there is not a general apostasy of our race from God; does not the general aspect of society justify the words of the apostle, "the world lieth in wickedness?" Is not the alienation of our race so general, so thorough, that ungodly men are said to "walk according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

Mankind are represented as universally depraved; sin hath polluted their nature and separated their affections from God; so criminal hath our race become, that God could not, without an atonement, shew mercy to his creatures, with honour to himself, and with safety to the interests of holiness; and surely, we need scarcely say, that were a stain cast upon this attribute, his character would be degraded, his government destroyed, and his creatures lost in irremediable ruin. How admirable the scheme of mercy, to save the sinner, yet to expose the guilt and demerit of sin, and to punish it with unmitigated severity!

2. He who was given for the salvation of the world is the only begotten Son of God. At the threshold of this subject we pause, feeling the propriety of the divine command given upon another occasion, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Men have thought much on this subject, and thus have presumed to write more, although the modesty becoming creatures ought to have taught them the hardihood of attempting to comprehend what is beyond the grasp of created intellect. We know something of the perfections of God from his works, but what he is essentially, we can only learn from Revelation; and to go one step beyond the clear and explicit declarations of the Bible, is to tread on forbidden ground;—to advance one thought which is not guided, strengthened, and upheld by the dictates of Revelation, is drawing nigh to gaze, when God hath wrapt in the recesses of light inaccessible, the profound mysteries re-

garding his beloved Son, and bids his creatures beware lest, in their daring impiety, the anger of the Lord break forth upon them. All we know on the subject, is, that the Son of God, although he be uncreated, underived, and unchangeably blessed, yet in his person, as the *Son*, he is distinct from the Father. What this is, we know not, neither need we seek to know; shall the worm speculate on the nature of the man who is about to tread it under foot? but the worm hath an affinity of nature to him, although man hath none to the infinite God; therefore, the sublimity of this subject for ever forbids the approach of the loftiest intellect.

God gave his best, his greatest gift: Think of the dignity of the donor,—it is he whom the heaven of heavens cannot contain. Had he deputed angels to be mediators betwixt himself and rebel man, how rich would have been his mercy, how great their condescension! And yet we see not how they could possibly have accomplished the design; but this gift is one with himself, in dignity equal, in power and glory the same, for Jesus himself assures us, "I and my Father are one." When angels sinned, God passed by them, although occupying a higher rank in the scale of creation, and encircled with the omnipotent arm of mercy the fallen race of men, that the degradation and inferiority of the object might enhance the gift bestowed.

Had the Son of God come to our world attended by millions of holy angels (for these all wait upon him,) how dignified his person, how august his appearance, how gracious his design! but he came meek and having salvation, his face was marred more than any man, and his form more than the sons of men. "God spared not his own Son, but freely gave him up to the death for us all." Oh, there is indeed a mystery here beyond the conception of creatures; there issues from the cross of Christ a glory which sheds a radiance through time, which fills with joy the souls of the redeemed, and pours new lustre around the throne of God himself. Other gifts bespeak the kindness of our God, *this* displays the exceeding riches of his grace. God causes his sun to rise upon the evil and the good, but such is the glory of this gift, that the natural sun is lost in the effulgence of the Sun of Righteousness. God hath, in his providence, often raised up saviours to rescue their fellow-men from oppression, but in contrast with Jesus Christ, and the greatness of *his work*, their glory sinks into insignificance. The Lord is kind even to the unthankful, he loads even his enemies with goodness; but this gift is beyond them all, in dignity without a parallel, in value beyond price.

3. Behold the cause of this gift. It is a fatal error to conceive of the God of love, as having been constrained to love his creatures for the sake of the mediation of his Son, for "the Father himself loved us;" the mediation of the Son of God is not the cause of his love, but his love is the cause of that mediation. Mercy springs not from the atonement of the Son of God; the river of mercy



hath its origin beneath the throne of the Most High; his own beloved Son is the channel through which it ever flows. It is not because Christ died that God loves us, but it is because God loved us that his Son died; and now God can shew his love in a manner which reflects glory upon his character, for Jesus "magnified the law and made it honourable, finished transgression, made an end of sin, and brought in an everlasting righteousness." Mark the particular mode of expression; "God so loved the world," implies doubtless, that we might search into its meaning, and thus have our admiration of his love enhanced;—it is so when we think of the greatness of him who loved us,—that one so high, should have stooped to those who are so low,—that one so excellent, should have deigned to think of those who are so unworthy,—that one so illustrious for purity should have set his love upon rebels so inconceivably mean, yea, so desperate in wickedness, that the heart hath been yielded to other objects, turned alien from God, and done all which its feeble nature could accomplish to drive God from the affections, and to live without him in the world. The love of God is enhanced, when we consider the wretchedness of the objects. Sin is the most desperate, the most fatal of diseases, it hath separated the mind from God, and produced such inveteracy of evil there, that the sinner is loathsome in the sight of the God of holiness. Yet to love the sinner notwithstanding the sin,—to shew affection for the unworthy notwithstanding the unworthiness, is a stretch of benevolence which passeth knowledge.

4. What was the design of God, when he so loved the world? Surely the means betoken an end stupendously vast. Can we think of that love which hath such a height, and depth, and breadth, and length;—can we think of the effects of that love—the sacrifice of the only begotten Son of God, without having a vivid impression of the value of the soul, together with the wretchedness to which sin hath degraded it, and which required so great an atonement?

We cannot describe the ruin of the soul. A dark veil conceals the abyss of misery; but Oh, if there is any thing fearful in being "strangers and foreigners to God,"—if there is any thing alarming in being the victims of a fatal disease, the end of which is eternal death,—if there is any thing appalling in the prospects of a judgment seat,—if there is any thing tremendous in "the worm that never dieth and the fire that never shall be quenched," and solemnly affecting in the cry of despair;—then is there a meaning in the text which strikingly augments the riches of grace, "God so loved the world that we should not perish."

My friends, as we cannot describe the ruin of the soul, neither can we tell you what is the blessedness of everlasting life; but if there is any thing pleasing in being reconciled to God, and again assimilated to his image,—if there is any thing cheering in the promise, "my grace is suf-

ficient for you,"—if there is any thing animating in the assurance, that grace shall ere long be consummated in glory,—if there is any meaning in the declaration, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, what God hath prepared for them that love him,"—then may we join the ransomed even here, in saying, "Unto Him that loved us, and washed us from our sins in his own blood, to Him be glory and dominion for ever and ever. Amen."

5. In this passage there is a condition required from us. When we speak of a condition on our part when transacting with God, we must be most cautious, lest we conceive of the Most High, as if he required conditions of *merit* from us: this were beneath his dignity, for in all his dealings with us he acts as a Sovereign; this were unworthy of his compassion, for is he not intimately acquainted with our weakness, our total inability to do any thing deserving of his favour? It is therefore manifest, that although the Saviour "trode the wine-press alone," and though his obedience, sufferings, and death, paid our ransom, satisfied divine justice, "made an end of sin, and brought in an everlasting righteousness;" yet, there is a condition required from us,—not a condition of merit, as before stated, for what need is there to add to that which is already infinite?—not a condition of purchase, for God purchased the Church with his own blood,—but a condition of connection; just as in the case of rebels pardoned by a sovereign's clemency, it is necessary that they credit the assurance of pardon, submit to his mercy, and return to their allegiance; or, as in the munificence of the philanthropist, it is necessary, that the prisoner believe in the bounty of his deliverer, who hath paid his ransom, and is ready to strike off the galling chain of his captivity. So it is necessary that we, who are by nature rebels against the majesty of heaven, credit the assurance of our sovereign's mercy, submit to his terms, and throw ourselves upon his grace. We are charged with a boundless debt; the wages of sin is death,—spiritual death here, and everlasting destruction hereafter; it is requisite that we receive as "a faithful saying and worthy of all acceptation," the gracious declaration, that Jesus Christ came into the world to save sinners, that he paid their debt, that he destroyed death, and him that had the power of death, and that whosoever shall take refuge in him shall be saved.

Men believe divine truth, and, in all the coldness of indifference, speculate upon its nature: this cannot be faith; such faith even devils possess, for they believe, and, moved with fear, they tremble. True faith is a divine principle wrought in the heart by the Holy Spirit, and works invariably by love. "The truth as it is in Jesus" is believed, its power is felt, the understanding is not only enlightened, but the heart is warmed, it is moved by love. To believe with the heart, is to be persuaded that there is salvation in no other than in Jesus; to hail him as a Saviour altogether such as we need, such as we wish. There

prevails a fatal delusion on this subject; men content themselves with a simple assent to the truths of Christianity; be assured this cannot be faith; faith has an assimilating influence; "beholding as in a glass the glory of the Lord, the believer is changed into the same image from glory to glory, as by the Spirit of the Lord."

Do you thus believe? is love to the Redeemer the moving impulse of your obedience? is affection for his pure and holy law the characteristic of your lives? then see to it, that your faith increase; it will do so by exercise; we cannot exercise confidence without an increase of godliness. Oh let the affecting truth, "God so loved the world, that he gave his only begotten Son, that we might not perish, but have everlasting life," impress your hearts; believing, you will grow in affection; delighting in your Saviour, your love will increase; loving him, you will keep all his commandments.

We notice the freeness of this salvation. The Lord Jesus Christ is pre-eminently a gift; there is no exception to the validity of any one's title; all are warranted, encouraged, besought to embrace this great salvation. It is great, for it is offered by Almighty God; it is great, for its value exceeds human conception—it was purchased by the blood of God incarnate; it is great, for its chief design embraces deliverance from eternal wrath. Great as it is, it is given with perfect freeness; nay, it is pressed upon the acceptance of every creature who hears its joyful sound.

By what means shall we urge you to accept this inestimable gift? Shall we reiterate the love of God, and tell you that this is heightened by every attendant circumstance? If we think of Him who so loved us, was ever excellence like his? if we think of the gift, it is his only begotten Son; if we think of the manner of bestowing this gift, it was a gift of richest, freest grace; *rich*, because the Son of God possesses in himself all the riches of the godhead; *free*, because the donor is so transcendantly great, and the gift so ineffably precious, that if bestowed upon man, *it must be free*.

A deadly lethargy hath seized upon the minds of men, otherwise they would bound towards so incomparable a Saviour. We put it to every man's conscience, are not the specimens of true and practical godliness rare? We put it to every man's conscience, if *his* character bears a resemblance in principle and conduct to the Son of God. The eye of God penetrates the heart, his knowledge extends to its secret emotions. If a man is destitute of faith he must perish; and would he perish while free grace is tendered to him in all the munificence of the God of all grace? Then do we say, that the condemned rebel loves his chains, spurns the offers of his sovereign's clemency, and chuses to die with the rebellion rankling in his heart. Our God is a mighty sovereign, his compassion is as boundless as his greatness,—“He so loved the world that he gave his only begotten Son for us.” He calls

upon us to credit his message of mercy, to indulge the hope of acceptance, to say of his beloved Son, “He is all my salvation and all my desire.” We again present our inestimable Redeemer, and we ask for Him your hearts; on Him the Father centres his delight; on Him do you centre your hopes, wishes, and prospects; meeting God in his Son, all shall be peace. Behold! God is reconciled in him, he waits to be gracious; it is our part to fix the imploring eye of faith upon the Saviour of men; faith brings in its very exercise the elements of salvation; faith directed to Jesus, “purifies the heart;” and now, if with the confidence of the heart we believe in Him, “we shall not perish, but have everlasting life.”

### SCRIPTURAL RESEARCHES.

#### No. III.

#### THE EXTENT AND THE LIMITATION OF SCRIPTURE HISTORY.

BY THE REV. JAMES ESDAILE,

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WHEN we happen to fall in with extensive ruins, and the shattered relics of vast power, we are unhappy and discontented if we cannot discover the cause of the terrible catastrophe which prostrated so much splendour in the dust; we imagine that we have lost some material link in the world's improvement. These regrets are vain; and neither reason nor philosophy will warrant us to conclude that the world has sustained any great injury by the loss of the history, arts, science, and literature of the fallen nations. The wrecks of empires form the most valuable annals of their history, for they proclaim this important truth, that the power of man is but as stubble when exerted in opposition to the will and appointments of heaven. That this was the character of all the ancient nations, is evident from the nature of the works which constituted their glory, and which, even in their mutilated state, excite the admiration of modern times: for the most splendid remains of their architecture consist of the temples and shrines of idol worship; their most exquisite statuary is employed in the representation of some impure deity, or in the embodied personification of some of the foulest conceptions of a polluted mind.

Shall we say that these remains had better have perished with the nations which produced them? No, they read this lesson to all succeeding generations, that they shall be confounded who trust in graven images; that vice and effeminacy undermine a nation's strength; and that “for these things' sake the wrath of God cometh on the children of disobedience.” This is all that it is necessary for us to know. What a mercy it is that their literature is lost! that we have not to wade through such sinks of pollution, and sloughs of depravity as we must have encountered, had the literary remains of the Assyrians, Babylonians, Egyptians, Canaanites, &c. come down to our times. We could well spare a great deal of the elegant literature of Greece and Rome; and I am rather inclined to think that the world is under essential obligations to the bigotted Mussulman who burnt the celebrated library of Alexandria; if some knowledge was lost, a world of filth and rubbish was swept away along with it.

If we had the annals of every nation complete, the benefit derived from reading them would not repay the loss of time spent in the perusal; and, so far as profitable knowledge is concerned, we would only learn, that which is duly inculcated by the Word, and by the dis-

pensations of God, viz. that "righteousness, temperance, and industry exalt a nation, whilst idleness and profligacy are a ruin and a disgrace to any state."

The Bible contains the only absolutely authentic history that ever was written. The most upright man on earth may write what is absolutely false, through ignorance or wrong impressions; and I believe there is more truth in some of those fictitious narratives founded on the general principles of human nature, than in the pages of some of the most veracious historians; to be absolutely correct, a historian stands in as much need of inspiration as a prophet. Facts he may know; but the motives and feelings of the actors, the things which render history chiefly interesting, he never can know with certainty, without Revelation. The history of the Bible is entirely a religious history; it mentions the wars and civil transactions of the Jews merely as illustrations of God's providence, and refers to other books, specially mentioned, for particulars; it is, in short, the history of redemption; detailing the origin, progress, and final accomplishment of the scheme, and furnishing as it goes along, through a succession of bands, and a succession of ages, means of verification, to satisfy every diligent enquirer after truth, till the end of the world; and that there may be no doubt as to its absolute correctness, it is written twice over; first, in prophecy and anticipation; and afterwards, in its development and completion.

Such being the great end of Scripture history, we need not be surprised that it should deal sparingly in the general history of the world. No heathen nation is ever mentioned in it, except in connection with the history of the Jews, who had the keeping of the oracles of God, and through whom salvation was to come to the Gentiles, and extend to the remotest corners of the earth. By far the largest and most fertile countries in the world are not so much as mentioned in sacred history; I allude to the countries and nations beyond the eastern limits of Persia, and the mountain-chain of the Parapomusis, which bound the geography and history of Scripture towards the East. Into these vast regions, more populous than all the world besides, the light of Revelation in ancient times had never penetrated; and they were separated from the rest of the world by a seemingly impassable barrier. India, the nearest of them to the historical countries of Scripture, is only mentioned once in the Bible, as forming the eastern boundary of Ahasuerus's empire; it was known only by name, till the expedition of Alexander the Great, when the canon of the Old Testament Scriptures was closed; and we can infer connection between it and the western world before that period, only by the mention of some articles of Indian production, such as ivory and the like, which, however, might have come from another.

In stating, then, the peopling of the world after the flood, the Bible takes no notice whatever of India, China, Tartary, Japan, and the numerous islands which stud the Indian Archipelago; their population is left entirely unaccounted for; and neither from historical records, nor from similarity of manners, customs, or religion, can we connect their origin with any of the nations of the dispersion mentioned in Scripture. Whence are they, then? We are not to suppose the creation of another race distinct from the family of Adam; but we are certainly constrained to suppose that the nations bounded by the Eastern and Indian Ocean have been planted in circumstances very different from those which determined the settlement of the western branches of the human family.

Let it be observed, then, that the people whose affinities and history are mentioned in Scripture, "journeyed from the East," Gen. xi. 2, and dwelt in the land of Shinar; and there it was that they engaged in the extraordinary attempt to build a city and a tower, that

they might not "be scattered abroad upon the face of the whole earth." This was evidently an attempt in direct opposition to the will of heaven, as intimated both to Adam and to Noah, which was, that they shall replenish the *whole* earth. It is impossible, therefore, to conceive that Noah could be concerned in such an enterprise. He had seen too much of the power and judgments of God in the destruction of the whole human race, with the exception of his own family, to venture to oppose the will of heaven; his faith had led him to prepare an ark for the saving of his house; and when he had seen the faithfulness of God in fulfilling both his promises and his judgments, it was impossible that he could give any countenance to open rebellion against his will. But we never hear a word of Noah after the flood, except that "he lived three hundred and fifty years." It would appear that all his three sons moved towards the *West*, where the original settlement of the human race had been. Nothing is clearer than that Canaan, Phenicia, Egypt, and a great part of Arabia, were peopled by the descendants of Ham; this is evident from the tenth chapter of Genesis. On the same authority, we learn that the descendants of Japhet, the Japetus of the Greeks, peopled "the isles of the Gentiles;" that is, not merely the isles of the Mediterranean, but all the maritime coasts of Europe, to which the Jews had access only by sea. The descendants of Shem alone seem to have kept possession of the country first inhabited by man, and to have had less of a migratory propensity than their collateral kindred. His sons were Elam, Asshur, Arphaxad, Lud, and Aram; and Elam is the name for Persia, in the original language of Scripture, derived from its first occupant and settler. Asshur founded Nineveh, the capital of the Assyrian empire, which is uniformly denominated Asshur in Scripture from him. Arphaxad, again, is the lineal progenitor of Abraham, who dwelt in Ur of the Chaldees, till he received a call from God to go in search of another inheritance. Lud is supposed to mean Lydia; and Aram, the name of Shem's fifth son, is the Scripture name for Syria, intimating that it was occupied and peopled by him.

Here, then, we find all the branches of the family of Shem clustered together, as it were, and occupying the choicest countries of the world, from which they could find little desire to emigrate: and, taking all these circumstances together, we are left completely at a loss to account for the early and overflowing population of those countries to the eastward of the possessions of the sons of Shem. Conjecture is always at work where history fails; and we may suppose that Noah, whose patriarchal authority must have been acknowledged by all his descendants, who constituted the whole world, led a colony, collected from the various branches, but principally from the family of Shem, whose locations were to the eastward of all the rest, into India; from which the stream of population extended till it was limited by the Eastern Ocean; if, indeed, we can venture to assign such limits to its progress; for there seems to be little doubt that America was peopled from the east of Asia, and not from the west of Europe or Africa. Shuckford, without either authority or probability, has supposed that Noah himself penetrated as far as the Eastern Ocean, and became the Fo-hi of the Chinese. But there is no improbability in supposing that he directed the course of population towards the East, in fulfilment of what he knew to be the purpose of God, that the whole world should be peopled; for he received the same command that was given to Adam, "be fruitful, and multiply and replenish the earth." —Gen. ix. 1.

That these emigrants towards the East should have remained almost entirely unknown till comparatively modern times, need excite no surprise. There is little interest and no improvement, to be derived from the

history of people ignorant of the laws and ordinances of heaven: their changes are, in general, sudden and exterminating: and when they remain permanent in their habits, they exhibit one unvaried scene of ignorance, bigotry, and superstition: in no point of view can they be interesting to a rational mind, except as affording a demonstration, that no length of time will lead to saving knowledge till God reveal his will from heaven. God had fixed the scene of Gospel Revelation in other regions than those of the remote East; and therefore the history of its inhabitants is buried in impenetrable darkness. The promised Messiah was to spring from the family of Abraham, and therefore the history of this family is invested with the highest interest in the Sacred Scriptures, the only authentic record of antiquity; and through it we are brought into contact with some of the most powerful of the ancient nations, and made acquainted with their laws, manners, and religion. When the family of Jacob, the grandson of Abraham, went to settle in Egypt, in consequence of the extraordinary circumstances which led to the exaltation of Joseph, we are introduced to the knowledge of the Egyptian policy and government, and, at last, to the signs and wonders manifested in the punishment of the hardened idolaters, which was completed by the overthrow of Pharaoh in the Red Sea. Then we have the wars and wanderings of the Israelites in the wilderness, the subjugation of their enemies, their triumphant entrance into Canaan, and the bloody wars which they waged with its inhabitants, till they were exterminated or subdued.

All this, and all the vicissitudes of the Jews, till Christ was born in Bethlehem, would have been totally uninteresting, had not every event formed a link in that chain which connects heaven and earth, time and eternity, and marks out this world as a pre-ordained theatre for the display of the marvellous wisdom of God. Keeping this consideration in view, even the dry genealogical details of Scripture, which would be totally uninteresting elsewhere, are essential elements of history, as without them we never could have known that God's promises were fulfilled, and that Christ had suffered and died and risen again, "according to the Scriptures."

But still, though we may perceive from such considerations as have been suggested, a sufficient reason why India, and the countries beyond and around it, are unnoticed in sacred history; yet these regions open up a field of deep interest to an inquiring mind. Setting aside their historical records, which pretend to stretch into the remotest antiquity, and which are filled with falsehood and fable, yet it cannot be doubted that they have a literature more ancient than that of any existing people, or, perhaps, than any existing writings, with the exception of the Old Testament Scriptures. European scholars, struck by this singularity, eagerly applied themselves to the study of Oriental literature, and soon mastered all its difficulties; some with the view of finding confirmation of Scripture history, others to supply food for unbelief. Both parties have been disappointed, and the supposed storehouses of Indian literature have been found to contain either a mass of indigested fable, or of inexplicable mysticism.

But if we consider the circumstances under which these nations must have been originally settled, and in which they continued till commerce opened up an intercourse between them and Europe, we shall probably find a state of things conformable to what might be expected among people settled, at first, under patriarchal authority—the first form of government on earth, but who have never afterwards been favoured with the communications of a prophet to reveal the will of heaven. Such, we can have no doubt, are the circumstances under which these Eastern regions were planted and peopled, and such the circumstances under which they remained till European enterprise established a

direct and regular communication, and brought into view a most singular State of religion and manners. There we find the most complete *Theocracy*, the most absolute spiritual domination combined with despotic power in the person of the temporal ruler. In India Proper, indeed, the Brahmins, the priestly caste, have had so much power as to delegate the trouble and cares of government to the kingly caste, reserving to themselves the first place in consideration and honour—a pre-eminence which it would be thought the highest impiety to call in question; and no native prince of India would dare to resist the mandate of a Brahmin. I talk of the Hindoo princes, and not of the Mahometan invaders, who, in many cases, exhibited all the odious features of religious persecution—a practice which could never take place under a Hindoo ruler, whose religion admits of no converts. If we turn to China, we find the offices of priest and king combined in the person of the temporal ruler—the head of the celestial empire, the brother of the sun and moon. If we examine the vast regions comprehended under the name Tartary, we find the Grand Lama of Tibet worshipped as a deity over all these countries. The Emperor of Japan is regarded as purely and entirely a priest; the capital where he dwells is inhabited by none but priests, with their families and attendants.

No man can trace the antiquity of this system in these countries which has remained immutable for, perhaps, thousands of years; stamping the same immutability on the institutions of the state, and the character of the people. But do we not see something resembling it in the constitution under which the patriarchs lived, before a written law was given to Israel? They were the High Priests in their families, and, in addition to this, they exercised the power of life and death over their dependants, and of making war on just occasions. Judah ordered his daughter-in-law to be burned, Gen. xxxviii. 24; and Abraham, though inclined to peace, was prepared for war, and had three hundred and eighteen servants born in his own house, and trained to war, with whom, aided by the men of Mamre, Eshcol, and Aner, he pursued and defeated the five kings who had plundered Sodom and carried off his brother Lot, Gen. xiv. Here, then, we see the regal and sacerdotal offices completely conjoined, which was still more conspicuously manifested in the case of Melchizedek, king of Salem, and "Priest of the most high God."

Now, we have only to suppose that, after that period, God should have given no Revelation, and no prophetic intimations to man, and we may easily conceive that a state of things, very similar to that which now exists in the unenlightened East, would have prevailed throughout every region inhabited by men. That is, we would have been able to trace some of the vestiges of the primeval patriarchal religion, arrested in its progress, from the want of those communications which God made to his chosen people; and corrupted by the inventions and efforts of men, to improve an obviously defective system. And it is not a little remarkable to observe the similarity of features which superstition assumes all over the world. When the Roman Catholic missionaries first found their way into the East, they were astonished to observe so many religious practices bearing the closest resemblance to those of their own church. They found religious mendicants and professed saints out-doing in austerity and self-inflicted martyrdom a that had ever been recorded of the most celebrated devotees of the West; they found a close resemblance also, between many of the rites and ceremonies of the Orientals, and those enjoined by their own church; and with much simplicity, they ascribe this state of thing to the invention of Satan, who had introduced the rite of the Catholic church into India, by way of forestalling the light that was to come from Rome, and teaching the natives to undervalue its communications.

The doctrine of the soul's immortality is held over all the East, in its most extravagant form, viz., that of transmigration from one creature into another, till, at last, it shall be absorbed into the deity. We can trace this doctrine up to the highest antiquity, over all the East; and with the knowledge of this fact, it may well be matter of surprize that any doubt should ever have been entertained as to the existence of the doctrine of immortality among the Jews, in the earliest periods of their history; when, indeed, they held it in much greater purity than at the time when our Lord came "to bring life and immortality to light by the gospel;" at which time a doctrine similar to, if not identical with transmigration, seems to have been very prevalent. See John ix. 2.

This doctrine was also received in Egypt, and was introduced by Pythagoras into Greece, and there can be little doubt that it had its origin in India, and in the remotest antiquity; for the natives of that country are distinguished above those of every other by the immutability of their habits and opinions, and by their aversion to adopt those of other nations. There is another coincidence between them and the ancient Western nations, which cannot be accidental, I mean the worship of the Bull, which exists at this moment in India, in as much vigour as it did elsewhere in the earliest times. This animal, as is well known, was the chief object of worship in ancient Egypt; the idolatrous Israelites worshipped it in the form of the golden calf in the wilderness; and the two golden calves, set up by the kings of the ten revolted tribes at Bethel, and at Dan, had their origin in the same superstition. I pretend not to account for the origin of this revolting impiety; I mention it only as a coincidence of practice between the ancient Eastern and Western branches of the human race, affording a decided proof of a communication between them: and furnishing, along with the doctrine of transmigration, a presumption, as I think, that these opinions and practices had their origin in those Eastern countries, where they have retained their permanent abode, and still exist in all their pristine vigour. But I do not dignify my speculations on this subject, with any higher name than conjecture; I am convinced, however, that we have scarcely yet touched the threshold of knowledge in regard to these interesting regions; and I could wish that a literary mission, composed of men well versed in Hebrew, Greek, Arabic, Sanscrit, and Persic, were sent to explore the history and literature of the East; as I am fully convinced that elucidations of Scripture will yet be derived from that quarter, as satisfactory as the fulfilment of prophecy.

#### THE IMPORTANCE OF RELIGIOUS INSTRUCTION IN LUNATIC ASYLUMS.

It has been long a matter of doubt among medical men how far it might be useful, or even practicable, to bring Christian instruction to bear, upon the minds of the insane. The attempt, however, has been made in some instances, and with the greatest advantage. Thus, in the Lunatic Department of the Charity Workhouse of Edinburgh, an efficient and judicious chaplain, the Rev. Lachlan Maclean, has, for a considerable time past, been conducting religious worship every Sabbath, and the result of his labours cannot be better stated than in his own language, as contained in his Report:—

"Few years have elapsed since the possibility of introducing religious worship into Lunatic Asylums, with any advantage to the inmates, would have been denied even by the humane and intelligent classes of society. The insane, because often beyond the reach of human aid, were thought to be incapable of receiving religious instruction. The animal frame bore a heavy load of suffering, and to it the physician's skill and keeper's

watchfulness were, no doubt, unceasingly directed, but the immortal part was forgotten—its wants were left unprovided for. In so far as the public was concerned, this seeming indifference to the eternal interests of the unhappy maniac, proceeded probably from ignorance of his real state. He was supposed to be always the subject of frenzied madness, or despairing stupor. It was either not known or lost sight of, that some of these individuals frequently have intervals of sanity, continuing for several weeks at a time; that others display insanity only on certain points, and that a third class, although deranged on all occasions, and proper objects for confinement, both on their own account and that of others, are yet kept under such control by the firm, but mild discipline of an asylum, as to listen with attention to whatever is said to them, and even, not infrequently, cheerfully to comply with judicious advice. These facts, of course, could only be known by those acquainted with the interior of such institutions; but unfortunately, whatever changes and improvements they might have been the means of producing, they failed to suggest the propriety of endeavouring to ascertain what effect the preaching of the Word of God might have upon the downcast solitary mourners.

"The trial of religious worship on the Sabbath day, was at last, however, made in the Lunatic Asylum, Bristo Port, brought about by a judicious resolution of the Managers of the Charity Workhouse, who, being convinced of the impropriety of a great number of strangers visiting the Lunatic Asylum, devolved upon two of their body, the sole superintendence of that branch of the establishment. These gentlemen, while engaged in discharging their affecting trust, became intimately acquainted with the character and condition of the insane; and were thus convinced of the competency of many to receive religious instruction. The Managers of the Workhouse, in consequence of their recommendation, sanctioned the introduction of divine service into the asylum on the Sabbath, in July 1828. The result, even the first day, was highly satisfactory, and has continued to be so down to the present time, proving, in every respect, the propriety of the arrangement. In general, from forty to forty-five of the patients attend divine service. Their conduct in the chapel might indeed afford a salutary lesson to many in the possession of all their faculties. To these poor maniacs it is no light, trifling, or matter-of-form business to engage in the service of their God. Disposed to look for indifference instead of affection from their fellow-creatures, and cut off from the business and innocent enjoyments of time, many of them go to the chapel delighted with the remembrance that there is a Friend whom adversity cannot change, a blessed Redeemer who visits the humble apartment into which the parent or child cannot, often dares not, enter.

"The duties of the Sabbath have, by their own admission, occupied many a thought during the preceding week. When engaged in these duties, their cares and sorrows are for a time lost sight of, and even the most wretched manifest, by their deportment, the soothing effects of religious feeling. After leaving the chapel, the duties of the morning form the subject of conversation during the rest of the day; and sermons heard in happier scenes are remembered and compared with that delivered by their chaplain.

"Formerly, partly perhaps on account of the surrounding stillness, the Sabbath appeared to be the most disturbed day of the week; ever since the worship of God commenced, it has been the most peaceful, and evidently the most delightful to the patients.

"On different occasions individuals returned, some time after having been discharged, requesting permission again to join in worship with their former partners in affliction; and several who either met the chaplain by accident, or called upon him, have testified in the

strongest terms, the happiness they enjoyed when surrounding the family altar during their days of darkness.

"The foregoing general statements might be sufficient to prove the benefit which the insane derive from religious exercises, but a more minute account may perhaps be desired of a field but lately opened through Christian benevolence. To gratify such a wish, the following facts may be stated, illustrative of the conduct of the insane in the chapel, and of the effects produced upon them by the worship of God.

"On one occasion, in the middle of the sermon, a man subject to epilepsy, sunk to the ground in frightful convulsions. If any fear was entertained lest others might have been excited by the distressing spectacle, it was but for a moment; two of his companions, both in general restless and troublesome, voluntarily went to the assistance of the superintendent, and removed the unhappy man. Whenever the door was closed, the rest prepared again to listen with unshaken composure.

"At another time, the boys belonging to the Charity Workhouse, who lead the singing, stopped short in the first line of the Psalm; when one of the most hopeless of the patients immediately raised the tune, discharging in the most becoming manner the duties of the precentor; and, it ought to be added, evidently much to the satisfaction of the congregation. The man in early life had been a precentor, but his conduct on this occasion was so unlike his general behaviour, that it might have caused astonishment, had not instances of equal composure been witnessed every day. Patients, who, during the week, never remain in one position, or even quiet for five minutes at a time, from morning till evening, join, when their Bibles are placed in their hands, in the services of the Sabbath, with a steadiness and reverence, that, but for their appearance and conduct on other occasions, might well cause doubts of their actual insanity to be entertained.

"Two sisters were regularly present at worship; the one was intelligent, but easily, or rather at all times excited; the other was a poor hopeless idiot, conscious of little more than mere existence. The attention of the former to the latter, during sermon, was truly affecting; she watched every movement of her countenance, seeming to live for her alone. When any remark was made pleasing to her own mind, if a momentary smile met her inquiring look, she had her reward; the hope of better days visited her; and anxious that others should participate in her joy, her helpless relative was repeatedly led by the hand, at the close of the service, to the chaplain's desk, with the observations, 'She is much better to-day. Do you not think she is more animated? She understood what you were saying. I hope she will soon be well—as for myself, I am merely stopping here on her account.'

"Shortly after the introduction of divine service, one of the managers, who had been repeatedly present at worship on Sabbath, in order to ascertain how far it was possible to secure the attention of the insane to a lengthened address, privately desired a very restless patient to write an account of the next sermon. Upon receiving the paper, the chaplain was not a little surprised to find that no part of his discourse had escaped the notice of his watchful auditor, whose critique was in every respect most minute.

"About two years ago, a patient expressed himself pleased with the view which had been taken of a text, principally on account of the effect which he hoped it would produce upon one whom he described as being in a state of despair. The chaplain, it need scarcely be said, lost no time in conversing with the unhappy man in presence of the friendly maniac, who listened with the deepest interest to every remark, and endeavoured, in the most affectionate manner, to remove the load that pressed upon the troubled mind. The object of his care was soothed, and, it is pleasing to add, finally left the asylum, the child of better hopes.

"Another patient who was visited by severe bodily disease, as well as mental derangement, seemed to be happy only when engaged in the service of God. While strength remained, he was never absent from the chapel, and even after having been confined to bed during the week, the arms of his brethren in affliction supported him to the place where prayer was wont to be made. When that was found impracticable, the accents of praise, and words of resignation on the bed of death, proclaimed the presence of hope blooming full of immortality.

"On another occasion, after divine service, the chaplain was requested to visit an aged woman, one of his bearers, who had been an inmate of the asylum for the lengthened term of twenty years. Her case had been a bad one. On the bed of death, however, she was restored to the full possession of reason. After joyfully welcoming her visitor, she expressed in the most grateful terms her happiness on account of the change that had taken place in the house. 'Formerly,' said she, 'the Sabbath was the same as any other day, the joyful message of salvation never reached us; now we have the Word preached every Sabbath, and even on the bed of sickness I can hear the glad tidings of peace.' (Her apartment was separated from the chapel merely by a thin wooden partition.) This interesting individual lived for nearly three weeks after the interview just described. To the close of life she manifested the patience and holy confidence of the dying Christian. Only once her mind appeared to be a little disturbed, whether in consequence of a well-known prejudice, or on account of the peculiar character of the house, the writer of this article does not know, as, without asking any questions, he endeavoured to banish the painful feeling. The circumstance alluded to was this: Her situation seemed to cause her some uneasiness, for she expressed a regret that the soul was leaving the body in a state of confinement. In a moment, however, she recovered her composure, and exclaimed, 'how can I complain who have been a great sinner, when I think of the sufferings of my sinless Redeemer.'

"The last case which will be mentioned, is that of a converted Jew.

"The expression of this man's countenance indicated perpetual grief. His was indeed a broken and, to all appearance, a contrite spirit. During divine service, his weeping eyes were constantly fixed upon the preacher, not a word seemed to escape him. When the words were those of comfort, or declaratory of God's goodness, and of the Saviour's love to fallen man, a smile of delight proved the grateful feelings of his heart. When any allusion was made, either in the address or prayer, to those from whom he had separated himself, the tear, the uplifted countenance and folded hands, testified how much he loved his brethren, his kinsmen, according to the flesh, and how strong his desire was that Israel might be saved. To the last, the same affecting tenderness was displayed, until death relieved the broken-hearted sufferer.

"Had nothing more been effected by divine service in the asylum, than merely securing, by this means, to the insane, during a peaceful hour, forgetfulness of their sorrows, and, by breaking in upon the monotonous round of a solitary life, awakening early recollections, thus proving to them that they are still united with, and remembered by their fellow-men, the benefit conferred upon them would have been great; but the foregoing statements will prove that more has been accomplished. The living are soothed and comforted, the dying have been strengthened by the service of God, and the oft-expressed desire of many has been gratified. For, repeatedly before the service of God was established in the asylum, the patients, upon hearing the tolling of the bells for public worship, remarked to the matron, how much they felt the want of religious instruction, and with what delight they would have joined the mul-

itude that kept the solemn Holy Day. They now receive the wished-for religious instruction, and meet in their solitary mansion to worship Him who is not confined to temples made with men's hands. And highly do they seem to value the blessed privileges. May the happy effects produced upon them by divine truth, be the means of directing public attention to the spiritual necessities of the insane in general, and dispose those to whose care they are intrusted, to introduce the service of the only Physician of the grieved in spirit into similar institutions."

#### CHRISTIAN TREASURY.

*Christianity contrasted with Paganism.*—The erection of hospitals and infirmaries for the poor, is one of the distinguishing ornaments and fruits of Christianity, unknown to the wisdom and humanity of pagan times. Compassionate consideration of the poor formed no part of the lessons of pagan philosophy; its genius was too arrogant and lofty to stoop to the children of want and obscurity. It soared in sublime speculation, wasted its strength in endless subtleties and debates; but, among the rewards to which it aspired, it never thought of "the blessedness of him that considereth the poor." You might have traversed the Roman empire, in the zenith of its power, from the Euphrates to the Atlantic, without meeting with a single charitable asylum for the sick. Monuments of pride, of ambition, of vindictive wrath, were to be found in abundance; but not one legible record of commiseration for the poor. It was reserved for the religion, whose basis is humility, and whose element is devotion, to proclaim, with authority, "Blessed are the merciful, for they shall obtain mercy."  
—ROBERT HALL.

*Atonement.*—Jesus has "put away sin by the sacrifice of himself," Heb. ix. 26; nor need you fear the penalties of the curse, while you view Christ crucified the object of your faith, and make him the only plea for your acceptance before God. Never was justice so magnified before, nor mercy so conspicuously revealed: had the great Creator delivered up a thousand angels, there would not have been a sacrifice nearly equal to that of his not even sparing his well-beloved Son, when he stood as man for men, to bear the vengeance of his wrath. Oh, the justice that demanded such an atonement! Oh the mercy that revealed such a salvation for a ruined world! And can sinners hear of such mercy, and resist it? Sinners doomed to die for sins more in number than the sands on the sea-shore! Oh what obdurate hearts must those be that can be proof against such astonishing love, and refuse to yield themselves to Him who paid so great a price for sinners so worthless and so vile! I beseech you, by the love of God, you that have never yet been captivated by such grace, no longer to delay, but haste to be the first fruits unto the Lord this day in this place; the vilest are welcome; God help you to come!—R. HILL.

*The Picture of Repentance.*—She is a virgin, fair and lovely; sorrow might seem to stain her beauty, yet, indeed, increaseth it. You shall see her ever sitting in the dust, her knees bowing, her hands wringing, her eyes weeping, her lips praying, her heart beating. She comes out before God, with meat between her teeth, but her soul is humbled with fasting. She is not gorgeously attired—sackcloth is her garment. Not that she thinks these outward forms will content God, but only are the remonstrances of pure sorrow within. And, indeed, at that time, no worldly joy will down, only pardon and mercy in Jesus Christ. She hangs the Word of God as a jewel at her ear, and binds the yoke of Christ as a chain about her neck. Her breast is sore with the stocks of her own penitent hands, which are always lifted up to heaven, or beating her own bosom. Sorrow turns her lumina into flumina, her eyes into

fountains of tears. The ground is her bed, she eats the bread of affliction, and drinks the waters of anguish. Her voice is hoarse with crying to heaven, and when she cannot speak, she delivers her mind in groans. The windows of all her senses are shut against vanity. She bids charity stand the porter at her gates, and she gives the poor bread even while herself is fasting. She could wash Christ's feet with as many tears as Mary Magdalen, and, if her estate could reach it, give him a costlier unction. She thinks every man's sin less than her own, every man's good deeds more. Her compunctions are unspeakable, and known only to God. She has vowed to give God no rest, till he have compassion upon her, and seal to her feeling the forgiveness of her sins. Now mercy comes down like a white and glorious angel, and lights on her bosom. The message which mercy brings to her from the King of heaven is, "I have heard thy prayers, and seen thy tears." The Holy Ghost descends as the spirit of comfort, and dries her eyes. Lastly, she is lifted up to heaven, where angels and cherubims sing to her tunes of eternal joy, and God bids immortality set her upon the throne of glory.—ADAMS.

*Grounds of Perseverance.*—Since we stand not, like Adam, upon our own bottom, but are branches of such a vine as never withers, members of such a head as never dies, sharers in such a spirit as cleanseth, healeth, and purifieth the heart, partakers of such promises as are sealed with the oath of God. Since we live not by our own life, but by the life of Christ; are not led or sealed by our own spirit, but by the spirit of Christ; do not obtain mercy by our own prayers, but by the intercession of Christ; stand not reconciled unto God by our own endeavours, but by the propitiation wrought by Christ, who loved us when we were enemies, and in our blood,—who is both willing and able to save us to the uttermost, and to preserve his own mercies in us; to whose office it belongs to take order, that none who are given unto him be lost; undoubtedly that life of Christ in us, which is thus underpropped, though it be not privileged from temptation, no, not from backslidings, yet is an abiding life: he who raised our souls from death, will either preserve our feet from falling, or if we do fall, will heal our backslidings, and will save us freely.—BISHOP REYNOLDS.

*Every Man in his proper Position.*—Adversity is the more common experience of God's people, because their faith and grace are too weak and imperfect, to bear the severer trials to which prosperity subjects them. This sphere is too high for the weak Christian to walk in it without becoming dizzy. And though it may be true, that the man who, in adversity and destitution of worldly good, can look up and trust in God, is a strong believer, as we speak, yet, is not his faith stronger by much as the faith of that other man who, while solicited by all the blandishments of worldly success and enjoyment, suffers not his eye or his heart, for one moment, to turn away from God, the portion of his soul? The man, who is conscientiously desirous of filling his sphere in life, will find a very small one to be sufficient to occupy him. He who will leave it unoccupied, its duties undone, its interests uncared for, may enlarge it as he likes, and he will not feel it too much. It is from inadequate views of duty, or indifference to discharge it, that many are solicitous to enlarge or to elevate their sphere. It evinces a higher sense of duty when men are disposed rather to contract and limit.—H.

*The Second Coming.*—Can we see and feel the awful signs of the times crowding around us, and never hear the whispering of a yet more awful voice, that seems to break, more and more distinctly every day, on the attentive ear! "Behold the Bridegroom is coming! Watch, therefore, for you know neither the day nor the hour when he will come!"—WHITE, ed by Google

## SACRED POETRY.

## IT IS GOOD TO BE HERE.

METHINKS it is good to be here,  
If thou wilt, let us build—but for whom?  
Nor Elias, nor Moses appear,  
But the shadows of eve that encompass the gloom,  
The abode of the dead, and the place of the tomb.

Shall we build to Ambition? Ah! no;  
Affrighted he shrinketh away;  
For see! they would pin him below  
To a small narrow cave, and begirt with cold clay,  
To the meanest of reptiles a peer and a prey.

To Beauty? Ah! no; she forgets  
The charms which she wielded before;  
Nor knows the foul worm that he frets  
The skin which, but yesterday, fools could adore,  
For the smoothness it held, or the tint which it wore.

Shall we build to the purple of Pride,  
The trappings which dizen the proud?  
Alas! they are all laid aside,  
And here's neither dress nor adornment allowed,  
But the long winding sheet and the fringe of the shroud.

To Riches? Alas! 'tis in vain,  
Who hid in their turns have been hid;  
The treasures are squander'd again;  
And here in the grave are all metals forbid,  
But the tinsel that shone on the dark coffin lid.

To the Pleasures which mirth can afford,  
The revel, the laugh, and the jeer?  
Ah! here is a plentiful board,  
But the guests are all mute as their pitiful cheer,  
And none but the worm is a reveller here.

Shall we build to Affection and Love?  
Ah! no; they have wither'd and died,  
Or fled with the spirit above,—  
Friends, brothers, and sisters, are laid side by side,  
Yet none have saluted, and none have replied.

Unto Sorrow? The dead cannot grieve;  
Not a sob, not a sigh meets mine ear,  
Which compassion itself could relieve;  
Ah! sweetly they slumber, nor hope, love, or fear,  
Peace, peace is the watchword, the only one here.

Unto Death, to whom monarchs must bow?  
Ah! no; for his empire is known,  
And here there are trophies enow;  
Beneath the cold dead, and around the dark stone,  
Are the signs of a sceptre that none may disown.

The first tabernacle to Hope we will build,  
And look for the sleepers around us to rise;  
The second to Faith, which ensures it fulfill'd;  
And the third to the Lamb of the great sacrifice,  
Who bequeath'd us them both when He rose to the skies.

KNOWLES.

## MISCELLANEOUS.

*The Reluctant Confession of an Infidel.*—It is stated, in the "Life of Dr Beattie," by Sir W. Forbes, that Mr Hume was one day boasting to Dr Gregory, that, among his disciples in Edinburgh, he had the honour to reckon many of the fair sex. "Now tell me," said the doctor, "whether, if you had a wife or daughter, you would wish them to be your disciples? Think well before you answer me; for I assure you, that whatever your answer is, I will not conceal it." Mr Hume, with a smile, and some hesitation, made this reply:—"No; I believe scepticism may be too sturdy a virtue for a woman."

*Who hath Believed our Report?*—In a sermon to young men, delivered at the request of the Philadelphia Institute, Dr Bedell said, "I have now been nearly twenty years in the ministry of the Gospel, and I here publicly state to you, that I do not believe I could enumerate three persons, over fifty years of age, whom I have ever heard ask the solemn and eternally momentous question, "What shall I do to be saved?"

*A South Sea Islander.*—Mr Nott, a missionary in the South Sea Islands, having read on one occasion the third chapter of the Gospel by John to a number of the natives, some of them appeared deeply impressed. When he had finished the 16th verse, one of them, much affected, interrupted him, asking, "What words were those you read? what sounds were those I heard? Let me hear those words again." Mr Nott again read the verse, "God so loved," &c., when the poor pagan rose from his seat and said, "Is that true? can that be true? God love the world, when the world not love him! God so loved the world, as to give his Son to die! that man might not die! can that be true?" Mr Nott read the verse again, told him it was true, and that it was the message God had sent to them, and that whosoever believeth in him, would not perish, but be happy after death. The overwhelming feelings of the wondering pagan were too powerful for expression or for restraint. At length he burst into tears; and as these rolled down his dark visage, he withdrew, to meditate in private on the amazing love of God, which had that day touched his soul; and there was every reason to believe, that he was afterwards raised to share the joys of divine peace, the fruit of the love of God shed abroad in his heart.

*A Rabbi.*—When the late Rev. Claudius Buchanan was travelling in India, he obtained from the Jews in the interior of that country a very singular copy of the translation of the New Testament into Hebrew, made in the sixteenth century. The translator was a learned Rabbi, and the translation is, in general, faithful. The design of the translator was to make an accurate version of the New Testament, for the express purpose of confuting it, and of repelling the arguments of his neighbours, the Syrian, or St. Thomé, Christians. But behold the providence of God! the translator became himself a convert to Christianity: his own work subdued his unbelief; and he lived and died in the faith of Christ. This manuscript is now in the public library at Cambridge.

*Princess Anne.*—When the Princess Anne, daughter of Charles the First, who died the 8th of December, 1640, lay upon her death-bed, and nature was almost spent, she was requested by one of her attendants to pray: she said that she was not able to say her long prayer, meaning the Lord's Prayer, but she would say her short one, "Lighten mine eyes, O Lord, that I sleep not the sleep of death." The little creature had no sooner pronounced these words, than she expired: she was not quite four years of age.

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ON THE ADVANTAGES TO BE DERIVED BY THE  
CHRISTIAN FROM THE STUDY OF  
NATURAL SCIENCE.

BY THE REV. JAMES BRODIE,  
*Minister of Monimail.*

It is generally allowed in the present day, that the advancement of education is the best means of promoting the happiness of man. The public attention is turned to the erection of schools and other seminaries of learning; the labours of the ingenious are employed in facilitating the acquisition of knowledge, and the resources of wealth and influence are engaged in promoting the instruction of the young and of the labouring classes of society. And the mind must be dark, that does not approve of the object proposed; and the heart must be hard, that does not wish it success.

While, however, all unite with Solomon in saying "Wisdom is the principal thing, therefore get wisdom;" very different opinions are entertained with respect to the kind of knowledge that should be disseminated. Some earnestly urge the establishment of schools in which the various branches of human learning may be taught, while religious education is excluded from their scheme. Others are zealous for the diffusion of Gospel truth, who look with suspicion on human learning, and regard the study, more especially, of natural science with distrust.

There is an error in either extreme, and a few observations on the advantages severally resulting from these pursuits, may tend by the blessing of God to reconcile the parties, and lead them to see, that "these they ought to have done, and not leave the other undone."

The study of science, that is, the examination of the works of nature, is one of the most delightful employments that can engage our attention. There are in it subjects suited to every peculiarity of intellect; facts, for the observer to discover, and general laws, for the philosopher to elucidate. It lifts the soul above the grovelling pleasures of sense, by giving a taste for higher enjoyments. It expands, refines, and elevates the mind.

It is true, that when improperly engaged in, the pursuit will not prove beneficial. If knowledge puff up instead of edifying, then the study of

science will be injurious, and the study of Scripture may prove a curse. If we examine the wonders of the material universe while we continue unmindful of Him who made them, our reasonings may lead to infidelity or deism; but if we are careful to trace the hand of God in all his works, we will rise from the examination of the creature, filled with admiration of the great Creator. When we look up unto the heavens, and consider the moon and the stars, which God hath ordained, we will, like David, exclaim, "How excellent is thy name in all the earth!" and, "What is man that thou art mindful of him!" When, in conformity to our Saviour's counsel, we "behold the lilies of the field, how they grow," and "consider the fowls of the air, how they are fed," by them we will be taught the workings of providence, and learn to trust in our heavenly Father's care.

But while the acquisition of useful knowledge is thus beneficial, an acquaintance with the Bible is better far. In it we have subjects more varied, more delightful, more exalted; subjects suited to the weakest powers, yet more than sufficient to exercise the mightiest mind. A knowledge of Gospel truth raises the heart from earth to heaven, and extends the view from time to eternity. The Scriptures alone, point out the path of duty and the way to peace. They only exhibit Jehovah as he is. The character of God is but dimly shewn in the works of nature, while all the brightness of the divine perfections is manifest in the work of Christ. "By the Church is made known" *even* "to principalities and powers the manifold wisdom of God." He who reads the Word of the Lord in humble dependance on the blessing of the Spirit, is thus enabled to know Him,—is necessarily led to love and adore Him,—and is prepared for seeing Him face to face, and for being made like Him in the world to come. The time will arrive when human learning shall prove utterly vain, when science shall vanish, and the very elements about which it is conversant shall melt in the flame; but, amid the wreck of worlds, the Word of God shall remain unchanged, and its followers unmoved.

If the advantages resulting from the study of science be *contrasted* with those that are derived from a knowledge of the Bible, we cannot, for a

moment, hesitate in accounting Religion "the better part which shall not be taken away." But these pursuits should not be contrasted, they ought rather to be *combined*. Creation and redemption have one common Author, and the study of the one, can never be inconsistent with a regard for the other.

If science be employed as a handmaid to Religion, there is nothing that can afford a more suitable preparation for exploring the mysteries of redemption. By the acquisition of languages, and by an acquaintance with general literature, the memory and reflective faculties are improved, the taste is refined, and a relish is given for the sublime and beautiful, so abundantly found in the Word of God. By a knowledge of history and of human character, we are enabled to value aright the morality of the Gospel, and to appreciate its beneficial effects upon society. But the study of science prepares us for taking a wider view. By teaching us how to estimate the beauty of harmonious contrivance, it shews the grandeur of the Gospel scheme, considered as a whole; and by making us acquainted with the workmanship of the great Framer of the universe, it carries home the conviction that creation and redemption have one common source, and that He alone who contrived the one should have devised the other.

The mere man of taste may be satisfied with the embellishments of pagan mythology, or popish fable; but he who has studied the works of nature scorns their incongruous fancies. Accustomed to the exercise of that faculty, by which we estimate the adaptation of means to an end, when he contemplates the work of Redemption, he sees in the fitting together of the various parts, the manifold wisdom of Him who is wise in counsel. When he traces the developement of the glorious scheme, from its origin, in the purpose of eternity, to its final consummation, he discovers new beauties as the various dispensations gradually unfold, he finds each part full of wisdom and full of love, every portion deserving gratitude and praise, while the grandeur of the *harmonious whole*, and the extent of God's redeeming grace, as thereby manifested, are seen in that transcendent splendour which passeth all understanding.

#### THE EARLY DAYS OF MARTIN LUTHER.

THE life of Luther is so intimately connected with the important events of the period in which he lived, that it is difficult to view the man apart from the Reformer. In the following sketch, however, we are desirous as much as possible, to limit ourselves to the personal history and experience of this distinguished individual previously to that period when he became conspicuous in the world as an opponent of the corruptions of the Romish Church.

Martin Luther was born at Eisleben, a small town in Saxony, on the 10th of November 1483. His parents, who appear to have been noted for their industry and integrity, and unostentatious piety, paid peculiar attention, not merely to his education at school, but to his religious training at home; and, accordingly, we find, that through life, Luther retained an affectionate remembrance of the home of his early days. The

vigorous energy of Luther's mind was soon apparent. At the age of twenty, having finished his literary studies with marked success, he obtained the degree of Master of Arts; and, more in accordance with the wishes of his parents than his own inclination, he began to prosecute the study of Law. A remarkable providential occurrence, however, at length determined him to change his profession. The sudden death, whether by violence or accident is disputed, of an intimate friend and companion, made a deep impression upon his mind, and seems to have thrown him for a time into a state of melancholy. One day while labouring under this depression of spirits, he happened, during a walk in the fields, to be overtaken by a violent storm of thunder and lightning, which so alarmed him, that on the spot he formed the resolution to withdraw from the world and retire into a monastery for life. To this proposal his father, who was a man of strong practical good sense, was much opposed. "Take care," said he to the rash determined youth, "that you are not ensnared by a delusion of the devil." All remonstrances, however, were ineffectual; without delay Martin entered a monastery at Erfurt.

In vain did Luther attempt to fly from himself, and to dissipate amid the endless formalities of the Romish ritual, that feeling of restless inquiry which seems to have taken possession of his mind. Under the influence of those serious impressions which he had imbibed under his father's roof, he dwelt much in his seclusion on the truths of religion. As yet his views were vague and indistinct; but still, he felt that there was something which was absolutely necessary to be obtained before he could expect deliverance from the gloomy fears and forebodings with which he was beset. A work of grace, in fact, appears to have begun in his soul. He was labouring under a deep-rooted conviction of his sin, and although he struggled to quiet his troubled conscience by the constant observance of the numerous ceremonies which the Church of Rome demanded, all was unavailing; his sadness and almost desponding melancholy continued to increase rather than diminish. At length, to seek relief in the sympathy, if not the advice of another, he resolved to unburden his griefs to Staupitz, the vicar-general of that order of Monks to which he himself belonged. Staupitz, besides being a man of considerable sagacity, had himself been subject to feelings similar to those which oppressed the mind of Luther. His reply, accordingly, is somewhat remarkable: "You do not know," said he, "how useful and necessary this trial may be to you; God does not thus exercise you for nothing: you will one day see, that he will employ you as his servant for great purposes."

At this time Luther was ignorant of the Scriptures; but the early instructions of pious parents, aided by a natural tenderness of conscience, and strong reflective powers, led him to entertain more vivid impressions of divine things than the extent of his knowledge would seem to warrant. He knew enough to lead him to thirst after still further acquaintance with the truth. And at length, in the wise providence of God, his wishes, in this respect, were most unexpectedly gratified. In the course of the second year after his admission into the monastery at Erfurt, he met with a Latin Bible in the library. This was to him like the opening of the eyes to the blind. He perused the Word of God for himself, and while poring, with earnest assiduity, over the sacred page, ever and anon did he lift up his soul in prayer to the Father of light, that he might be enabled to understand the Scriptures. Now was his prayer unanswered. The light of divine truth shone into his soul with a brightness such as he had never before beheld. His study of the Bible was incessant, and under the influence of its refreshing statements, his gloom gave place to a steady cheerfulness,

founded on the possession of that "peace which the world cannot give, and which it cannot take away."

In the year 1507, he was ordained, and so highly was his learning, both secular and theological, appreciated, that in the following year he was invited by the vicar-general to the Professorship of Philosophy at Wittemberg. Here he became distinguished, both as a teacher of philosophy, and a popular preacher. His fame spread far and wide. While resident in the monastery, he had learned from an old monk the doctrine of justification by free grace, and this vital, this fundamental truth, he proclaimed with a boldness which attracted peculiar attention. "This monk," exclaimed Martin Polichius, a doctor of law and medicine, "will confound all the doctors, will exhibit new doctrines, and reform the whole Roman Church; for he is intent on reading the writings of the prophets and apostles, and he depends on the Word of Jesus Christ; this, neither the philosophers nor the sophists can subvert." Such a declaration, more especially from the mouth of a man who was himself accounted a wonder of his age, clearly shewed that Luther had made an open profession of his views in regard to the peculiar doctrines of the Gospel, and more especially in regard to that vitally important doctrine, which he himself afterwards termed the article of a standing or a falling church—Justification by free grace, through faith in the righteousness of the Redeemer.

This cardinal tenet seems, at an early period of his Scripture studies, to have assumed the pre-eminence in his mind, which justly belongs to it as the fundamental truth of Revelation. And the more strongly he himself felt its importance, so much the more zealously did he labour to make it known to others. Such was the fervour, in fact, and holy eloquence, which characterized the preaching of Luther, that he was regarded as one of the first orators of his time. The theme which chiefly occupied his attention at this period, both in his private meditations, and in his pulpit labours, may be learned from the following extract of a letter which he wrote to a friend:—"I desire to know what your soul is doing; whether wearied at length of its own righteousness, it learns to refresh itself, and to rest in the righteousness of Christ. The temptation of presumption in our age is strong in many, and especially in those who labour to be just and good with all their might, and, at the same time, are ignorant of the righteousness of God, which, in Christ, is conferred upon us, with a rich exuberance of gratuitous liberality. They seek in themselves to work that which is good, in order that they may have a confidence of standing before God, adorned with virtues and merits, which is an impossible attempt. You, my friend, used to be of this opinion, or rather this mistake; so was I; but now I am fighting against the error, but have not yet prevailed."

Four years before writing this letter, Luther had been appointed Professor of Divinity at Wittemberg, an office which, of course, led him to a still more diligent perusal of the Sacred Volume. At first, he had access only to the Vulgate, or Latin version of the Bible, but, anxious to draw his knowledge of divine truth from the originals, he directed his attention, with the utmost perseverance and success, to the study of the Greek and Hebrew languages. This enabled him to understand still more clearly the precious Word of Inspiration,—that Word which, as he advanced in the knowledge of it, proved spirit and life to his soul. His views became clearer and more deeply impressive. He had not yet attacked the errors of the Romish Church, but his knowledge of the fundamental doctrines of religious truth was such, as to lead many to regard him as a heretic. There is an interesting incident which is recorded of Luther, and which places in a strong light the undeviating fidelity with which he preached the Gospel in the face of all opposition. Having been requested

to preach before the Duke of Saxony, he dwelt at great length upon the freeness of the Gospel offer even to the chief of sinners. An honourable matron who had heard the sermon, was asked by the Duke, at dinner, how she liked the discourse. "I should die in peace," she said, "if I could hear such another sermon." Enraged at this reply, the Duke exclaimed, "I would give a large sum of money that a sermon of this sort, which encourages men in a licentious course of life, had never been preached." Within a month after this conversation, the lady was confined to bed with sickness, and died rejoicing in the belief of the glorious truths which Luther had preached.

The time had now arrived when, though reluctantly, Luther felt himself necessitated to enter the field against the gross errors of that Church to which he belonged. In the course of his residence at Rome, on a mission which he had undertaken in connection with the affairs of the Augustinian Monks, he had been shocked at the unbecoming and even immoral conduct of the clergy. But still his attachment to the Romish Church was great, and while he himself stood aloof from those of his clerical brethren who disgraced their office, he made no attempt to expose them to the world. And it was not until he was forced to assume the decided position of a Reformer, that he took steps to vindicate himself from the charge of heresy which was not unfrequently brought against him in private.

At length a circumstance occurred, which roused the indignation of Luther. One John Tetzel, a Dominican Friar, had been employed to sell indulgences, with the view of recruiting the exhausted treasuries of Pope Leo X. This profligate friar, whose presumption and effrontery knew no bounds, gave absolution, not only for past, but also for future sins, and scattered his indulgences with a profusion which shocked even those who were disposed to pay respect to the demands of the Papal See. Luther was enraged at the conduct of Tetzel, and made no secret of his disapprobation. He wrote to the Archbishop of Mentz, calling upon him to put a stop to such shameless excesses. His remonstrances, however, were unheeded. Thus frustrated in his endeavours to interest his ecclesiastical superiors, he published to the world his opinions in regard to the whole subject, including indulgences, purgatory, and other kindred topics; at the same time inviting any one publicly to dispute with him. Tetzel, alarmed at the appearance of Luther's exposure, promptly replied, attempting to refute the arguments which had been urged against the doctrines of the Church of Rome. The Church was roused upon the subject; and it is said, that at the first public disputation, no fewer than three hundred monks were present. Fair argument, however, was not sufficient for the ghostly Dominican. He ventured even to wreak his vengeance upon the Augustinian heretic, as he termed the Reformer, by causing his publication to be burned,—an act of pitiful spite, which was speedily retaliated upon the work of Tetzel by the disciples of Luther at Wittemberg. The Reformer himself was far from sanctioning this rash act on the part of his followers; but, on the contrary, alluding to the report which was industriously circulated by his enemies, that he had been the instigator of the deed, he thus expresses himself: "I wonder you could believe that I was the author of the deed. Think you that I am so destitute of common sense, as to stigmatize, in such a manner, a person in so high an office? I know better the rules of ecclesiastical subordination, and have some regard to my own character, both as a monk and a theologian, than to act so."

The controversy, however, was not limited to Luther and Tetzel; it called forth the strenuous exertions of others also, and among the rest, of Henry Duke of Brunswick, who afterwards distinguished himself in the cause of the Reformation. Luther continued for several

years to propagate his tenets, by publishing theses, not only on the subject of indulgences, but also upon the cardinal doctrines of Christianity. Nor was the contest confined to Germany. From the very seat of the Papal power there issued severe attacks upon the new doctrines, which, accordingly, Luther was compelled to defend. In these answers to the Romanists, even his opponents admitted that a spirit of gentleness was obviously discernible. At this time, also, he wrote to his own diocesan, and to his vicar-general. In his letter to the former he expresses himself with that undaunted confidence which might be expected to characterize a person who was conscious of being engaged in a righteous cause. "I fear not," says he, "bulls and menaces; it is the audaciousness and the ignorance of men that induce me to stand forth, though with much reluctance; were there not a weighty cause for it, no one out of my own little sphere should ever hear of me. If the cause I defend be not the work of God, I would have nothing to do with it; let it perish. Let Him alone have glory, to whom alone glory belongs." The position which Luther now occupied was one which harassed and distressed his mind. It was with the utmost reluctance that he felt himself compelled to oppose the Church with which he was connected, and, more especially, as the ground of his opposition was of such vital importance. Unwilling, however, to be considered as disclaiming the authority of the Pope, as his enemies alleged that he did, he requested his faithful friend and patron, Staupitz, to transmit his writings to Rome, that all misrepresentation of his doctrines might be prevented. "Not," says he, "that I would involve you in my dangers. I desire alone to stand the shock of it. Let Christ see to it, whether the cause be mine or His. To the kind admonitions of my friends, who would warn me of danger, my answer is, The poor man has no fears. I protest that property, reputation, and honours shall be of no estimation with me, compared with the defence of the truth. I have only a frail body to lose, and that weighed down with constant fatigue. If, in obedience to God, I lose it through violence or fraud, what is the loss of a few hours of life? sufficient for me is the lovely Redeemer and advocate, my Lord Jesus Christ, to whose praise I will sing as long as I live." He even addressed a letter to the Pope himself, explanatory of his conduct, and couched in such language as clearly shews, that at this period, he had no intention of separating from the Church.

It is interesting to observe how clear, even at this early period of his history, Luther's views of divine truth were. The Bible had been for years his constant study; prayer had been his unceasing exercise, and in the habitual use of these two means of grace, his knowledge of the Gospel had become at once extensive and accurate. In the doctrines of free grace, more particularly, Luther gloried. "A Christian," to use his own words, "may glory that in Christ he has all things; that all the righteousness and merits of Christ are his own, by virtue of that spiritual union with him which he has by faith; and, on the other hand, that all his sins are no longer his, but Christ, through the same union, bears the burden of them. And this is the confidence of Christians, this is the refreshment of their consciences, that by faith our sins cease to be ours judicially, because they are laid on him, 'the Lamb of God that taketh away the Sin of the world.'" The righteousness of Christ, the Reformer viewed as the sole foundation of the sinner's hope, and he accordingly urged it, with the utmost earnestness, upon all who came within the sphere of his influence.

Thus pure were the religious sentiments of Luther, at the outset of his career as a Reformer, and before his doctrines had assumed such a prominence, as to attract the attention and call down upon him the wrath of the Papal See. The Almighty had been gradually training

him for the important duties which were yet to devolve upon him, and which could only be discharged by one who was specially enlightened by the Spirit of God. His work was arduous, and therefore he was endowed with peculiar qualifications, both of an intellectual and moral kind. But to what extent, and by what means, he succeeded, under God, in carrying forward the glorious cause of the Reformation, will probably engage our attention in a future number.

#### THE VASTNESS OF THE UNIVERSE.

IN the admirable Bridgewater Treatise of Professor Whewell, the following interesting and impressive observations occur.

"The aspect of the world, even without any of the peculiar lights which science throws upon it, is fitted to give us an idea of the greatness of the power by which it is directed and governed, far exceeding any notions of power and greatness which are suggested by any other contemplation. The number of human beings who surround us—the various conditions requisite for their life, nutrition, well-being, all fulfilled; the way in which these conditions are modified, as we pass in thought to other countries, by climate, temperament, habit;—the vast amount of the human population of the globe thus made up; yet man himself but one among almost endless tribes of animals; the forest, the field, the desert, the air, the ocean, all teeming with creatures whose bodily wants are as carefully provided for as his;—the sun, the clouds, the winds, all attending, as it were, on these organized beings;—a host of beneficent energies, unwearied by time and succession, pervading every corner of the earth; this spectacle cannot but give the contemplator a lofty and magnificent conception of the Author of so vast a work, of the Ruler of so wide and rich an empire, of the Provider for so many and varied wants, the Director and Adjuster of such complex and jarring interests.

"But when we take a more exact view of this spectacle, and aid our vision by the discoveries which have been made of the structure and extent of the universe, the impression is incalculably increased.

"The number and variety of animals, the exquisite skill displayed in their structure, the comprehensive and profound relations by which they are connected, far exceed any thing which we could have beforehand imagined. But the view of the universe expands also on another side. The earth, the globular body thus covered with life, is not the only globe in the universe. There are, circling about our own sun, six others, so far as we can judge, perfectly analogous in their nature: besides our moon and other bodies analogous to it. No one can resist the temptation to conjecture, that these globes, some of them much larger than our own, are not dead and barren; that they are, like ours, occupied with organization, life, intelligence. To conjecture is all that we can do, yet even by the perception of such a possibility, our view of the domain of nature is enlarged and elevated. The outermost of the planetary globes of which we have spoken is so far from the sun, that the central luminary must appear to the inhabitants of that planet, if any there are, no larger than Venus does to us; and the length of their year will be 82 of ours.

"But astronomy carries us still onwards. It teaches

us that, with the exception of the planets already mentioned, the stars which we see have no immediate relation to our system. The obvious supposition is that they are of the nature and order of our sun: the minuteness of their apparent magnitude agrees, on this supposition, with the enormous and almost inconceivable distance which, from all the measurements of astronomers, we are led to attribute to them. If, then, these are suns, they may, like our sun, have planets revolving round them; and these may, like our planet, be the seats of vegetable, and animal, and rational life:—we may thus have in the universe worlds, no one knows how many, no one can guess how varied; but however many, however varied, they are still but so many provinces in the same empire, subject to common rules, governed by a common power.

“But the stars which we see with the naked eye are but a very small portion of those which the telescope unveils to us. The most imperfect telescope will discover some that are invisible without it; the very best instrument perhaps does not shew us the most remote. The number of stars which crowd some parts of the heavens is truly marvellous: Dr Herschel calculated that a portion of the milky-way, about ten degrees long and two and a-half broad, contained 258,000. In a sky so occupied, the moon would eclipse 2000 of such stars at once.

“We learn, too, from the telescope, that even in this province the variety of nature is not exhausted. Not only do the stars differ in colour and appearance, but some of them grow periodically fainter and brighter, as if they were dark on one side, and revolved on their axis. In other cases two stars appear close to each other, and in some of these cases it has been clearly established, that the two have a motion of revolution about each other; thus exhibiting an arrangement new to the astronomer, and giving rise, possibly, to new conditions of worlds. In other instances, again, the telescope shews, not luminous points, but extended masses of dilute light, like bright clouds, hence called *nebulae*. Some have supposed that such nebulae, by further condensation, might become suns; but for such opinions we have nothing but conjecture. Some stars again have undergone permanent changes, or have absolutely disappeared, as the celebrated star of 1572, in the constellation Cassiopea.

“If we take the whole range of created objects in our own system, from the sun down to the smallest animalcule, and suppose such a system, or something in some way analogous to it, to be repeated for each of the millions of stars which the telescope reveals to us, we obtain a representation of the material universe; at least a representation which to many persons appears the most probable one. And if we contemplate this aggregate of systems as the work of a Creator, which in our own system we have found ourselves so irresistibly led to do, we obtain a sort of estimate of the extent through which his creative energy may be traced, by taking the widest view of the universe which our faculties have attained.

“If we consider, further, the endless and admirable contrivances and adaptations which philosophers and observers have discovered in every portion of our own system; every new step of our knowledge shewing us something new in this respect; and if we combine this

consideration with the thought how small a portion of the universe our knowledge includes, we shall, without being able at all to discern the extent of the skill and wisdom displayed in the creation, see something of the character of the design, and of the copiousness and ampleness of the means which the scheme of the world exhibits. And when we see that the tendency of all the arrangements which we can comprehend is to support the existence, to develop the faculties, to promote the well-being of these countless species of creatures, we shall have some impression of the beneficence and love of the Creator, as manifested in the physical government of his creation.

“The above estimates are vast in amount, and almost oppressive to our faculties. They belong to the measurement of the powers which are exerted in the universe, and of the spaces through which their efficacy reaches (for the most distant bodies are probably connected both by gravity and light.) But these estimates cannot be said so much to give us any notion of the powers of the Deity, as to correct the errors we should fall into by supposing his powers to have any limits like those which belong to our faculties:—by supposing that numbers, and spaces, and forces, and combinations, which would overwhelm us, are any obstacle to the arrangements which his plan requires. We can easily understand that to an intelligence surpassing ours in degree only, that may be easy which is impossible to us. The child who cannot count beyond four, the savage who has no name for any number above five, cannot comprehend the possibility of dealing with thousands and millions: yet a little additional development of the intellect makes such numbers conceivable and manageable. The difficulty which appears to reside in numbers and magnitudes and stages of subordination, is one produced by judging from ourselves—by measuring with our own sounding line; when that reaches no bottom, the ocean appears unfathomable. Yet in fact, how is a hundred millions of times a *great* distance? how is a hundred millions of times a *great* ratio? Not in itself; this *greatness* is no quality of the numbers which can be proved like their mathematical properties; on the contrary, all that absolutely belongs to number, space, and ratio, must, we know demonstrably, be equally true of the largest and the smallest. It is clear that the *greatness* of these expressions of measure has reference to our faculties only. Our astonishment and embarrassment take for granted the limits of our own nature. We have a tendency to treat a difference of degree and of addition, as if it were a difference of kind and of transformation. The existence of the attributes, design, power, goodness, is a matter depending on obvious grounds: about these qualities there can be no mistake: if we can know anything, we can know these attributes when we see them. But the extent, the limits of such attributes must be determined by their effects; our knowledge of their limits by what we see of the effects. Nor is any extent, any amount of power and goodness improbable beforehand; we know that these must be great, we cannot tell how great. We should not expect before hand to find them bounded; and therefore when the boundless prospect opens before us, we may be bewildered, but we have no reason to be shaken in our conviction of the reality of the cause from which their effects proceed: we may feel

ourselves incapable of following the train of thought, and may stop, but we have no rational motive for quitting the point which we have thus attained in tracing the divine perfections.

“On the contrary, those magnitudes and proportions which leave our powers of conception far behind;—that ever-expanding view which is brought before us, of the scale and mechanism, the riches and magnificence, the population and activity of the universe;—may reasonably serve, not to disturb, but to enlarge and elevate our conceptions of the Maker and Master of all; to feed an ever-growing admiration of His wonderful nature; and to excite a desire to be able to contemplate more steadily, and conceive less inadequately, the scheme of his government and the operation of his power.”

#### A MISSIONARY SCENE IN CAFFRARIA.\*

“MANY minutes had not elapsed before we came up to a newly-established Hottentot village, near the confluence of the Mankazana and Kat Rivers. It consisted of thirty-one small wattled cottages, forming a complete circle, with cattle and sheep folds in the centre. There were seven or eight waggons belonging to the hamlet, a considerable herd of cows and oxen, a fine flock of sheep, and several good horses. The object of my visit being announced, an old plough-share was immediately hung up, and used as their substitute for a bell. Nearly one hundred and fifty persons, inclusive of children, were hereby called together in the course of a few seconds, and assembled beneath the spreading branches of a large tree. I had with me an English pocket Testament, from which my usual practice was to translate, into the vernacular tongue, as occasion might require; but wishing to ascertain whether any of them possessed a copy of the Sacred Scriptures, I asked for a Bible; upon which, an old man who formerly belonged to the Wittie River Station, instantly produced a Dutch Testament. On my opening it, a small pamphlet fell out, which proved to be a copy of the Ordinance issued by the Lieutenant-Governor, General Bourke, under date of July 17, 1828, for the improvement of the condition of Hottentots, and other aborigines of colour, and for the consolidation and amendment of laws affecting such persons, agreeably to the recommendation of His Majesty's Commissioners of Inquiry. This, of course, induced me to ask why they had treasured up this document in the Sacred Volume: ‘Because,’ said one of the elders, ‘it is God's Word that teaches us how to make a right use of our privileges; and therefore ought the Bible and the Ordinance to be kept together.’

“Shortly after the conclusion of divine service, several other Bushmen made their appearance, whose garb and manners furnished indubitable evidence of their having but just emerged from the gloomy recesses of the forest, or the still more dismal chambers of the cavern. The real condition, civil as well as moral, of this race is truly deplorable. We cannot contemplate their circumstances, or even look upon their withered countenances, without inexpressible pain of heart. Hunted for generations back, like partridges upon the mountains, they have become desperate; their hand is uplifted against every one, and every one's hand against them. Robbed of their country, and driven beyond the ordinary range of men, they have been compelled to seek refuge and dwelling-places in the glens of the desert, the thickets of the jungle, or the clefts of the precipice. There it is that we must, in general, look for them, on the points of projecting crags, or

upon the summits of the highest rocks, watchfully surveying all beneath. With eagle-eyed fierceness, with bows fully bent, darts deeply poisoned, and an air that betrays less fear than hostility, they stand ever prepared to take fatal aim at all who may have temerity enough to approach their rampart. The following strikingly descriptive lines on the Kaffer, by Mr Thomas Pringle, apply in a great measure to the Bushman also:

‘Lo! there he crouches by the kloof's dark side,  
Eying the farmer's lowing herds afar;  
Impatient watching till the evening star  
Lead forth the twilight dim, that he may glide,  
Like panther to the prey. With free-born pride  
He scorns the herdman, nor regards the scar  
Of recent wound; but burnishes for war  
His assegai, and targe of buffalo-hide.  
Is he a robber?—True it is a strife  
Between the black-skinn'd bandit and the white.  
A savage?—Yes; though slow to aim at life,  
Evil for evil fierce he doth requite.  
A heathen?—Teach him, then, thy better creed,  
Christian! if thou deserv'st that name indeed.’

“As an enemy, they are much more formidable than the Kaffer; not indeed on account of their number, nor of muscular strength: for in both these respects they are far inferior to any of the other tribes. But, besides their weapons being of a much more deadly kind, their mode of warfare is such as to place an antagonist in the most perilous situation, ere he is at all aware of danger. So exceedingly diminutive are they in person, that they easily manage to conceal themselves behind large stones or ant-heaps; whence they are able, at pleasure, to lodge a dart in the vitals of their victim. When thus lying in ambush, this Lilliputian archer seats himself upon the ground, places his foot against the bow, directs his arrow with his left hand, and then draws it with his right. And such is the force with which he discharges the dart, that it not only pierces the person or animal at which it is shot, but sometimes goes completely through them.

“After spending the greater part of the evening in conversation with the people, I retired into an old waggon, where a straw mat (the best bed they could afford) had been spread for my accommodation. But when lying down my attention was arrested by a singular noise that appeared to come from one of the more distant huts. Curiosity induced me to rise and follow the sound, rendered doubly dolorous by the extreme darkness of the night, and the occasional howlings of the wolf. It at length led me to a low wretched hovel, the interior of which presented one of the most melancholy scenes I ever witnessed; language indeed fails to give anything like a complete idea of the strong delusion which pervaded the minds of its inmates.

“Some of the little strangers above-mentioned having professed an acquaintance with the nature and causes of disease, and likewise with the means of removing it, two or three sick Hottentots had solicited their aid. They first assembled at the dwelling of the afflicted persons, and performed over them a number of ludicrous antics preparatory to the ‘great ceremony.’ One stood muttering in a corner; and another sat perched upon poles placed in an horizontal position; whilst two others bounded about on the floor with slow but regular step. All were apparently weeping in a most heart-rending manner, and thus signifying to the patients that the disease was of a very dangerous character. They continued until their feeling seemed to be wrought up to the highest pitch, rendering them like men wholly intoxicated. One of them fell to the ground with such violence as very seriously to bruise his head, and produce temporary insensibility. I at first concluded that they had been using some kind of narcotic but was in this mistaken. When opportunity presented itself, I remonstrated with them respecting the folly of such a mode of proceeding; and the consequence was, a momentary cessation. But being bent upon

\* From “Travels and Researches in Caffraria, by Stephen Kay. Published by John Mason, London, 1833.

what they deemed a duty, their operations were soon recommenced.

"On going to the hut a second time I found it crowded to excess. A large fire was burning in the centre: four Bushmen, and two women belonging to the same tribe, were dancing, singing, clapping their hands, and occasionally shouting in the wildest manner imaginable. With the intention of detecting, the better to expose the fallacy of their arts, I placed myself in a corner which commanded a full view of all their manoeuvres. The appearance of the men was as ugly and demon-like as can be conceived. One had tufts of hair attached to his head in the form of horns; another, who was almost naked, had an appendage to his back, resembling a wild beast's tail; a third bore in his hand a kind of reed, as a wand, with which he occasionally touched different parts of the patient's body, and through which he at other times puffed and blew upon those around him; and a fourth, with a small calabash, or gourd, full of pebbles, in each hand, kept up a tremendous and deafening rattle. The scene was occasionally terrific beyond description, as one and then another of the little conjurors became completely frantic, and assumed all the appearance of maniacs. They kicked the fire about with their feet: sighed, groaned, and yelled most hideously. Symptoms of stupor, or insensibility, were regarded as proofs that the evil influence under which the patients had been suffering was leaving them, and entering the individual affected. His magical powers were consequently deemed far superior to those of his fellows, who, nevertheless drew to his relief, and by means of the wand, and certain strange efforts, affected to deliver, and restore him to his senses again. Sometimes, after shaking and otherwise roughly handling, blowing upon, or applying the mouth to some particular part of the body, the sorcerers would gravely turn round and exhibit a quantity of goat's hair, a few bird's feathers, a piece of thong, or a number of straws, saying they had extracted them from the head, the stomach, the legs, or the arms of the patient. Palpable as were these absurdities, they nevertheless instantly obtained full credence among the spectators, who, with uplifted hands, would exclaim, 'No wonder that A. or B. were so ill!'

"I went to the poor deluded creatures the following morning, and endeavoured to make them sensible of the vanity and wickedness of their tricks, challenged them with the various falsehoods they had told; and in proof of the inefficacy of all their exertions pointed to the sick persons themselves, who, from having been kept sitting before a large fire, during the greater part of the night, and consequently prevented from taking proper rest, were even worse than before. They answered me not a word, but afterwards acknowledged the truth of all that had been said; and the only plea they attempted to set up in justification of their system was, as usual, 'that such had been the custom of their forefathers from time immemorial.' How melancholy the reflection! From time immemorial, millions have thus made lies their only refuge in times of trouble! from time immemorial, whole nations of men have thus been sinking in the vortex of delusion! Yea, from time immemorial, one generation of immortal beings has been thus blindly following another, and all literally "perishing for lack of knowledge!" Who does not bear, in these chilling facts, the dying moans of thousands more, whom the stream is even now rapidly bearing down to the eternal gulf, and whose ignorance and wretchedness loudly cry, 'Come over and help us; come over and help us?'

"Leaving Mankazana, I proceeded to Tambookie Vlei, and there found another of the parties, industriously employed in building, pastoral pursuits, and cultivation. On hearing what the object of my visit was, one of the people heartily welcomed me, saying, 'Come in, come in, Sir;' and showed me no small kindness, immediate-

ly 'kindling a fire because of the cold and because of the rain' which had poured heavily upon us during the greater part of the journey. Being weary and sleepy, my host spread a few skins for me to rest upon in the best corner of his newly-erected dwelling; the floor of which, being but just laid, was exceedingly damp; consequently the following morning brought with it a severe cold, and violent pains in my head.

"After preaching, I went out to see their different gardens and corn-lands; from which it was quite evident that they were far in advance of those whom I had left. Their situation, however, was much more advantageous, the soil being of a superior description, and more likely to prove productive than that upon which their neighbours were placed. In several places enclosures had been made, and both wheat and barley sown, as had peas and potatoes also in considerable quantities. The greater part of this division formerly resided near Bavian's River, and amongst the Scotch emigrants, who had often employed them in various ways, and afforded them much useful instruction. Several were able to read the Scriptures, and one or two could write likewise. Their stock of sheep and cattle was very considerable; and little doubt can be entertained of their ultimate prosperity. There were few amongst them but what had entirely cast off the sheep-skin garb of the Hottentot; and at divine service the greater part of them, male as well as female, were decently and respectably clad in European apparel. Several couples that had long lived together as man and wife, according to general custom, expressed an earnest desire to have their matrimonial union honourably and legally solemnized: there did not appear to be more than one or two instances of polygamy in the whole hamlet.

"In one of the huts at this place, I found a sick man, who had been most miraculously delivered from the jaws of a lion, two or three weeks prior to my visit. While sitting by his side he furnished me with the following particulars; which, as they constitute a striking illustration of that gracious Providence whose tender mercy is over the children of men, are well worthy of being recorded. Accompanied by several other individuals, he one morning went out on a hunting excursion; and on coming to an extensive plain beyond the precincts of the colony, where there was abundance of game, they discovered a number of lions, which were disturbed by their approach. One of the males instantly separated himself from the troop, and began slowly to advance towards the party, most of whom were young, and altogether unaccustomed to encounters of so formidable a nature. While droves of timid antelopes only came in their way, they were all brave fellows, and boasted loudly of their courage; but this completely failed, and the young Nimrods began to quake, when the monarch of the desert appeared.

"Nevertheless, while the animal was yet at a distance, they all dismounted; and, according to general custom on such occasions, began tying their horses together, with the view of keeping them between themselves and the beast, until they could take deliberate aim at him. His movements, however, were too quick; and before the horses were properly fastened, the lion made a tremendous bound or two, which suddenly brought him down upon the hind parts of one of them: being hereby startled, they instantly plunged forward, and knocked down the poor man in question; over him went the horses; and off ran his comrades with all speed. He arose from the ground as quickly as possible; but, on perceiving him stand up, the animal turned round, and, with a seeming consciousness of his superior might, stretched forth his paw, and by a single stroke on the back part of the neck laid him prostrate again. He had but just time to roll on to his back, before it set its feet upon his breast, and lay regularly down at full length upon him,

"He now became almost breathless, partly from fear, but principally from the intolerable pressure of his terrific load. In order to get breath he endeavoured to move himself a little, upon which the lion instantly laid hold of his left arm, just below the elbow, and bit in several different places down to the hand; in the thick part of which its teeth seemed to have completely met. All this time, however, it does not appear to have been at all furious, but merely caught at its prey, as the cat would sport with a mouse that is not quite dead. In this dreadful situation he remained for a considerable length of time writhing in pain, gasping for breath, and momentarily expecting to be torn limb from limb! On raising his head a little, the creature opened his mouth to receive it, but providentially lost his hold, in consequence of the hat (which was shown to me) slipping off; the points of the teeth, therefore, only just scarified the pericranium. Thus narrowly was he prevented from crushing the head to pieces. He then placed his paw upon the arm from which the blood was copiously flowing, and the purple stream soon covered it. This he again and again licked clean; and then fixing his flaming eye intently upon that of the man, now smelt on one side of his face, and then on the other, and appeared to be only awaiting the inducement of voracity, wholly to devour his helpless prey!

"At this critical moment," said the poor fellow, "I recollected having somewhere heard that there was a God on high, who was able to deliver, at the very last extremity; I therefore began to pray that he would prevent the lion from eating my flesh and drinking my blood." While engaged in this act of devotion, the beast turned completely round, placing its head towards his feet, and its tail over his face. This induced hope in the mind of the sufferer, that he might now possibly rid himself of his load; and under this impression he made an effort, which was no sooner discovered, than checked by a terrible bite in the right thigh. He again lifted up his voice to the Almighty for help; nor did he pray in vain. The lion, without being disturbed in any way whatever, soon afterwards relinquished his hold. Calmly rising from his seat, he deliberately walked off to the distance of thirty or forty paces, and there lay down in the grass, whence, after watching the movements of the Hottentots for some minutes, he finally took his departure, and was seen no more. The man now arose, and, crawling off in the best manner he was able, at length obtained the aid of his cowardly companions, who set him upon one of the horses, and brought him to the place where I found him. Dr G. (son of the Rev. John Gaulter), a military surgeon, at one of the neighbouring stations, hearing of the case, hastened to his relief, and very humanely rendered him all needful assistance. On first seeing him, amputation of the arm was thought to be absolutely necessary, but to this the patient would not submit; 'for,' said he, 'as the Almighty had delivered me from a death so dreadful, I thought he was surely able to save my arm also!' At the time of my visit some of his wounds were already healed, and there was every prospect of a complete restoration. 'O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!'"

#### DISCOURSE.

BY THE REV. JAMES BEGG, A.M.,  
Minister of Liberton.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it:— They shall be mine, in that day when I make up my jewels," &c.—MAL. iii. 16.

THE prophet proceeds to make a cheering statement after the dark picture which he had just

presented. Even in the most degenerate ages, God never suffered the light of truth completely to be banished from the earth. When the old world was covered with wickedness, still in one family the fear of God was preserved. When all Israel appeared to have gone after idols, still many hundreds were left "who had not bowed the knee to Baal." And now, when the same people had sunk into matchless carelessness and contempt of God, even then, a chosen few were left, "who feared the Lord, and spake often one to another." And since that period the case has been the same. When the great mass of the Jews rejected the Saviour, there were a few who "looked for redemption in Israel." When the apostles were persecuted from city to city, still some everywhere believed. Even in Sardis of old, wicked as it was, "a few names" were found of men "who had not defiled their garments." During all the ages which have succeeded, a race has always existed, running parallel to great masses of the ungodly, "declaring God's works, shewing forth his mighty deeds." And at length, out of Babylon itself, borne down as it is with the guilt of centuries, God will call a chosen few who have shunned her awful wickedness. Like wheat amidst the multitude of tares, like a few faithful soldiers amidst the ranks and in the country of the enemy, have they always been found, one in a city, two in a family, whom God takes and brings to Zion.

This is the first remark which strikes us on reading these words.

The second is, that where and when sinners have been most determined in their opposition to God, the servants of God have ever been most bold and resolute. Even as the fierce energy of fire purges out the dross and makes the gold come forth pure and radiant, even as the fierce wind carries off the chaff and makes the wheat pure, so if we look for the brightest names in the Christian calendar, we shall not find them during times of peace, when all the world was at rest, and men professed their Christianity unheeded, but during times of stormy persecution. Then the Christian graces were ripened into a determined energy, and stood out in bold relief before the eyes of men. Then heaven has been filled with "those who had come out of great tribulation, and washed their robes and made them white in the blood of the Lamb," even as in the case before us, when all Israel was sunk in wickedness, then, at that time "they that feared the Lord spake often one to another, and God said, they shall be mine in that day when I make up my jewels."

Having made these remarks, let us proceed to the more particular consideration of these words and,

I. We learn from them, that it is the duty of Christians, at all times, to stand by and support each other, especially in times of abounding iniquity. This was the conduct of these Jewish servants of God, and was highly approved of by the Almighty. There are many injunctions to the same conduct in the New Testament: "E



hort one another daily, lest any of you should be hardened through the deceitfulness of sin." "Let us consider one another, to provoke one another to love and good works." Our Lord said to Peter, "And thou when thou art converted, strengthen thy brethren."

The progress of sin has in every age been advanced by the determined union of its supporters. A strong banded conspiracy is formed—Satan is at its head—all the spirits of darkness are amongst its supporters—all the wicked in every age, in every land, have taken part in the dark confederacy. Many and deep have been their devices, and although many the differences by which they have been characterised, in this they have agreed, with all their might to oppose the progress of the holiness and truth of God.

God has appointed a way by which all this may be met and overcome, viz., a determined union amongst all followers of the Lamb. Satan is full of subtilty, but Christ is a leader more wise, for in him are hid all treasures of wisdom and knowledge. Satan has now led men astray for nearly six thousand years, and therefore, has a great and constantly increasing experience in temptation; but the leader of the armies of the living God has endured from everlasting ages—was the Creator of Satan, and possesses a power which nothing can resist. Satan is backed by all the spirits of darkness, "who go about seeking whom they may devour;" but the Captain of our Salvation has all the angels of heaven subject to him, and makes them all ministering spirits to them who shall be heirs of salvation. And though the number of Christians has ever been small in comparison of the overwhelming masses of ungodly men, yet truth and righteousness must in due time prevail—the armies of God will become stronger and stronger, till at length, sin shall finally depart from this region of God's dominions—the earth shall be full of the knowledge of the Lord as the waters cover the sea. All shall see with one understanding, and feel with one heart, and utter one language, and adopt one resolution, and the temple of the God of heaven shall rise upon the ruins of superstition and idolatry, and every form of sin.

There is, no doubt, a decided and close union amongst all real Christians, whether it is externally visible or not. They are called members of the same body, branches of the same vine, living stones in the same glorious building. Touch one stone of the building with rude violence, and the whole building must feel the shock; touch one member of the body, and all the rest must feel with generous sympathy. That must be no part of the building which can be removed without affecting the entire frame-work; that no part of the mystical body of Christ, which feels no concern when the others are doomed to suffering. "If one member be honoured, all the members are honoured with it; if one member suffer, all the members suffer with it." Therefore, I say not merely that it is the duty of all Christians to feel a deep interest in each other's prosperity, but

that they cannot be Christians without feeling such an interest; and what is required is, that this union be as open and manifest as it is real and unalterable.

No doubt the ministers of truth are especially bound to stand up for the cause of God in stormy times. Their voices should rally the troops, and be loudest in urging their brethren to courage; they should be first in exposing the delusions to which their brethren are liable. Theirs is the post of responsibility and danger. They are the standard-bearers, who lead on the troops; and in the meetings of God's saints from Sabbath to Sabbath, to consult the holy oracles, to learn what must be done in every emergency, it is their voice that must be heard, animating the feeble, comforting the sorrowful, strengthening the weak, bringing out of their treasures things new and old, suited to the necessities of those they address; but still all Christians are bound, as they value God and truth, a glorious eternity, and the immortal souls of their brethren, to aid their efforts, by speaking often one to another, words of encouragement, consolation, and reproof. "Am I my brother's keeper?" was not the voice of a child of God; it is the voice of Cain, "who was of that wicked one, and slew his brother."

It were well if the ancient proclamation made before the armies of Israel as they proceeded towards Canaan, were repeated to those who are now proceeding towards the heavenly Canaan,— "Whoso is faint-hearted, let him go and return to his house, lest his neighbour's heart faint as well as his." The eye of the great Captain of our Salvation is fixed on those who stand prominent for their courage amongst the rest,—who go boldly on from strength to strength, turning their faces from no foe, or if they turn at all, only that they may cheer on their brethren, saying, "Zion is before you—unspeakable glories await you there, O ye followers of the Lamb—be stedfast in the faith, and omnipotence will be your defence—omniscience your guide—infinite goodness the storehouse out of which your wants will be supplied—God your Father—Christ your friend—angels your companions—heaven your home—a martyr's crown and a robe of brightness shall adorn you—eternity shall be the limit of your joy. These dark ranks, numerous though they seem, have all been conquered and condemned already, and on all their necks will be found the footprints of your glorious Leader. Their power is but weakness, and death will soon mow them down like corn fully ripe, in the time of harvest; they shall rise against God and his servants no more. Be strong, fear not; be faithful unto death, Christ will give thee the crown of life."

Thus it is that Christians under proper feelings should speak one to another, in their private meetings in such times as these; but we might, in like manner, go over all the different situations in which a Christian may be placed, and shew how the words of a friend may inspire with comfort; for as iron sharpeneth iron, so doth the face of a man

the countenance of his friend. When the Sabbath comes round, we can take sweet counsel together as we walk to the house of God in company. When we go with trembling steps to a communion table, remembering how unworthy we are, the words of a friend are often "like ointment poured forth," or "like the dew on the Hill of Hermon, where God commandeth the blessing, even life that shall never end." When disease, with its dark clouds, settles upon our dwellings, when wearisome days and nights, with many tossings to and fro till the dawning of the day are appointed to us, or any of our dear Christian relations, then it is grateful to the heart to hear accents of tenderness proceeding from human lips, and to be borne up by others who have known like afflictions, and are not strangers to sympathy. When death cuts "off the desire of our eyes with a stroke," and when a crowd of mourners come to carry from our sight the remains of all that was dear to us, when we see the last sight of the sad procession, and return and find the place unoccupied where our friend once was, what so soothing in such hours as these as the conversation of those who can remind us of the time when the earth and the sea must give back their dead, and all the triumphs of death must be swallowed up in an eternal victory. In all circumstances, it is the duty of Christians to speak one to another; for a word fitly spoken how good it is; and this is one of the means appointed by God for saving souls from death, and promoting the sanctification of his people.

Oh! if God should offer us a golden wedge of Ophir, or a kingly crown for every soul that we comforted, for every delusion detected and exposed, every soul taught to surmount its difficulties, and enter the land of rest, how diligent would we be. See the physician, for a temporary subsistence, passing through a laborious course of study, from many parts of which human nature recoils,—exposing himself to the contagion of deadly disease,—content to have his rest disturbed, and to sit up the weary night that he may gaze on human nature in agony,—passing from one sad chamber of sickness to another, till a sedate and melancholy air becomes habitual, and sits fixedly on his countenance. He does all this for his fellow men, only to obtain a small and temporary reward. See the lawyer putting forth his whole store of learning and subtlety in defence of another, burning the midnight oil that he may discover arguments in his defence, and throwing his whole soul so completely into the case, that as he speaks so earnestly, a stander-by will imagine that it must be his own. Will they do all this, and more, for their brethren, only for a reward in time, and will you, professing to be Christians, do nothing to promote the comfort and salvation of your Christian brethren, although God looks on with deep interest, and though he has declared that an immortal prize will reward your efforts, not of thousands of gold, or earthly crowns, but of endless joy, a long long immortality of blessedness?

II. God not merely remembers, but will reward those who thus promote the salvation of his people, and retain their holiness amidst abounding iniquity, and in illustrating this point, the great advantage of holiness will appear.

The figures here employed are strikingly fitted to convey an idea, that decided Christians are exceedingly precious in the sight of God. With what care do men store up their jewels! All their other goods are reckoned less valuable than these. They store them up in secret and strong repositories, and when danger seizes upon their dwelling, they fly to these, their jewels are first secured. When a day of mirth and feasting is appointed, is it possible for the sons and daughters of Adam then to forget their ornaments? And if we speak of kings, their crown, and the jewels with which it is adorned, their sceptre of gold, all the rubies and diamonds which their ancestors have collected, all the precious things which go to make up the regalia of majesty, constitute the emblems of the glory and greatness of their kingdom. And when foreign princes come, as the Queen of Sheba did, from the uttermost parts of the earth, to see the glory and hear the wisdom of Solomon; when a great and striking display must be made, the crown royal is placed on the monarch's head, and all the jewels of the kingdom are brought forth to dazzle the foreign eyes and make the assembled thousands shout for joy. And so God gives us to believe, that when at last he comes down to exhibit to the world his glorious majesty, and when all the princes of many generations must meet together, and all the potentates of hell must come to see the glorious spectacle—nothing fairer will there be, nothing more precious and beautiful, nothing which illustrates more the dignity and glory of his power, his love, and all his attributes, than the members of the Christian Church, fair and glorious, without spot or wrinkle, or any such thing. "They shall be mine, saith the Lord, in that day when I make up my jewels."

Or take the other figure. We all know how tender is the affection of parents towards their children. It reigns amongst all the creatures of God. The very eagle, cruel to all the other fowls of heaven, "fluttereth over her nest, carrieth her young upon her wings." The "bear robbed of her whelps," makes the forest ring with the wailings of her grief. And man, guided by reason, betrays feelings stronger and deeper than these. Hear them expressed by Jacob: "Me have ye bereaved of my children; Joseph is not, and Simeon is not, and will ye take Benjamin also? all these things are against me." Even the utmost cruelty, the most base ingratitude, is unable to quench a father's love. David "was much moved, and went up to the chamber over the gate, and wept; and, as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee." And the eternal Jehovah gives us to believe, that as parents write the names of their children in their sacred books so he writes the names of his on the palms of his

hands—they are ever before him. Even as they watch over their tender infants with a zeal which tires not—an ardent unquenchable affection; and as when they call their friends together, they love to deck out these, and shew them as the objects most precious in their sight; so the God of heaven and earth, when he calls a vast assembly of all the universe, will bring forth these his children, decked with beauty, and prepared to enter upon an eternal joy. “I will spare them as a man spareth his son that serveth him.”

The time is fast approaching when the reign of delusion will end for ever—when this strange scene, in which holiness is oppressed and sin apparently triumphant, shall change—light coming out of darkness, order out of confusion—the wicked being driven away in their wickedness, the chosen sons of God brought forth from their obscurity, that they may shine as the jewels in our Saviour’s crown, as the stars for ever and ever.

How strange to stand on an eminence on that day of final decision and see the wondrous issue. “Every eye shall see it,” every heart shall feel its overpowering interest. It will be a day of joy and unspeakable alarm—of hope more than fulfilled, or terror more than realized. It will teach in one hour what men could not be taught by a thousand sermons, and it will teach with a force and authority which none will venture to gainsay. This is the meaning of the prophet, “*Then shall ye turn and discern between the righteous and the wicked.*” At present you may be deceived, and the flatterers of men, apparently backed by many strange appearances, may lead you astray. You may silence the voice of conscience, which proclaims aloud that there is an endless distinction between sin and holiness; you may lull yourselves into a temporary feeling of security; but the thunder-clap of the day of judgment will dispel the delusion “in a moment, in the twinkling of an eye.” Now there is peace, then there will be no peace; now there is a firm world beneath your feet, then that world will be burning with fire; now God hides himself, then he will come forth in wrath; now ministers beseech, then their voices will be silenced; now the wicked prosper, then they will be driven away to endless misery; now there is time, then eternity will have begun, and hope fled for ever away. “*Then shall ye turn and discern between the righteous and the wicked.*”

All this will thrust itself upon every one’s observation; there will be no disinterested spectator; all will learn from experience, whether of sorrow or joy. Will you not be wise in time? You are spending your years as a tale that is told, and now is that day of revelation nearer than when we last met in this house of prayer. Are you anxious to shut your eyes still, and to press on through another period of time, which shall, perhaps, lay some of us with the dust, uninstructed and unmoved? If ye are resolved, O why should we disturb you before the time? Rejoice and let your hearts cheer you; but take heed lest the

earth should suddenly reel beneath your feet, and in the hour of your extremity you send in despair for those ministers whose warnings you now despise, to administer a consolation which you now put away. Now is the accepted time, God waits to be gracious—his salvation is offered to the chief of sinners—his spirit can cleanse from all sin—his glory can satisfy the longings of an immortal soul. Flee to the stronghold as prisoners of hope. And ye Christians, hold fast that which you have, let no man take your crown; yet a little while, and he that shall come will come, and will not tarry, his reward is with him, but his work is before him. “Be ye faithful unto death, and Christ will give you the crown of life.”

#### THE TOMB OF HOWARD.

Extracted from Dr Henderson’s *Biblical Researches and Travels in Russia*.—London, 1826.

“At the distance of five versts to the north of *Kherson*, stands the original monument of the Prince of Christian Philanthropists—the great, the illustrious Howard; who, after travelling 50,000 British miles, to investigate and relieve the sufferings of humanity, fell a victim, near this place, to his unremitting exertions in this benevolent cause. It is situated a little to the east of the public road leading from *Nikolaief* to *Kherson*, near the southern bank of a small stream which here diffuses a partial verdure across the steppe. On the opposite bank are a few straggling and ruinous huts, and close by, is a large garden, sheltered by fine lofty trees, which have been planted to beautify the villa once connected with it, but now no more. The spot itself is sandy, with a scanty sprinkling of vegetation, and is only distinguishable from the rest of the steppe by two brick pyramids, and a few graves, in which the neighbouring peasants have interred their dead—attracted, no doubt, by the report of the singular worth of the foreign friend whose ashes are here deposited till the resurrection of the just. As we approached the graves, a hallowed feeling of no ordinary description grew upon our minds, and forced upon us the conviction, that the scene before us was indeed privileged beyond the common walks of life. One of the pyramids is erected over the dust of our countryman, and the other has subsequently been raised over the grave of a French gentleman who revered his memory, and wished to be buried by his side. As we had no person with us to point out which of them was designed to perpetuate the memory of the Philanthropist, it was impossible for us to determine, otherwise than by confiding in the accuracy of information obtained by some former admirer of his virtues, who has cut into the brick the very appropriate inscription:—*vixit propter alios,—i. e., he lived for the sake of others.* It was impossible to survey this simple obelisk without reflecting on the superiority of principle which impelled the great friend of his species, in that career of disinterested benevolence which he so unremittingly pursued. His was not mere animal sympathy, dignified and refined by its existence in human nature, though he doubtless possessed that quality in no ordinary degree; nor did his charities flow from an ambition to be admired and extolled by his fellow creatures; his toilsome pilgrimages and unnumbered acts of self-denial were not performed with the slightest idea of atoning for his sins, or meriting a seat in the mansions of bliss—the very thought he abhorred; but his whole character was formed, and his practice regulated by the vital influence of that Gospel which reveals the divine philanthropy expending itself upon human weal. Conceiving himself to be an eternal debtor to the blessed Saviour, who stooped to the lowest depths of suffering, in order to rescue him from the hor-

rors of immortal death, he was sweetly and powerfully constrained to imitate his bright example, the characteristics of which are strikingly depicted in the simple declaration: 'who went about doing good.'

'Such was Howard, the most virtuous, and yet the most humble of our race. How justly he might have taken for his motto what he wrote a few months before his death: 'In God's hand no instrument is weak, and in whose presence no flesh must glory.' He was enabled to effect great things, yet he utterly renounced dependance upon himself. 'My immortal spirit I cast on the sovereign mercy of God, through Jesus Christ, who is the Lord my strength, and my song; and, I trust, has become my salvation. My desire is to be washed, cleansed, and justified in the blood of Christ, and to dedicate myself to that Saviour who has bought us with a price.' Firmly resting upon this foundation, he was well prepared to address his last earthly friend and attendant, Admiral Priestman, in these words: 'Priestman, you style this a dull conversation, and endeavour to divert my mind from dwelling upon death; but I entertain very different sentiments. Death has no terrors for me; it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other.'

'His genuine humility prompted him to choose this sequestered spot for the reception of his mortal remains; and it was his anxious desire, that neither monument nor inscription, but simply a sun-dial should be placed over his grave. His wishes were at first so far complied with, that no splendid monument was erected to his memory; but the august monarch, in whose territory so many of his benevolent acts were performed, and who nobly patronized the attempts made to follow out the plans of Howard for the improvement of the state of prisons, has borne a public testimony to the respect he entertained for his virtues, by ordering a conspicuous monument to be built in the vicinity of *Kherson*, the town in which he died. This cenotaph, which attracted our notice as we approached the gate of the town, is erected at a short distance from the Russian cemetery, and close to the public road. It is built of a compact white free-stone, found at some distance, and is about thirty feet in height, surrounded by a wall of the same stone, seven feet high by two hundred in circumference. Within this wall, in which is a beautiful cast iron gate, a fine row of Lombardy poplars has been planted, which, when fully grown, will greatly adorn the monument. On the pedestal is a Russian inscription of the following import:—'Howard: died January 20th, 1790, aged 65:' the simplicity of which is in strict accordance with the orders the great Philanthropist more than once gave, and which, with the rectification of the dates, only requires the all-emphatic addition, *Christ is my Hope*, to render it perfectly conformable to the inscription dictated by his own pen, and placed under that to the memory of his wife in Cardington Church, near Bedford. Agreeably to his request, a sun-dial is represented near the summit of the pillar, but with this remarkable circumstance, that the only divisions of time it exhibits, are the hours from ten to two, as if to intimate that a considerable portion of the morning of life is past ere we enter on the discharge of its active duties: and that, with many, the performance of them is over at an early hour after the meridian of our days.

#### THE RESURRECTION OF THE BODY.

BY THE REV. J. A. WALLACE,  
*Minister of Hawick.*

THE resurrection of the body is one, certainly, of the most comfortable doctrines on which it is possible for us to fix our thoughts. But it is a doctrine which could never be discovered, either by the perceptions of our bodily senses, or by the researches of our intellec-

tual faculties. And had we, therefore, been left to the investigations of unassisted reason, we must have been totally and eternally excluded from all the hopes and the consolations which it sets before us, amid the separations and the bereavements of our mortal condition.

Men there have been, it is true, of acute and discerning minds, who, without the aid of Revelation, have been able to form some kind of conception in regard to the immortality of the soul. And though their views on that subject have not been altogether free from doubt, or vagueness, or uncertainty, and have seldom been productive of any powerful or permanent impression on the mind, yet they seem occasionally to have caught some vivid glimpses of the truth, and in moments of solemn deliberation have almost persuaded themselves that the soul could never die. And when they dwelt, as they often did, on its high superiority both over the irrational and inanimate creation; on the vast measure of its capacities; on the boundlessness of its ambition; on its plans extending far onwards into futurity; on its hopes, even in the hour of decay, breaking from their confinement, and groping their way into the immensities of an unknown eternity, then nothing could be more natural or more rational than the conjecture that the soul, which was capable of such mighty things, was not to be doomed to annihilation, ere its faculties were half unfolded, or its plans accomplished; and that the very perishing of its mortal tenement might not only be the means of its emancipation from the bondage of this gross and material state, but of its admission into some higher clime, where its powers were to be fully expanded, and its perfection to be complete.

But though such have been the views of strong-minded men in regard to the immortality of the soul, we find not, apart from divine Revelation, the most distant or obscure intimation in regard to the resurrection of the body. Their own consciousness might nurture the idea that the soul, peradventure, might live for ever. But with regard to the body, when they saw it divested of all motion, of all feeling, of all life; deaf to their most affectionate addresses, incapable of the slightest exertion, mouldering away into dust and corruption,—with regard to it, they had no hope. They gave it up as a thing which was completely lost. In fact, they could behold the change which was taking place upon it; they could trace the humiliating process through which it was passing; they could see it returning into dust, and apparently into nothingness; they could draw the conclusion, from the outward appearances, that when the earthly house of this tabernacle was dissolved, it was dissolved finally and for ever. And, therefore, they were left to mourn over their departed friends, even as those who have no hope, and to go down to the grave themselves, with feeling of hopelessness, and desolation, and despair.

Hence, we are indebted to the Bible for the information which we possess in regard to the resurrection of the body. There, it is not only revealed to us in terms which are so plain and explicit, that he who runs may read, but we have distinct and specific examples of it, as if for the purpose of putting down the objections which it is possible for the subtlety of the infidelity of the human mind to bring against, and shewing to us, by well-authenticated facts, what

possible thing it is for the corruptible to put on incorruption, and for the mortal to be clothed with immortality. On that account the Bible is to be regarded as a great and invaluable treasure. Even in regard to that one point—the restoration of the mortal and material part of our nature—it contains more sound philosophy, and more solid comfort than can be gathered from the profoundest speculations of all the wise men who have lived since the creation of the world. And were it silent on every other subject but that, it would still be like a well of living water in the wilderness, a light to cheer and to conduct us amid the darkness and the mysteries of death; a heritage with which the wealth of worlds is not for one moment to be compared.

For what is the kind of consolation which is most suited to the constitution of our nature, amid the trials and the bereavements of this present life? Suppose that death has entered into my dwelling, and borne away from me some venerated parent, or some beloved brother, or some affectionate sister, or some darling child, or some friend that sticketh closer than a brother, and that every feeling of my nature is wrung to agony with the awful severity of the trial. Oh! then, would it be enough to tell me that I must think no more for ever of the image—the bodily appearance of my buried child, or my venerated parent, or my beloved friend—the very being who was entwined most closely about the fibres of my heart—and whose likeness is still associated with every object on which my eye gazes, and every event which my memory recalls, and every scene which my imagination paints? Would it be enough to tell me, that the spirit is disembodied, and is blessed, and that I must think of it, and of its alone? Impossible. I cannot do it. It is beyond the power of my nature. And did my comfort depend on the achievement, I should still “be of all men the most miserable.” A disembodied spirit, even in a state of perfect happiness! I try to think of it—I try to realize it. But no power of abstraction, no force of thought, no grasp of intellect can bring me to the distinct recognition of what a spirit is. I cannot see it, I cannot hear it, I cannot follow it, I cannot comprehend it. The bond which united us together appears to be wanting. And I feel myself to be almost as far removed from it, and as incapable of entering into its fellowship, as if it had lost its very existence. But along with the spirit, Oh! speak to me also of the body; the body, which my own eyes have seen, and my own lips have spoken to; the body, about which all my associations, and affections, and reminiscences are eternally entwined; the body, whose living image is engraven imperishably on the tablets of my heart. Tell me that not one particle of its dust shall be lost, and that not one lineament of its likeness shall be defaced. Tell me that it forms a part, and an important part of the nature, for whose redemption Christ descended from heaven, and clothed himself in our likeness, and tabernacled amongst our dwellings, and laboured, and suffered, and died, and slept in the grave, and rose again, and ascended to heaven, and is now reigning triumphant at the right hand of God the Father. Tell me that, though to the eye of sense, it may seem to be brought into a low and most humiliating condition, it is nevertheless precious in the sight of the great Redeemer, because it is his own property,

which he hath purchased with his blood; a part of his mystical body, which he hath engaged to keep, not to destroy, to purify and to perfect, not to annihilate; nay, tell me that it shall actually be raised again, with no other change but the removal of all its imperfections, and arrayed in a loveliness more glorious and transcendent than before, and that I shall see it again with my own eyes, and speak to it with my own lips, and walk along with it for ever through the boundless blessedness of heaven. Tell me that, and I am completely satisfied. I feel that I am capable of understanding it. The comfort comes home to my very heart. And because I have the prospect of getting back the same body, united again with the same soul, and that, moreover, in a state of perfection, I feel that the fountain of consolation is filled to the overflowing; and that the hope which passes over the grave, and pierces into eternity, is without a shadow and without a cloud.

Such are the cheering prospects which are opened before us in the Bible, and which every true believer is permitted to entertain in regard to all his friends who have fallen asleep in Jesus! It not only leads us to understand that their souls do not perish at their death, but are made perfect in holiness, and do pass immediately into glory; thus turning into a matter of indubitable certainty, what formerly, and in the view of human reason, was the object only of dim and uncertain conjecture; but that their bodies also, by virtue of their connection with the great Redeemer, are now resting in their graves, and shall rise again in glory, and incorruptible; thus fetching light out of a dispensation apparently the darkest and the most hopeless, and bringing us to sources of consolation which must have lain for ever beyond the reach or the discovery of the wisest and the most enlightened of men.

Therefore, the grave is not to be regarded as a place of perdition, where the believer can be divested of ought that essentially belongs to his nature. It is a place merely of transformation, where the earthly house of his tabernacle is to be dissolved, not for the purpose of destroying it, but for the purpose of freeing it from its imperfections, and rebuilding its imperishable materials into a more glorious temple for the indwelling of God's Holy Spirit for ever. And could we only realize the day when the Saviour shall fetch them out from the darkness and the desolations of the grave, and raise them up to all the glories of a new and endless life; could we see the meeting together, after the long and silent sleep in which they have been reposing, of parents with children, and children with parents, of brothers with sisters, and sisters with brothers, of ministers with people, and people with ministers,—the blending together of kindred spirits that had been long severed, but now re-united for ever; and could we listen to the loud thunders of adoration which shall sound through the universe, when all the mighty host that have been loosed from their fetters shall rise triumphant to meet their glorified Redeemer in the air; could we realize all that, we should see enough, and more than enough, to reconcile us to the most humiliating of all the changes to which our mortal and corruptible nature can be subjected, and to prompt us in faith and in triumph to exclaim, “O death, where is thy sting? O grave, where is thy victory? The sting of death is

sin; and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ."

#### CHRISTIAN TREASURY.

*Admonitions on the Love of the World.*—1. Be admonished against the inordinate love of society. Intercourse with the world is full of snares and disappointments and miseries, and far more men have coveted an extension of it, than ever found any satisfaction in it. 2. Yet, since you have still to enter society, though you do not excessively love it, be admonished to avoid the circles then in which you have met with hostility to religion. You may not, it is true, have actually been injured by the scepticism or impiety. You may be perfectly able to confute the adversary of the Gospel, and you may even have silenced him. But the frequency of infidel attack is ready to injure the devotional sensibility of the heart, where it does not dislodge a single conviction of the understanding; and it is not profitable to be always stationed on the defensive, so as to turn the profession of religion into an exercise of argumentative skill. 3. Be admonished especially, not even for another time to repeat your visit to the society of profligates and sensualists. The stain of their words is blacker than that of infidelity. I would rather have my understanding warped by the cunning sophistry of sceptical gain-sayers, than submit my heart to be acted on for an instant by the pollutions of those pests of the moral world. The fallacious sophism, a little reflection will enable me to see the weakness of; and an exercise of reason and effort of faith, which is strong in its humility, will enable me to drive it from me; but the evil communications of the others, though they may not utterly "corrupt good manners," yet leave an unholy impression behind, which hours of serious thought, and days of prayer, may scarcely be able to remove. 4. Whatever may be the character of the society to which you have access, be admonished to keep yourselves independent of it. That man is indeed a slave who feels himself chained to the world, who cannot be pleased, save when it honours him; nor cheerful, save when it smiles on him; nor happy but in the enjoyment of its intercourse. He, on the other hand is free, who enters it or retreats from it, as duty may call, and still experiences no real change on the great materials of his enjoyments. 5. Be admonished, hence, to acquire a growing relish for a devotional retirement. If you find the Bible as the beloved companion of your closet, and if communion of heart with your God and Saviour be a delight to you, and reading and reflecting on the many subjects which at once please and improve, afford you occupation for hours of leisure; surely you provide a sanctuary to yourselves, a shelter from the storms of life, of which neither the folly, nor the malice, nor the calamities of the world can deprive you. Lastly, Whilst you relish, and benefit by such retirement, be admonished to carry from it when you enter society, a portion of its holy influence. It is an influence that should breathe over your whole language and deportment, the purity and sweetness of Christian virtue, causing you to exhibit piety without moroseness, fervour of soul in religion, with becoming diligence in business; the receiving of earthly comforts with the moderation of self-denial; the obtaining of successes with humility; bearing of disappointments with meekness; the preserving of cheerfulness, while avoiding all levity; the pursuing the secular calling, while labouring for the heavenly; the taking a deep and affectionate interest in the affairs of men, while living with supreme devotedness to God, or, according to the language of the text, the dwelling "in Sardis," and yet, instead of acquiring the spot of its vices, the rising daily in that purity of heart and life which precedes

with happy fitness, the intercourse and joys of Christ's friendship. Remember, I beseech you at the same time, that He whose spirit is holy, wise and good, can alone enable you to live according to His blessed will. If you know the plague of your own heart, its corruptness, its deceitfulness, be entreated to seek constantly the grace of Him who is able to change it. If you feel the depravity of the world, its unblessed ascendancy, its polluting influence, be entreated to seek from his mercy the victory that overcometh. He purchased your redemption at the richest price. He reveals in the Gospel the heavenly inheritance. To whom but to Him can you apply, that he may save you with his great salvation, preparing you for the blessed portion with himself.—MUTA.

*Meekness of Spirit.*—Meekness is a victory over ourselves, and the rebellious lusts in our own bosoms; it is the quieting of intestine broils, the stilling of an insurrection at home, which is oftentimes more hard to do than to resist a foreign invasion. It is an effectual victory over those that injure us, and make themselves enemies to us, and is often a means of winning their hearts. The law of meekness is: "If thine enemy hunger, feed him; if he thirst, give him drink; and in so doing, thou shalt heap coals of fire upon his head;" not to consume him, but to melt and mollify, that he may be cast into a new mould; and thus, while the angry and revengeful man that will bear down all before him with a high hand, is overcome of evil, the patient and forgiving overcome evil with good; and forasmuch as their ways please the Lord, he maketh even their enemies to be at peace with them. We read in Scripture of three whose faces shone remarkably, and they were all eminent for meekness. The face of Moses shone, Exod. xxxiv. 3, and he was the meekest of all the men on earth. The face of Stephen shone, Acts vi. 15, and he it was, who, in the midst of a shower of stones, so meekly submitted, and prayed for his persecutors. The face of our Lord Jesus shone in his transfiguration, and he was the great pattern of meekness. It is a sweet and pleasing air which this grace puts upon the countenance, while it keeps the soul in tune, and frees it from those jarring, ill-favoured discords, which are the certain effect of an ungoverned passion. We must "put on meekness." This precept we have, Col. iii. 12. "Put on, therefore (as the elect of God, holy and beloved,) meekness." It is one of the members of the new man, which, according to the obligations we lie under from our baptism, we must put on. Put it on as an armour, to keep provocation from the heart, and so to defend the vitals. They that have tried it will say it is armour of proof: when you are putting on the whole armour of God do not forget this. Put it on as your attire, as your necessary clothing, which you cannot go without; look upon yourself as ungarmented, unblessed without it. Put it on as the livery garment, by which you may be known to be the disciples of the meek, and patient, and humble Jesus, and belong to that peaceable family. Put it on as an ornament, as a robe and diadem by which you may be both beautified and dignified in the eyes of others. Put it on as the "elect of God, holy and beloved;" because you are so in profession, and that you may approve yourself so in truth and reality. Be clothed with meekness as "the elect of God,"—a chosen people whom God hath set apart from the rest of the world, as holy, sanctified to God, sanctified by him. We must "show all meekness unto all men,"—all kinds of meekness, bearing meekness and forbearing meekness, qualifying meekness and condescending meekness, and forgiving meekness; the meekness that endears our friends and that which reconciles our enemies; the meekness of authority over inferiors, the meekness of obedience to superiors, and the meekness of wisdom towards all. We should study to appear in all our converse so mild, and

gentle, and peaceable, that all who see us may witness for us that we are the meek of the earth. We must not only be moderate, "but let our moderation be known." We must shew our meekness not only to the good and gentle, but also to the froward, for this is thank-worthy. So exceeding broad is the commandment, we must "shew all meekness to all men." We must "seek meekness." Zeph. ii. 3, "Seek ye the Lord all ye meek of the earth—seek meekness." Now the way prescribed for the attainment of meekness is to seek it. Ask it of God, pray for it, it is a grant of the Spirit, it is given by the God of all grace, and to him we must go for it. The God we address is called the God of patience and consolation, Rom. xv. 5, and as such we must ask him when we come to him for grace to make us likeminded, i. e., meek and loving one towards another. God's people are, and should be, a generation of seekers, that covet the best gifts, and make their court to the best Giver, who never said to the wrestling seed of Jacob, "seek in vain," but hath given us an assurance firm enough for us to build upon, and rich enough for us to encourage ourselves with: "Seek and ye shall find."—MATTHEW HENRY.

*Christian Example.*—How powerful is example! How blessed and beneficial is good example! If we speak of place, it extends from house to house, from village to village, from city to city, from nation to nation, and, by the grace of God, its blessings may cover the earth as the waters cover the channel of the sea; if we speak of time, it descends from age to age, from century to century, and by the divine blessing, the lamp of wisdom may be handed down, and transmitted through successive eras till time shall be no longer. The light of an individual, of a family, of a community, fearing God and working righteousness, may shed a ray of blessedness on the ends of the earth, and on the most distant isles of the sea, and may shine on the last of the human race! Oh! were we Christians in deed, and in truth, our example, by a silent and powerful eloquence, would convince and confirm others with regard to the faith that is in Christ, and would turn many from darkness to light, from sin unto holiness. The word of God would sound out from us, as it did from the Thessalonians, and be heard in distant places; it would run freely, and be glorified from the rising to the setting sun. But if we are wicked and ungodly, cruel and revengeful, Sabbath-breakers and drunkards, fraudulent and overreaching, having our hearts full of guile, and our hands stained with the wages of iniquity and the pains of oppression; in vain shall we compass sea and land to make proselytes to our faith; in vain shall we mingle the fervours of our zeal with the fire of a vertical sun, or the frosts of a Polar sky. We might expect to hear from those whom we wished to convert, such language as this: "Who made thee a judge said a friar among us?" "Physician, cure thyself." Christian, "show me thy faith by thy works," "and then we may listen more patiently to thy arguments."—WIGHTLINS.

*The blessedness of the Saints above.*—How pleasant fill the contemplation be of the divine wisdom! when that glass, that mirror of eternity, we shall have the very view of all that truth, the knowledge whereof is in any way possible and grateful to our natures! and in His light, see light! When all those vast treasures of knowledge, (Col. ii. 3,) which, already, by their lances to Christ, saints are interested in, shall be opened to us; when the tree of knowledge shall be without enclosure; when the pleasure of speculation shall be about the toil, and that maxim be eternally antiquated, that increased knowledge increases sorrow; when the cords of eternity shall be exposed to view, and all the means and results of that profaned wisdom looked to, how will it transport! How grateful to behold

whence the vast frame of nature sprang! What stretched out the heavens, established the earth, sustained all things! What turned the mighty wheels of providence throughout all the successions of time! What ordered and changed times and seasons, chained up devils, restrained the outrages of a tumultuous world, preserved God's little flock! Especially what gave birth to the new creation; what made hearts love God, embrace a Saviour; what it was overcame their own, and made them a willing people in that memorable day! And what do we think of the ravishing aspects of his love? When it shall now be open-faced and have laid aside its veil; when his amiable smiles shall be chequered with no intermingling frowns; the light of that pleasing countenance be discerned by no intervening cloud; when goodness, which is love issuing into benefaction or doing good; grace, which adds freeness to goodness; mercy, which is grace towards the miserable, shall conspire, in their distinct and variegated appearances, to set off each other, and enhance the pleasure of the admiring soul; when the wonted doubts shall cease, and the difficulty vanish of reconciling fatherly severity with love! When the full sense shall be unfolded to the life of that description of the divine nature, "God is love," and the soul be no longer put to read the love of God in his name, and shall not need to spell it by letters and by syllables, but behold it in his very nature itself, and see how intimately essential it is to the divine being. Now is the proper season for the full exercise and discovery of love. This day has been long expected, and lo! now it is dawned upon the awakening soul; it is now called forth, its senses bound, all its powers inspirited on purpose for love, visions and enjoyments; it is now to take its fill of loves.—Howe.

*No Middle course in Religion.*—Often do we hear remiss professors strive to choke all forward holiness by commending the golden mean. A cunning discouragement; the devil's sophistry! *The mean of virtue is between two kinds, not between two degrees.* It is a mean grace that loves a mean degree of grace; yet this is the staff with which the world beats all that would be better than themselves. What! will you be singular,—walk alone? But were not the apostles singular in their walking, a *spectacle to the world*? Did not Christ call for this singularity, what do ye more than others? You that are God's peculiar people, will ye do no peculiar thing? Ye that are separate from the world, will ye keep the world's road? Must the name of a puritan dishearten us in the service of God? St. Paul said in his apology "by that which they call heresy, so worship I the God of my fathers;" and by that which profane ones call puritanism, which is indeed zealous devotion, so let my heart desire to serve Jesus Christ.—*Old Puritan Writer.*

*Prayer.*—Prayer draws down the warming beams of the Sun of Righteousness,—the refreshing showers of the Spirit of Grace, beneath whose genial influence all the spiritual graces, which God's own hand has planted, expand in their fullest bloom, and diffuse all around the sweetest fragrance. Prayer, with outstretched arms, fetches from the inexhaustible reservoir above, those rich supplies of the oil of divine grace; fed by which, the Christian lamp of faith will burn with a steady and increasing brightness, till, having guided the believer through the journey of life,—cheered, by its gladdening ray, the gloom of the chamber of death; and even darted a bright gleam of heavenly light deep down into that dark valley, through which he must pass to the city of his God, it will there be absorbed in the blaze of light that burns around the throne; for in that city there is no candle nor lamp required, yea, "there is no need of the sun or moon to enlighten it, for the Lamb is the light thereof, and our God its glory!"—WHITE.

## SACRED POETRY.

## THE FOLLOWERS OF CHRIST.

THE Son of God is gone to war,  
A kingly crown to gain;  
His blood-red banner streams afar;  
Who follows in his train?  
Who best can drink his cup of woe,  
Triumphant over pain;  
Who boldest bears his cross below,—  
He follows in his train.

The martyr first whose eagle-eye  
Could pierce beyond the grave;  
Who saw his Master in the sky,  
And called on Him to save.  
Like Him, with pardon on his tongue,  
In midst of mortal pain,  
He pray'd for them that did the wrong:  
Who follows in his train?

A glorious band, the chosen few,  
On whom the Spirit came,  
Twelve valiant Saints, the truth they knew,  
And braved the cross and shame:  
They met the tyrant's brandish'd steel,  
The lion's gory mane;  
They bow'd their necks the death to feel:  
Who follows in their train?

A noble army, men and boys,  
The matron and the maid,  
Around their Saviour's throne rejoice,  
In robes of light array'd.  
They climb'd the dizzy steep of heaven,  
Through peril, toil, and pain:  
Oh! God, to us may grace be given,  
To follow in their train.

HEBER.

## WORLD IN THE HEART.

THE question is not, if our earthly race  
Was once enlightened by a flash of grace;  
If we sustained a place on Zion's Hill,  
And call'd him Lord,—but if we did his will.  
What if the stranger, sick and captive lie,  
Naked and hungry, and we pass them by!  
Or do but some extorted pittance throw,  
To save our credit, not to ease their woe:  
Or strangers to the charity whence springs  
The liberal heart, devising liberal things;  
We, cumber'd ever with our own pursuits,  
To others leave the labour and its fruits;  
Pleading excuses for the crumb we save,  
For want of faith to cast it on the wave.  
—Shall we go forth with joy to meet our Lord,  
Enter his kingdom, reap the full reward?  
—Can such his good, his faithful servants be?  
Bless'd of the Father?—Read his Word and see.

JANE TAYLOR.

## MISCELLANEOUS.

*Herman Francke.*—While the celebrated Francke was minister at Erfurt, he was zealously engaged in the dissemination of scriptural truth. As he was very frequently receiving copies of the Scriptures from Luneburg, his enemies circulated a report that he was distributing heretical books among the people. The magistrates issued an order that no such books should be brought into the city. Francke did not suppose that this edict was designed to oppose the circulation of the Scriptures, and therefore persevered in his holy labour. Directions were then given to stop every package directed to him. A parcel soon after arrived, and Francke was called before the magistrates, and asked how he dared

to disobey their orders. The officer, to convict him of guilt, opened the package; when, to his surprise and confusion, it was found to contain nothing but New Testaments! Francke was, of course, honourably dismissed. The effect of this affair was to make it known through the city that he had the Scriptures to dispose of, and to increase the demand for them a hundred-fold!

*A Nail in a sure Place.*—I think, says Mr Arundell, the British chaplain at Smyrna, there is another part of this chapter (Isaiah xxii. 16.) the three last verses, that may be illustrated by a reference to ancient tombs. "I will fasten him as a nail in a sure place; and they shall hang upon him all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of Hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it." If the *sure place* can be supposed to mean the sepulchre, or the treasury,—and frequently, as in the sepulchres of the kings of Jerusalem, and the tombs of the kings of Pergamus, the sepulchres were converted into treasure houses,—then the tombs in the island of Milo will be a happy illustration, within which I have myself seen *nails* fixed all round above the places where the bodies were deposited, and upon these nails were fixed "*vessels of small quantity*," vases of all forms and sizes.

*The Earl of Rochester.*—It is well known that this extraordinary man was, for many years of his life, an avowed infidel, and that a large portion of his time was spent in ridiculing the Bible. One of his biographers has described him as "a great wit, a great sinner, and a great penitent." Even this man was converted by the agency of the Holy Spirit in the use of his Word. Reading the fifty-third of Isaiah, he saw the truth and inspiration of the Scriptures, the Deity of the Messiah, and the value of his atonement as a rock on which sinners may build their hopes of salvation. On that atonement he rested, and died in the humble expectation of pardoning mercy and heavenly happiness.

*A Word in Season.*—The late Rev. Mr Reader, of Taunton, having called one day, in the course of his pastoral visits, at the house of a friend, affectionately noticed a little girl in the room, about six years of age. Among other things, he asked her if she knew that she had a bad heart, and opening the Bible, pointed her to the passage where the Lord promises to give a new heart. He instructed her to plead this promise in prayer, and she would find the Almighty faithful to his promise. About seventeen years after, a lady came to him, to propose herself for communion with the church of which he was pastor, and how inexpressible was his delight when he found that she was the very person with whom when a child, he had so freely conversed on subjects of religion, and that the conversation was blessed to her conversion. Taking her Bible, she had retired, as he advised, pleaded the promise, wept, and prayed; and the Lord, in answer to her fervent petitions, gave her what she so earnestly desired,—*a new heart.*

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ON THE WISDOM OF GOD, AS DISPLAYED IN  
THE WORKS OF CREATION.

BY THE REV. DAVID WILLIAM GORDON,  
*Minister of Earlstoun.*

THOUGH the principal design of the Word of God is to instruct us in the knowledge of salvation by our Lord Jesus Christ, yet it does not confine our attention to this glorious subject. It declares, that all the works of the Most High are great, and "will be sought out by such as take pleasure therein." And having told us, that "whoso is wise will observe these things," it not only presents to our serious consideration the amazing dispensations of providence, but directs us to the study of the divine attributes, as these are exhibited in external nature. It directs our thoughts to the fertile valley, to the lofty mountain, to the far-reounding sea, to the moon as she sheds her silver light upon the earth, and to the sun pouring forth from his meridian height, the effulgence of summer day. It speaks of the God of salvation as counting the number of the stars, and calling them all by their names. It speaks of his saints as considering the heavens, the work of his fingers, the moon and the stars which he hath ordained. And it says to us all, "lift up your eyes on high, and behold who hath created these things, that bringeth forth their host by number, by the greatness of his might, for that he is strong in power," not one faileth. On lifting up our eyes to the heavens, we behold an order, a harmony, an adaptation of means to ends, all demonstrating the most perfect wisdom. We see in the magnificence of a cloudless night, the planets preserved in their circles, and impelled in their course, performing at certain distances, and in certain periods, their appointed revolutions, without collision, without confusion, without one moment's suspension of their movements, and without the slightest deviation from their respective paths. And then, when "the sun cometh forth from his chamber, rejoicing like a strong man to run his race," then is made manifest the wisdom of God, in establishing this immense magazine of fire as the centre of attraction to the planets which move regularly round it, the source of light and of heat to them all, and undiminished in respect either of its influence

or of its glory through a long succession of ages. To the earth which we inhabit, the sun is appointed to rule by day, and while the earth's diurnal motion round its own axis produces vicissitude of day and night, so necessary to the preservation both of animal and of vegetable existence, its annual motion round the sun produces the change of seasons, by which we are regularly favoured with the sweetness of spring, the glory of summer, and the riches with which autumn, in its turn, adorns and blesses the year. Were the earth brought nearer to the sun, every living being would perish through excess of heat; were it placed at a greater distance, the same consequence would follow through excess of cold; so that the precise situation in which it is placed may furnish every one by whom this is considered, with a proof no less of the wisdom than the goodness of the Creator.

But it is not the heavenly bodies alone, it is also in the air, the waters and the dry land, that we are called to contemplate the wisdom of God. Every one knows how essentially necessary is the element of air, to the existence of animal life. There are many, however, who have thought but little of its properties, and it might therefore be edifying for such persons to consider, in the words of a late philosopher, that "the air is so constructed as to support clouds for rain; to afford winds, for health and traffic; to be proper for the breath of animals by its spring, and for causing sound by its motion, and transmitting light by its transparency." Philosophers are unable to explain the cause of its motion, but to this, whatever be the more immediate cause, are to be ascribed, the refreshment afforded to lands which would otherwise be scorched with heat, the prevention or removal of pestilence in various parts of the world, together with the preparation made for sowing the seed in spring, and drying the corn in harvest. Some, on turning their eyes to the ocean, may be surprised at so great a part of the globe being occupied by what seems only a wide waste of water. But how different would be their thoughts of the spacious sea, did they reflect on the discoveries which men of science have made, since they would find, that were the proportion of water less than it is, the earth would be a parched up desert, unfit for the habitation of man. To

what do we owe those clouds, which, while they form in some countries an everlasting canopy from the heat of a tropical sun, descend in other regions to soften the earth with showers? To what do we owe the moisture of which the highest mountains are full, and the springs of water which support our existence, and the rivers which enrich the land? We owe all these to the ocean, which, in addition to these advantages, is also one of the principal bonds of union among all the nations of the world. Nor are we furnished with less memorable proofs of divine wisdom by turning to the earth which we inhabit. The mountains which diversify its surface, affording a much greater variety of herbs, of shrubs, and even of animals, than could possibly be found in one uniform plain; the riches to be found in its bowels; the quality of the soil, fitted to produce grass for cattle and corn for the service of man; the tree, providing, by the seed contained in it, for the renewal of its existence; the beasts of the field, providing with unerring instinct, for the purposes for which they were formed; the industry, the order, the regular government, the perfect accuracy both of arrangement and of structure, distinguishing the insect by which honey is prepared to gratify our taste with its sweetness; these are as complete attestations of divine wisdom, as the order with which the heavenly bodies perform their everlasting rounds. And how can we seriously meditate either on the soul or on the body of man, without feeling ourselves constrained to adore the wisdom of God? Did we think on the soul as capable of surveying the ample stores of the earth, the sea, and the firmament,—capable of recollecting the past, of anticipating the future, of discovering truths the most profound in every department of science, and of transmitting the acquisitions it has made to generations yet unborn; did we think on the comely proportions of the body, on the adaptation of its various parts to the uses for which they were designed, on the beautiful and amazing instruments of hearing and of sight; did we consider that a slight alteration in the structure of the eye, would make every ray of light be felt like devouring fire; did we reflect that a slight change in the structure of the ear would make every sound like the deafening roar of a cataract, and that a similar change in the nervous system, would make every touch like the stab of a sword; we would surely join with the Psalmist in saying, “we will praise Thee, O Lord, for we are fearfully and wonderfully made. O Lord, how manifold are Thy works in wisdom hast Thou made them all.”

Biographical sketch of  
CHRISTIAN F. GELLERT.

By THOMAS BROWN, Esq.,

*Author of the “Reminiscences of an Old Traveller throughout different parts of Europe.”*

CHRISTIAN FURCHTEGOTT GELLERT was born at Haynichen in Saxony, in the year 1715, and was one of a family of thirteen children. His father was pastor of the Church at Haynichen, of which he had long had the

second charge, and where he died, at the age of 75, after bringing up his numerous offspring as useful members of society, upon a very moderate income. The interesting person more immediately the object of this Memoir, was noticed at a nearly period of life by a friend of the family, whose philanthropy and benevolence were manifested towards them in many instances, and particularly in forwarding the views of young Gellert, who was placed at one of the public schools, where he acquired a knowledge of different languages, and of various branches of learning, so as to qualify him for the Church, to which he was destined. He soon became convinced of the necessity of great personal exertion, and of the importance of accustoming himself to hardships and privations. This, at so early a period, was soon attended with the best effects, and had the most salutary influence in forming his character, and in developing those manly and amiable principles for which he was afterwards distinguished. He always reverted to the kindness and zeal of his first teachers with the strongest feelings of gratitude. At the age of eleven, in order to defray his little expenses, he amused himself with writing contracts of sale and various legal documents, and at a later period he humorously observed, that his native city could boast of more of these specimens of his early studies, than the world possessed of his work of a later date. At thirteen he first shewed his taste for poetry, without either having had the advantages of a liberal education, or having profited by extensive reading. He therefore entered on his career with considerable diffidence; and it was not till his second journey to Leipzig, that he became more extensively acquainted with men of taste and learning, and his talents began to shine forth with peculiar lustre. The government schools in Saxony were admirably suited to form the young mind for the last polish at a university, and it was at one of those at Meissen where Gellert stored his mind with the Greek and Latin languages; perused with avidity the most celebrated German poets, and where he lived in intimacy with Gürtner and Rabener. Gellert's weakness of constitution began at this period to shew itself. After attending his studies at Meissen for five years, he returned to his father's roof to prepare himself for the academy.

While at Leipzig, in 1784, he attended the lectures of Hofmann, Jochern, Christen, Kappen and others. After the lapse of four years he returned to his father, and at this period he mounted the pulpit as a preacher, to assist his parent in his parish duties. His first appearance in public (according to his own account of the circumstance) was rather singular. A neighbour had asked him to baptise his child, which, soon after the ceremony, expired. The young pastor was desirous of delivering a funeral sermon on the occasion. The child was to be interred at twelve o'clock. At eight on the day of the funeral, Gellert began to compose his discourse, and then to draw up an epitaph, after which he had to study and prepare himself for an extempore delivery. On commencing the third head of the sermon, his memory and self-possession suddenly forsook him, when he was relieved from his embarrassment by referring to his notes, which fortunately were at hand; his indulgent hearers attributing his state of mind to sympathy and grief for the loss of the child. He takes occasion, in this instance, to warn young divines against the consequences of over anxiety and precipitation; and the circumstance gave his character a stamp of diffidence and timidity, which accompanied him through life. From this early period his unassuming manners, unaffected piety, and ardent zeal in disseminating the great and important truths of religion, made a deep impression on his hearers, and tended more and more to increase their esteem and respect. The interest he took in his professional duties, which he followed up with redoubled ardour, however amiable and

praiseworthy in itself, unfortunately tended to undermine his constitution, naturally a feeble one, and his fine feelings preyed upon a frame of too delicate a texture to bear up long against the inroads of unwearied study and intense application.

His circumstances did not at this time admit of his confining himself solely to the development of his own mind. About 1739, he undertook the education of two young gentlemen, and afterwards an additional number, and this period he considers to have been the most vigorous and healthful of his life. Some of his remarks, as well as his mode of living at this time, give us an interesting view of the transcendent qualities of his mind;—"A glass of Meissner wine," says he, "and a little bread, refreshed me in the evening, after the fatigues of the day, and I was affected to tears at the blessings I enjoyed."

He kept the Lord's day in the strictest manner, and never would even put pen to paper but in a case of the most indispensable necessity; and he disapproved sending messages of any kind:—"We pass the Sabbath," said he, "in too thoughtless a manner, and I am convinced that a more strict observance of it is indispensable to our growth in grace and good works. To pass this day free from worldly care, to try our hearts, to carry our thoughts to heavenly objects, to nourish and strengthen ourselves with the great truths of religion, is, in fact, the best preparation for our worldly labours during the remainder of the week. Forget on this day the trifling occurrences of life, and dedicate yourselves entirely to religion and to heavenly contemplation. Be grateful for the blessings of providence, for intercourse with your friends, and for the tender mercies spread over the face of nature. Pray to God, examine your heart, its good and evil tendencies, and fortify yourselves in the practice of virtue. God alone is the source of true happiness. Ask it of him, and be thankful for what you receive. We are too apt to forget our weakness and our unworthiness, amidst the cares and tumults of life, unless we lay aside a certain time to think of the power and goodness of God, and to acknowledge his greatness and our own insufficiency. These are proper occupations for the Sabbath. It is the day of prayer, and a day on which there is rest for our souls. Beware of being too confident of the efficacy of your good works. Be humble, and trust to God alone for mercy and forgiveness. See how gracious he is, and how dependant you are. For the sacrifice of earthly enjoyments you will feel the immeasurably higher blessings of religion, and receive peace from heaven. Study the Scriptures. Read the Sermons of Saurin, Mosheim, Jerusalem, Von Acken, Cramer, Schlegel, &c., which are edifying to every Christian." Such were some of the pious admonitions of this great and good man!

Gellert was always desirous of being established at Leipzig, where he had many friends, and he went there accordingly in 1741, accompanied by his nephew. He had then little to depend upon; but his truly Christian spirit supported him under every privation. From the time he lost his friend, Hofmann, who died there a few months after his arrival, Gellert occupied himself with the private education of some young noblemen, and prosecuted with ardour his taste for poetry. His delicate constitution, however, did not admit of very extraordinary application to literary pursuits, and he became extremely subject to low spirits. The Latin, the French, and particularly the English language, he studied with unabated pleasure, and, in their turns, Cicero, Rollin, the Spectator, Quintilian, Horace and Ovid, occupied his leisure hours. But his main object, at all times, was the improvement of the heart, by serious devotion and the elevating and sublime contemplation of the nature and attributes of providence. About a twelve-month after his arrival at Leipzig, he wrote several articles for a periodical journal in considerable estimation at that

time, such as fables, tales, didactic poems, and several treatises in prose, which were much admired, although they did not altogether escape the pen of criticism. This tended only to animate him more and more in the field of literature; and his fables, in particular, became so popular, that the journal could hardly find purchasers, unless furnished with them for the gratification and improvement of all classes of readers. His natural, unaffected style, his undeviating principles, and his mild philanthropic sentiments gained universal admiration, and gave great currency to his early productions.

The excellence of the morals he inculcated on every occasion, gave his writings a value which all ranks of people knew well how to appreciate, and his self-love was amply gratified by the admiration they excited in and out of Germany. A poor peasant in Saxony once, at the commencement of winter, left a cart load of firewood at his door, in return for the pleasure he had received from the perusal of his fables, which proved, that a person can feel and find out beauties in writing without having studied Aristotle.

About the year 1747, his constitution began to be seriously affected by hypochondria and a sedentary life, notwithstanding his habitual serenity of mind, and the most studied regularity and temperance in his mode of living. He took refuge, as usual, in the never failing consolations of religion, which he was always so ready to impart to others. In the following year he gave out an enlarged edition of his works, in which he expressed his deep sense of gratitude for the public patronage of the first. For seven years he had enjoyed uninterruptedly an intercourse with his most intimate friends in the career of literature. Then they began to disperse. Zacharias, Giesecke, and Klopstock, had left Leipzig. C. A. Schmidt was gone to Luneburg, Gartner and Ebert to Brunswick, Cramer to Crollwitz, and J. A. Schlegel to Pforta; Rabener remained a few years longer to enjoy the society of his friend. This change of scene affected Gellert the more, under the pressure of bodily suffering. About the year 1754 he published a kind of anonymous correspondence, in order to improve the style of epistolary writing, then in fashion. This collection certainly did not possess the vivacity, wit, and *sauvété* of a *Seignét*, neither does the German language admit of the indescribable graces of the French; but although the collection was not equally well received with his other works, still it possessed sentiments worthy of the pure and unpolluted source from whence they emanated. He laboured at this time with equal zeal in composing his sacred odes and hymns, a subject quite congenial to his fine feelings, and which he pursued with all the ardour which a consciousness of its importance inspired. Not relying solely on his own judgment in this instance, he sent manuscript copies to his friends at Leipzig, Copenhagen, Berlin and Brunswick, previously to the work being printed, and he made such alterations and improvements as they, from time to time, suggested to him. These poems circulated over Germany with extraordinary rapidity, and were read and admired by all classes of persons, even in the Roman Catholic districts, where they formed an exception to the general rule for suppressing the admission of doctrines emanating from the pen of a Protestant. These pious compositions, however agreeable to the feelings and principles of the author, were only the fruits of his leisure hours, his time being principally occupied in forming the minds of the students, and in leading them to a knowledge of the fine arts, by explaining the rules of poetry, eloquence, and other branches, and particularly by cultivating their taste for literary composition. Gellert, at this period, was averse to accept of any public situation requiring extraordinary application and exertion, owing to the delicate state of his health; but his merit was too universally known and appreciated to remain long unacknowledged, particularly by the ge-

vernment, who bestowed on him the honourable distinction of Lecturer on Philosophy, with a suitable annual remuneration. In this situation, in the midst of his young hearers, he enjoyed as much happiness as his bodily sufferings would admit of, conscious, as he was, of possessing their sincere regard and attachment, and of his own unwearied exertions to diffuse the blessings of religion, and to widen the boundaries of human knowledge.

All that art could accomplish was insufficient to alleviate, far less to remove, his sufferings. In 1753 and 1754, he went to Lauchstadt and Carlsbad, but the use of the waters and change of air only afforded him a slight temporary relief. His feelings, however, were highly gratified by the demonstrations of kindness and respect which he experienced at these places from the most distinguished characters in Europe, who, invalids like himself, were anxious for a while to be relieved from the cares and occupations of active life, and he dwells on that period, in his letters to his friends, with unmingled pleasure and delight. He mentions with the strongest emotions the gratitude of those whose children had benefited by his instructions, and gives some instances of this, too interesting to be passed over.

A nobleman in Silesia wrote to him, offering him a considerable annual allowance, which Gellert, with the most laudable disinterestedness, having declined, the same was paid to his aged mother regularly till the day of her death. This circumstance was never mentioned by Gellert without a flood of grateful tears. On another occasion, a young Prussian officer who had frequently read Gellert's works, and felt their blessed effects on his mind, in forming religious impressions, but had never seen the author, had long wished for an opportunity of testifying his gratitude to him. Some business having called the officer to Leipzig, he got himself introduced to Gellert on two different occasions. The third interview took place when they were alone, and is thus described in a letter to his friend, Count B.

"The stranger took advantage of this opportunity. 'Ah!' said he, with a kind of diffident candour, 'you are not aware of it, I am much, very much your debtor, and I beg of you to accept a proof of my gratitude, and make me no return.' At the same time," says Gellert, "he placed a small packet in my hand. 'You, Sir, said I, my debtor, whom I never saw, and to whom I never rendered the least service!' 'Say nothing,' returned the stranger, 'you must accept it. You have improved my heart by your writings, and this happiness I would not give in exchange for the whole world. Here, your friend is coming; don't let me ask you in vain; he shall not see me do my duty towards you.'

"I," says Gellert, "accepted the donation, and hardly knew from surprise how to reply. On returning home, I found the paper contained twenty Louis d'or. This surprised me more still, but it was the emotions of the heart, not the money (as money does not penetrate the soul); no—money cannot produce that sensation. No, dear Count, a thought that I had not been altogether useless, illuminated and cheered my heart. It seemed to call me to renewed exertions, and to inspire me with new hopes, and urged me not to give way under my sufferings. Such was my feeling at the moment, and I was deeply affected. I would freely give away the money to some worthy man, said I, if it could produce the same sensations. Nothing, thought I, trembling, nothing is so trifling as to escape the eye of providence. This circumstance has been intended for my happiness. How happy! *A heart improved.* I approached the window and looked towards Heaven. However, certain feelings ought not to be imparted to our best friends. If we express them, let us beware that ambition is not the secret spring. In short, dear Count, it was a happy evening for me, and I cannot be sufficiently grateful to God for it."

Amidst his bodily sufferings and the progress of disease, which was now making strong inroads on his delicate frame, his heavenly mind lost none of its serenity, and he found in gentle exercise, and the consolations of religion, that peace which passeth understanding. He often walked among the tombstones, meditating on the vicissitudes and changes of our mortal nature, and on that eternal life which awaits us beyond the grave. Every passing object and every passing thought tended to strengthen his confidence and belief in the transcendent goodness and mercies of God; and while he was in a manner tottering on the confines of this world, his spirit submitted, with sublime resignation, to the trials of life, while the rays of divine hope and joy were shedding their lustre on his declining years. Endeavouring to recover strength by a change of air, among some friends residing in the country, he was seized with a fever and violent spasms, which endangered his valuable life. He recovered, however, at this time, and returned to Leipzig, to resume his professional studies.

His fame and usefulness as a public speaker increased from day to day, and nearly five hundred often attended his lectures. Unwearied in his endeavours to promote their moral and religious improvement, he visited them privately, and this kind of easy intercourse tended more and more to raise him in their estimation. The general respect in which he was held, involved him also in an endless correspondence with persons of rank and influence in society, who were always anxious to consult him on matters where the happiness of their families was at stake. The particular esteem in which he was held by the Great Frederick (who was by no means partial to German philosophers), is well known, and the English Ambassador at the Court of Berlin, Mitchell, did him the most important services, perfectly unsolicited. The Prince and Princesses of the House of Saxony were also unwearied in their attentions, so that, what with the kindness of his friends and the munificence of the Court, his wants were liberally supplied, although he always declined accepting any remuneration beyond what was absolutely necessary for his appearing in society in a manner conformable to the character and rank he held in it.

He was advised by his friends again to try the waters of Carlsbad, and went there a second time, in 1763. He afterwards revisited that place on two or three occasions, having derived some little benefit by the waters, and he experienced the same attentions from the distinguished individuals he met there which he had done before. His altered appearance, however, on his return to Leipzig to resume his public lectures, was a matter of general sympathy and regret; his delivery and aspect had the serenity of a calm summer evening, previously to the setting of the sun. It is well known with what interest he was listened to in the latter years of life, from 1765 to 1769, by the Electoral family and the Court, who never ceased to manifest their esteem and regard for him. The Elector sent him a quiet horse to ride upon, and took every means to preserve so valuable a life; but the period of Gellert's dissolution was now fast approaching, and no human art could be of any more service.

In 1769 he gave the finishing hand to his lectures on public morals, which were afterwards published by his friends, Schlegel and Herder. In December 1769, nature could no longer be supported, and his physical powers were unable to perform their usual functions. Four days before his death, he gave the necessary directions about his affairs, with his usual serenity of mind, surrounded by his brother and some friends, and then collecting all his remaining strength, he raised himself in his bed, uncovered his hoary head, and prayed with so much earnestness, with so much humility, with so deep a sense of the mercies of God, that those around him were quite overpowered in thus witnessing the ap-

proaching dissolution of this dying patriarch, this second Jacob, directing his thoughts and views to Heaven. He dwelt on the great mercies he had enjoyed through life; on the kind attachment of his friends, for whose welfare he invoked the God of all mercies; on various passages of the New Testament having a reference to the unspeakable goodness of the blessed Redeemer. After two or three days prolongation of a painful existence, he expired, on the 13th December 1769.

Several monuments were erected to his memory in Germany. The most conspicuous is that in the Church of St John in Leipzig. It represents, in alabaster, a medallion, with the head of Gellert, crowned with laurel, offered by Religion to Virtue, which appear in the shape of two female figures, in appropriate attitudes. Under the monument is the following inscription:—

“CHRISTIAN FURCHTEGOTT GELLERT.

“Erected to the memory of this teacher and example of virtue and religion, by a society of his friends and contemporaries, eye-witnesses of his merits.—Born, 4th July 1715.—Died, 13th December 1769.”

I have thus endeavoured to give a brief, but, I trust, not an uninteresting account of the life of this good man. Such eminent characters, like those brilliant meteors which occasionally shoot across our little orb, appear but seldom to cheer and console us in our earthly pilgrimage.

Of all the German writers, Gellert has unquestionably conferred the greatest blessings on his country, by his excellent example, and by the diffusion of his pious sentiments among the great mass of the people. It is impossible, without being versant in the German language, and having lived in many parts of Germany, to form a conception of the influence his writings have had in promoting the peace of families, in rendering the dispositions of individuals more mild and amiable, and generally, in spreading every kind and friendly feeling over the whole domestic circle.

#### A WORSHIPPING ASSEMBLY AT HIDO, IN THE ISLAND OF HAWAII.

[Extracted from the Rev. Mr Stewart's "Visit to the South Seas." Fisher, Son, & Jackson. London, 1832.]

“THE scenes of the Sabbath have been such, that a review of them, in my own mind, will not be an abuse of sacred time, nor will their perusal give rise to thoughts and affections unsuited to a day of God.

“At an early hour of the morning, even before we had taken our breakfast on board ship, a single islander here or there, or a group of three or four, wrapped in their large mantles of various hues, might be seen winding their way among the groves fringing the bay on the east, or descending from the hills and ravine on the north, towards the chapel; and by degrees their numbers increased, till, in a short time, every path along the beach, and over the uplands, presented an almost uninterrupted procession of both sexes, and of every age, all pressing to the House of God. So few canoes were round the ship yesterday, and the landing-place had been so little thronged as our boats passed to and fro, that one might have thought the district but thinly inhabited; but now, such multitudes were seen gathering from various directions, that the exclamation, ‘What crowds of people! what crowds of people!’ was heard from the quarter-deck to the fore-castle.

“Even to myself, it was a sight of surprise; surprise, not at the magnitude of the population, but that the object for which they were evidently assembling, should bring together so great a multitude. And as my thoughts re-echoed the words, ‘What crowds of people!’ remembrances and affections of deep power came over me; and the silent musings of my heart were, ‘What a change—what a happy change!’ when at

this very place, only four years ago, the known wishes and example of chiefs of high authority, the daily persuasion of teachers, added to motives of curiosity and novelty, could scarce induce a hundred of the inhabitants to give an irregular, careless, and impatient attendance on the services of the sanctuary! but now,

‘Like mountain-torrents pouring to the main,  
From every glen a living stream came forth;  
From every hill in crowds they hastened down,  
To worship Him, who deigns in humblest fane,  
On wildest shore, to meet th’ upright in heart.’

“The scene, as looked on from our ship, in the stillness of a brightly-beaming Sabbath morning, was well calculated, with its associations, to prepare the mind for strong impressions on a nearer view, when the conclusion of our own public worship would allow us to go on shore. Mr Goodrich had apprised us, that he had found it expedient to hold the services of the Sabbath, usually attended at all the other stations at nine o’clock in the morning, and at four in the afternoon, both in the fore-part of the day, that all might have the benefit of two sermons, and still reach their abodes before nightfall; for

‘Numbers dwelt remote,  
And first must traverse many a weary mile,  
To reach the altar of the God they love.’

And it was arranged that, on this occasion, the second service should be postponed till the officers should be at liberty to leave the ship. It was near twelve o’clock when we went on shore; the captain and first lieutenant, the purser, surgeon, several of the midshipmen, and myself. Though the services had commenced when we landed, large numbers were seen circling the doors without; but, as we afterwards found, only from the impracticability of obtaining places within. The house is an immense structure, every part of which was filled, except a small area in front of the pulpit, where seats were reserved for us, and to which we made our way in slow and tedious procession, from the difficulty of finding a spot to place even our footsteps, without treading on limbs of the people, seated on their feet, as closely almost as they could be stowed.

“As we entered, Mr Goodrich paused in his sermon till we should be seated. I ascended the pulpit beside him, from which I had a full view of the congregation. The suspense of attention in the people was only momentary, notwithstanding the entire novelty to them of the laced coats and other appendages of naval uniform. I can scarce describe the emotions experienced, in glancing an eye over the immense number, seated so thickly on the matted floor as to seem literally one mass of heads, covering an area of more than nine thousand square feet. The sight was most striking, and soon became, not only to myself, but to some of my fellow-officers, deeply affecting.

“I have gazed on many worshipping assemblies, and of every variety of character, from those formed of the high and the princely, with a splendour and pageantry of train befitting the magnificence of the cathedrals in which they bowed, to the humblest ‘two or three’ who ever came together at a place ‘where prayer is wont to be made;’—I have listened with delighted attention to some of the highest eloquence the pulpits of America and England of the present day can boast, and have watched with sympathetic excitement the effect produced by it, till all who heard were wrapt into an enthusiasm of high-toned feeling, at the sublimity of the theme presented;—I have seen tears of conviction and of penitence flow freely, as if to the breaking of the heart, under the sterner truths of the Word of God; and not unfrequently, too, have witnessed, as the announcement of ‘Peace; be of good cheer, thy sins are forgiven thee,’ has fallen on the soul, smiles of hope and joy rapidly take their place; but it was left for a worshipping assembly at Hido, the most obscure corner of these distant islands, to excite the liveliest emotions

ever experienced, and leave the deepest impressions of the extent and unsearchable riches of the Gospel, which I have ever known—emotions and impressions derived simply from an ocular demonstration of the power of the Word of God on untutored man, which is without a parallel in existing events, if not in the records of history.

“The depth of the impression arose from the irresistible conviction, that the Spirit of God was there; it could have been nothing else. With the exception of the inferior chiefs having charge of the district, and their dependants, of two or three native members of the church and of the mission family, scarce one of the whole multitude was in other than the native dress, the maro and the kikei, the simple garments of their primitive state. In this respect, and in the attitude of sitting, the assembly was purely pagan, totally unlike those of the Society Islands, already described, as unlike as to one at home. But the breathless silence, the eager attention, the half-suppressed sigh, the tear, the various feelings, sad, peaceful, joyous, discoverable in the faces of many, all spoke the presence of an invisible but omnipotent power, the power that can alone melt and renew the heart of man, even as it alone first brought it into existence.

“From the thousands present, I might select many individuals whose appearance was such as to stamp these impressions indelibly on my heart. The aspect of one, at least, I can never forget; and will attempt to describe. It was a diminutive woman, shrivelled by age till little more of her figure, with an appearance of health, was left, than skin and bone. The style of her features, however, was of the regular and more pleasing character found among the islanders, with an amiable and benignant expression, which, in connection with an entirely whitened head, exacted from the observer a look of kindness in return. Folded in a large mantle of black tapa, she was leaning, when my eyes first fell upon her, against a pillar near the pulpit, beside which she was sitting, with her head inclined upwards, and her eyes fixed upon the preacher. There was not only a seriousness, but a deep pensiveness in her whole aspect, that rivetted my attention; and as Mr Goodrich proceeded in his discourse, more than one tear made its way down her deeply wrinkled cheeks.

“I had not, in my long absence, so entirely forgotten the native language, as not to understand much that was said. After some time, this sentence was uttered: ‘We are all sinners, but we have a God and Saviour, who will forgive us our sins, if we ask it of him. It is our duty to pray for this to God, and he hears the prayers of all who approach him in sincerity.’ I happened, at the moment, to look again upon this object; her lips moved in the evident and almost audible repetition of the sentence. She again repeated it, as if to be certain that she heard and understood it correctly; and, as she did so, a peaceful smile spread over every feature, tears gushed rapidly from her eyes, and she hid her face in the folds of her garment. Could I be deceived in the interpretation of this case? could I be mistaken in the causes and the nature of those varied emotions, under the circumstances in which they were beheld; and in one, of whom I had never heard, and whom I had never before seen? No, I could not; and if so, what is the language they speak? they plainly say that this poor woman, grown grey in the ignorance and varied degradation of heathenism, by ‘the lamp let down from heaven,’ sees herself to be a sinner, and is oppressed to sadness under a sense of her guilt. But she hears of pardon and salvation, freely given, to all who will freely receive; hears of the glorious liberty of the Gospel, and of all the rich privileges it confers, even to high access and intimate communion with the Father of spirits; hears, and believes, and sinks before her God in tears of gratitude and of joy.

“The simple appearance and every department of that obscure congregation, whom I had once known, and at no remote period, only as a set of rude, licentious, and wild pagans, did more to rivet the conviction of the divine origin of the Bible, and of the holy influences by which it is accompanied to the hearts of men, than all the arguments, and apologies, and defences of Christianity, I ever read.

“Towards evening, Mr Stribbling and myself went again on shore, and remained till late, learning from our Missionary friends the most gratifying intelligence, in corroboration of the opinion formed, in the morning, of the state of the people. An entire moral reformation has taken place in the vicinity of this station. Though latest established, and long far behind others in success and interest, it bids fair now to be not a whit behind the very chiefest, in its moral and religious achievements. Instruction of every kind is eagerly and universally sought; and only last week, not less than ten thousand people were assembled at an examination of schools. The mission-house is daily crowded with earnest inquirers in every right way; evil customs and atrocious vices are abandoned; a strict outward conformity to good morals observed; and numbers, it is hoped, and confidently believed, have yielded, and are yielding, themselves to all the charities and affections of genuine piety. From many an humble dwelling, now,

‘Is daily heard  
The voice of prayer and praise to Jacob’s God;  
And many a heart in secret heaves the sigh  
To Him who hears well-pleas’d the sigh contrite.’

Even in the hut of the child-murderer,

‘The father, with his offspring dew,  
Now bends the knee to God, and humbly asks  
That he would bless them with a parent’s love—  
With heavenly manna feed their hungry souls,  
And on their hearts, as Hermon’s dew, descend.’

## THE LOST TRANSGRESSOR.

BY A CLERGYMAN.

SOME years ago there lived in the south of Scotland a young man of respectable connections, who, besides possessing superior talents, had received a sound Christian education. In his early days he had been strictly conscientious in the discharge of filial duty, and the observance of the common decencies and proprieties of life. Such, in fact, was the excellence of his character, and such the extent of his attainments, that he held a very high place among the young men of the burgh where he lived. His parents were proud of their son, and looked forward to his proving their comfort and their stay in their declining years. In short, all thought well of him, and there appeared to be little danger of any serious deviation from the paths of rectitude, as he had passed unsullied through the days of heedless youth. The family to which this young person belonged were, I believe, decidedly pious, and their acquaintances generally of the same character. All this led the subject of our remarks into frequent and intimate conversation concerning the great and fundamental doctrines of our holy Religion, and in consequence of his talents and education, he soon acquired a clear comprehension, not merely of the doctrines themselves, but of the mode of defending them against the various objections which are current among infidels. Nay, such was his love of argument, that he was accustomed to display his skill in urging the infidel cavils, and so great was his tact and talent on these occasions, that it was often difficult for uneducated persons to make a satisfactory reply, or blunt or repel his subtle weapons. For a while this dexterity attracted the more notice among his associates as it was clearly understood that he did not hold these objections as his own, but merely suggested them for the purpose of eliciting truth in new forms, and drawing out of pious minds what, till thus beset, they

scarcely known they possessed. Yet, alas! this habit became in his case a fatal snare, and proved his utter ruin. Proud of his abilities, and anxious, on every occasion, to display his attainments, he sought opportunities of exhibiting his wonderful tact in making the worse appear the better cause. His companions and friends seeing the pernicious bent of his mind, withdrew from his company, after in vain remonstrating with him upon the unfortunate habit which he was fast acquiring. If not cured by reproof, one would have thought he might have been reclaimed, by finding none with whom to engage in idle controversy. But evils indulged blunt the best perceptions of the soul, and pride and ambition, when cherished, become ruling passions; and just as one class of persons, who were necessary to feed these passions, eluded him, another was sought, from whom the desired gratification might be obtained. And so far did this cherished and growing evil carry him, that the interval between morning and afternoon service on the Sabbath was employed in this favourite exercise. Then, and especially on Sacramental occasions, he used to join himself to the little groups of pious country persons who, on a fine summer's day, were seen assembled in the open fields to spend that portion of sacred time in recounting what they had heard. It soon became a particular amusement to Mr B. to start some difficulty, and carry it on till he had put to silence the chief men in these little companies. Principle became more and more vitiated, and every amiable and proper feeling became still more feeble, as he saw pious parents put to blush before their children, by whom they had hitherto been revered as their leaders and teachers in matters of Religion. But as right principle and pious conduct are a present reward, so bad principle and ungodly conduct are a present curse, and may ever be taken as forerunners of coming evil. Sooner or later the sin of such men will find them out. God's Word cannot fail, just because God's power cannot fail. Every profane Esau has the true and all-powerful God against him. Every one who jeats with divine things, and makes a practice of desecrating the character of God, and of trampling on the best feelings of his fellow-men, must expect, if mercy prevent not, to be in his turn made the jest of a God of burning jealousy and eternal justice. "Behold, ye despisers, and wonder and perish." "I will mock when your fear cometh." "I will laugh when desolation cometh upon you."

These new sources of low gratification, this wicked and worthless employment of talents, that might have been turned to a very different use, soon came to an end, and we find him seeking in the ale-house what he could no longer obtain on the sacred hours of the Sabbath, and among the happy little companies of God's dear people. But where all scoff at divine things, the chair of the scornful is no high place, no great dignity; and such a clear and indelible impression of this is engraved on our common nature, that the very qualification for which clubs of such profane persons elect their chairman, is that he excels all his fellows in the iniquities to which they are addicted, and that he has ability, boldness, and tact to utter the unhallowed jest, in cases where every other among them would feel abashed and dispirited. Horrid ambition! How like the character of Satan, as drawn by the immortal Milton, "Better to reign in hell than serve in heaven." In this new field he soon attained such notoriety and boldness, as to engage in deeds so impious, that we cannot even think of them without feeling an inward horror. One Sabbath morning, when they had risen from their profane revels, they in one band betook themselves to the neighbouring hills to spend the holy day in amusements, with the view of recovering from the inebriation of the past night. Knowing that it was the Lord's day, they attempted in every way to ward off the solemn impressions which

were ever and anon returning upon them, they began to ridicule the services of the sanctuary, and to strengthen their sinking fortitude by the repeated laughs which these unhallowed jests called forth. How true is it, that evil men and seducers wax worse and worse, deceiving and being deceived! They glory in their own shame, and drink in iniquity as the ox drinketh water. His conduct was, as might be expected, fatal to his reputation in the place of his nativity, and he had as much shame left as to make him leave it without delay. He had had a prosperous business, but now it was gone; he had had a good name, but now he was so infamous, that he could not bear to live among his former companions. Sabbath-breakers are perpetually deteriorating in character. There is an overwhelming load of guilt accumulating on their heads, and a perpetual evidence gathering on their own character, shewing that it is not moral principle or piety that keeps them what they are, but a mere combination of circumstances, the removal, or change, of any one of which, might as completely and effectually break them down, as in the case of this poor man. On leaving the place of his nativity, he repaired to the metropolis of Scotland, where, for several years, he dragged out a miserable existence. He wrought at his business for some time, and might have done well, but under the influence of habits of intemperance, all his feelings and affections were perpetually assimilating to a lower and a still lower grade of companionship. All labour was at length given up, and those haunts of wickedness and scenes of dissipation and wretchedness, which, alas, are fearfully numerous in our large cities, became the places of his most frequent and favourite resort. And who that repairs to these scenes of desolation and death ever returns? "She hath cast down many wounded; yea, many strong men have been slain by her: Her house is the way to hell, going down to the chambers of death." But now his last, his worst, companions must be encountered,—disease, poverty, mental wretchedness, and an untimely death. "If our transgressions and our sins be upon us, and we pine away in them, how should we then live?" How can the transgressor escape when God maketh inquisition for blood? "If he that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace."

When laid on the bed from which he never again rose, he was visited by one of those pious country persons whom he had much grieved and offended by his conduct. From this Christian friend I had the account of his sufferings and the state of his mind in the last stage of his earthly career. This friend had been indefatigable in seeking him out, and when he found him, no less kind and attentive in visiting him. The bodily state of Mr B. was loathsome beyond description, but his mind was still more wretched even than the body was loathsome. His pious friend presented the Lord Jesus to him, in all his freeness and fulness, as "the Saviour of sinners, and able to save to the uttermost all that come unto God by him." He assured him, "that the blood of Jesus cleanseth from all sin." But the poor unhappy man could take no comfort from any thing he said, and found no consolation either in the character or work of the Blessed Redeemer. He was, to all appearance, left to eat the fruit of his own doings, and was filled with his own devices. Remorse and despair had taken possession of his mind, and the very thought of God caused terror, and the very name of Jesus created the greatest uneasiness. His emphatic answer to all that was addressed to him was, "I know all that as well as you do, but I can find no relief from it." During the last visit which his truly Christian friend ever

paid him, the sufferer begged him not to speak to him any more of these things, as he felt as if the flames of hell were kindling in his soul already. This was his final attempt to exclude the last lingering rays of the Sun of Righteousness. What an awful illustration of that passage of the Word of God:—"If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

### DISCOURSE.

BY THE REV. GEORGE BURNS, D. D.,  
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"God is witness."—1 THESS. ii. 5.

SUCH was the appeal made by St. Paul in vindication of his conduct as a minister of the Gospel. He, and his fellow-labourers in the same cause, had been injuriously treated by the Jews, in different parts of Macedonia. They were charged with insincerity and unworthy motives, in their attempts to convert men to the faith of the Gospel, and every effort was employed to oppose or to check the influence of their labours. Impelled, therefore, by the boldness of sincerity and the energy of Christian zeal, the apostle maintains his superiority to every thing disingenuous and unworthy; and declares before the searcher of hearts, that, however open his principles and conduct, as an apostle of Christ, might be to the misrepresentations of weak or designing men, in the eye of Omniscience they could not fail to appear in their genuine and undissembled colours. "For our exhortation," says he, "was not of deceit, nor of uncleanness, nor in guile. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness."

It is not intended to view the words of the text merely in reference to the circumstances of St. Paul, and of his brethren in the ministry. It is proposed to view them in a more extended sense, as of universal application, and of universal influence.

1. Consider the effect which a conviction of the solemn truth that "God is witness," is calculated to have on the principles and conduct of good men.

The presence of one whom we esteem and love, and whose good opinion we are consequently anxious to obtain, operates as a powerful incentive to the performance of deeds which challenge his approbation. To a dutiful child, the eye of a beloved parent watching his steps, and prepared to sparkle with indignation, or to beam with complacency, according as his conduct is despicable or praise-worthy, acts with a powerful and unceasing influence on the whole of his feelings and deportment in the world. Hence, it has been given as a rule, by some ancient moralists, that, in order to excel in virtue, we should constantly act as if we were under the immediate inspection of some great and distinguished personage. Even the

opinion of *the public*, which is generally capricious and fluctuating, possesses a powerful influence on the great majority of mankind; and though now and then, a few daring spirits may be found bidding defiance to its decisions, yet these very men are actuated by the secret wish, that the singularity of their conduct may ultimately procure that suffrage in their favour, which they now affect to despise. But what is the approbation of the wisest and the best of men? What is the love of an earthly parent, though endeared by every tie of nature, and bound by every claim of duty? What is the highest estimation of the whole world of mortals, compared with the smiles of that God, whose "loving-kindness is better than life?" Men are determined in their judgment wholly by external appearances, they frequently overlook secret virtue and unobtrusive goodness, and too often that praise which is due to the deserving is lavished on the specious but artful *pretender* to excellence. The judgment of God, however, is unerring and impartial. He "overlooks not the meanest or most obscure of his servants; he marks the good purpose of their hearts ere it ripens into action; and he rewards, with approbation and love, the most secret and inconsiderable office of tenderness towards the humblest suffering member of the Redeemer. He is deceived by no fallacious appearances nor outward attractions; he is determined in his judgment by the  *motive*, and not by the action, and the grounds of his decision being thus sure and infallible, he can never fail to 'judge righteous judgment.'" The good man, then, while he acts under the impression of the solemn truth that "God is witness," has a constant incentive for acquitting himself with dignity, in the thought that a Being, who marks, with the nicest discrimination every lineament of excellence and every feature of deformity, inspects his conduct; he feels himself impelled in his progress to the perfection of excellence, by the conviction that the most secret wish of his heart, and the feeblest effort of his life, after resemblance to God, and the enjoyment of his favour, is not unnoticed or overlooked; and he is sweetly but powerfully animated in all his Christian labours, by the assurance and hope that that great Being, who now looks with the tenderest sensibility on all his weaknesses and wants, shall, on the great day of final retribution, pronounce the decisive sentence, with all the majesty of the judge, mingled with all the compassion of the father.

But let us contemplate the effects which are produced, by a sense of the divine omniscience, on the conduct of the Christian, in the opposite conditions of prosperity and adversity. Not only does it lead to the exercise of temperance and self-government, and to the moderate use of temporal advantages; it likewise enables him to taste the full enjoyment of prosperous circumstances. To men who overlook or disregard the presence of God, the events of life, however pleasing for the moment, appear fluctuating and transient; and being destitute of that confidence which reposes on a wise and be-



nevolent providence, they want provision for a day of adversity, and live in the constant apprehension of a reverse. They dread the vengeance of heaven, which they have done nothing to avert,—they tremble at every event of providence, lest it should prove the instrument of their destruction,—every prosperous circumstance in their lot is mingled with reflections, and with fears, which equally conspire to annihilate enjoyment. But from such sources of disquietude and alarm, the man who realises the inspection of God, is happily delivered. To him the face of nature is enlivened and beautified, for he beholds God in every thing; the pleasing emotion of gratitude to the giver, mingles with the enjoyment of the gift; enlightened trust in the continued protection and favour of God, increases his relish for present manifestations of love,—and the assurance that sources of comfort and happiness will be discovered amid the darkest and most discouraging dispensations of providence, disarms futurity of its terrors.

But let us suppose the scene reversed,—let us suppose the Christian beset with calamities, oppressed with penury and disease, or called to mourn the loss of friends who soothed his sorrows and ministered to his wants. He knows, and rejoices in the conviction, that “God is witness,” that though he may be neglected by *men*, he is not overlooked by God, that “a friend who sticketh closer than a brother,” compassionates all the peculiarities of his personal and relative afflictions, and that, though his “friends may be put far from him, and his acquaintances into darkness,” God still lives to whisper in his ear, while he realises, in his blessed experience, the gracious promise, “I will never leave thee nor forsake thee!” O Christian! are you the victim of those *hidden* sorrows with which the world cannot sympathise, and is your spirit ready to sink within you? Be not discouraged, for yours is “the joy with which a stranger cannot intermeddle.” “God is witness!” He listens to the sigh which escapes from your bosom; he marks the tear as it drops from your eye; “in all your afflictions he is afflicted.” Are you loaded with the reproaches of the profane? behold “God is witness!” He observes your sufferings in a good cause, and “the reproaches of them which reproach you fall upon him.” Do you bewail the power of corruption within you? “God is witness!” He marks every struggle of the spirit for the victory over the flesh, he stands by you in the hour of conflict, and will, ere long, make you “more than a conqueror through Him that loved you.” Do you mourn in secret for the abominations which are done in the land? behold! “God is witness!” “He turneth the hearts of men as the rivers of water, their secret sins are in the light of his countenance,” and ere long his justice will be triumphantly displayed in the punishment of those who violate his laws. Do you deplore the hidings of your heavenly father’s countenance? “Hope thou in God, for thou shalt yet praise him.” He is witness still! “For a small moment have I forsaken thee, but with great mercies

will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” But perhaps you tremble for the ark of God, clouds and darkness may seem to be gathering around your beloved Zion; the commotions abroad in the earth, with all their desolating influence, may threaten, for a time, to arrest the splendid march of the Prince of Peace, and to perpetuate the reign of ignorance and error, of misery and vice, in the universe of God. But behold! a gleam of hope shoots forth athwart the gloom which shrouds the face of creation! “God is witness!” “He rides in the whirlwind and directs the storm.” He superintends the diversified agency of human passions, “making the wrath of man to praise him.” He overrules the opposing claims of human policy, and the collision of jarring interests, for purifying the moral atmosphere, for leading the nations to humble themselves under the mighty hand of God, for removing corrupt institutions, which the perverse ingenuity of man has opposed to the progress of truth, and for securing the ultimate and everlasting triumphs of the cross. “Zion said, the Lord hath forsaken me, and my God hath forgotten me.” “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands, thy walls are continually before me.”

2. Consider the statement of the text, in its bearing on the principles and conduct of *bad* men.

So much does a sense of shame, and a dread of human punishment, influence the conduct of men, that *secrecy* is generally resorted to as a shelter for crimes. Concerning the thief and the impure, it is affirmed in Scripture, that “the morning is to them as the shadow of death; if one know them, they are in the terrors of the shadow of death;” and the ungodly, of every description, according to the same infallible testimony, “love darkness rather than light, because their deeds are evil.” Conscience sometimes checks them in their course, but its admonitions are disregarded, and at length it ceases to reprove. The guilt of sin, as a violation of infinite obligations to God, is overlooked, and the awe with which the threatened vengeance of heaven should impress the minds of men is repelled or overcome. If *reputation* be preserved entire, if the vengeance of *human laws* be escaped; or if, in any way, the object in view can be attained without exposing to the dangers which intervene, *every thing* is imagined to be gained. Would this conduct any longer be presented to our view, if men acted under the conviction that “God is witness?” The consciousness of his inspection and the consequent dread of his frowns, would act as a constant and powerful dissuasive from sin in every form. It would act as a watch on all the thoughts, and words, and actions; it would lead to right conduct, in opposition to all the allurements of sense, and all the hopes of concealment; it would banish vice, in all

its debasing and malignant characters, from the intelligent and moral creation. The reason is obvious. It removes the causes of evil which lie deep in the human heart; it commands the principles of conduct, and directs them in their operation; it purifies the fountain of action, and opens a channel for the streams of virtue and of happiness.

But it is not merely the simple conviction that his conduct is observed, which has such a tendency to overawe the sinner, and to paralyse the energies of his corrupted heart. The character of the witness gives to the acting principle additional and overpowering force. The representations given of the Divine Being in the inspired record, are every way calculated to impress and to alarm the sinner. He is declared to be a God of holiness, a Being who seeth impurity even in the brightest angels, and who cannot look upon sin without detestation and abhorrence. And does such a pure and holy Being contemplate the impurity of the sinner's heart, the sins which he commits in secret, and the various enormities which disgrace his conduct in active life? What a solemn thought! Enough to make the stoutest heart to tremble, and to unnerve the energies of the most deep-rooted corruption. Evil thoughts may be indulged, and their guilt may be unknown or overlooked,—the language of impurity and profaneness may be uttered, and no horror felt for its aggravations,—deeds of dishonesty and baseness may be committed in secret or in darkness, and exultation felt at the thought of their concealment; but an eye like a flame of fire darts through the covering which veils the guilty heart, penetrates its secret recesses, and detects the impurities with which it is stained,—an ear which listens to the gentlest whisper that escapes from the human bosom, attends to every idle word which drops from the lips of depravity,—and a Being to whom “the darkness and the light are both alike,” marks the most hidden deeds of the sinner's life with the most scrupulous care. And shall it not strike terror into the breast of the most daring profligate in the midst of his misdeeds, to reflect that that God who “understandeth his thoughts afar off,” who knoweth every word on his tongue, by whom “all his actions are weighed,” and against whom his sins are committed, is a Being of spotless holiness, armed with vengeance against all the workers of iniquity, and only prevented by the long-suffering patience of his own nature, from overwhelming them at once with everlasting destruction! Sin may be palliated so as to lose its deformity in the eyes of men, and hopes may be indulged by the sinner, that the denunciations of wrath shall ultimately prove mere empty threats to keep him in awe; but in the sight of a pure and holy God, sin must ever “appear exceeding sinful,” and sooner shall heaven and earth pass away, than the justice of the Eternal shall fail to execute vengeance on the impenitent offender.

This naturally introduces another idea on the same branch of the subject, namely, the intimate

connection between the character of God, as present witness and future judge. The same authority which tells us that God now observes the conduct of men, assures us also, that he shall one day bring them to a strict account. Thoughts of evil may pass through the mind, the language of impiety may be uttered and forgotten, and deeds of wickedness may elude the keenest vigilance of men, but these thoughts, words, and actions, are all registered in heaven, and “God will bring every work into judgment, with every secret thing, whether it hath been good or whether it hath been evil.” What a solemn thought! that nothing escapes the eye of Omniscience, and that nothing shall be forgotten or overlooked at the day of judgment! Eventful period! when every evil thought which the heart conceived, every idle word which dropt from the lips, and every unbalanced deed which the eye of man never beheld, shall be disclosed, and proclaimed before assembled worlds. Characters which have passed from the earth unsullied even by the breath of calumny, shall then be exhibited in the most gloomy colours, and from the decision of the Judge there shall be no appeal. The truth of the representation which shall then be given, cannot for one moment be questioned, for the Judge now scans the most concealed parts of that conduct on which he shall then decide, and his faithfulness and impartiality are equally above suspicion. Tremble, then, ye ungodly and profane! for an infallible Witness, to whom all hearts are open, now follows you with his searching eye, and all your thoughts, words, and actions, stand on record till the day of judgment. “There is nothing hid which shall not be revealed, nor covered that shall not be made known.” “There is a day when God shall make manifest the hidden counsels of the heart; when that which hath been spoken in darkness, shall be heard in the light; and that which ye have spoken in the ears in closets, shall be proclaimed upon the house-tops.” O could I exhibit to your view an impenitent sinner just about to appear in the presence of the Witness and Judge of his conduct, how would it silence for ever the whispers of infidelity! how would it make the illusions of sense to vanish! how would it cover with gloom the gayest scenes of life! I contemplate him stretched on the bed of death,—every look bespeaks the agony of his inmost soul,—he struggles for breath to utter the language of self-reproach and self-condemnation,—with the sullenness of black despair (for the hour of mercy is fled for ever) he yields the contest to the king of terrors, and is hurried into the eternal world! But Oh! could we follow him to the land of souls, and contemplate him standing in the presence of his Judge, how still more awful would the sight be! The throne is erected,—“the Judge of quick and dead” is seated on his tribunal,—around him are assembled unnumbered worlds,—the poor, self-condemned criminal, with shame and confusion of face, appears before his Judge,—he “calls on the rocks and mountains to fall on him and cover him

from the wrath of the Lamb,"—his request is denied, and no shelter is found,—the sentence of condemnation is passed, and—but here compassion to human sensibility compels me to stop. To behold the spectacle of misery, and to listen to the howlings of despair which succeed, would be too much for human nature to endure; for it is too much for mortal speech to describe, for human thought to conceive. The presence of God, as witness, may now be disregarded by a gay and a thoughtless world, but ere long, his appearance as Judge triumphant, shall command the awe of countless myriads, and fill the breasts of ten thousand generations with one pang of consternation and dismay.

Thus, reader, have we called your attention to the influence which an impression of the divine presence and omniscience is calculated to have on the feelings and conduct of good and bad men. Be entreated to lay your heart open to its salutary operation. If a Christian indeed, let it prove in your experience an incentive to holiness, a zest to the enjoyments of prosperity, and a source of consolation and support in the midst of sorrows. If still among the number of those who are living in pleasure, and "dead while they live," O be persuaded, ere "the day of your merciful visitation" expire, to "stand in awe" of Him who sees and hates your conduct, to dread that vengeance which is denounced against your evil thoughts and words, as well as ungodly deeds, to view, in the light of a heart-searching witness, the length, and breadth, and depth of your deficiencies, and "to flee for refuge to the hope set before you in the Gospel."—

### CHRISTIAN PHILOSOPHY.

#### No. I.

#### PROPERTIES OF LIGHT.

By THE REV. JAMES BRODIE,  
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In the account given in Scripture of the work of creation, after the brief and general statement that "In the beginning God created the heavens and the earth," we are informed, that the Lord said, "Let there be light, and there was light." The sublimity of the language here employed, has called forth the admiration, not only of Christian authors, but even of Heathen critics, the most celebrated of whom speaks of it as the brightest example of the true sublime that he had ever seen. But if the language merit attention, the fact it describes is yet more worthy of regard, and a small portion of our time will not be unprofitably spent, in considering the properties of the wonderful substance thus called into being.

The priority of its formation leads us to consider Light as the primary requisite for the preservation of the present constitution of the globe, and, accordingly, science has shewn that it is one of the most powerful agents in nature, and that without it, neither plant nor animal could exist.

Its essential nature has not yet been discovered. Opinions of very opposite kinds are entertained by the learned, respecting its origin and propagation, while the laws which it obeys, and the effects which it produces, are but imperfectly understood. There are, however, certain general qualities which have been fully determined by observation and experiment. Of these, the following may be termed its primary properties:—

1. It radiates as from a centre, that is, it is sent forth equally, in all directions, from the shining body. When a candle, for example, is brought into a room, the objects above, below, and on either side of the flame are alike illuminated, nor can we discover any part of these objects on which the rays do not fall, unless they be intercepted by some other body coming in between.

As a necessary consequence of this property, the intensity or strength of Light is diminished in proportion to the square of the distance to which the object illuminated is removed from the flame. One candle appears as bright, when brought within a foot of the eye, as four do at the distance of two feet, or as nine at the distance of three.

2. The rays of Light proceed in straight lines. This property may be demonstrated to the eye by causing Light to pass through small holes into a dark room filled with dust. It is also proved, by the fact, that objects cannot be seen through bent tubes.

3. Light moves with prodigious velocity. It has been ascertained that the rate of its motion is nearly 200,000 miles, (a distance equal to eight times the circumference of the globe,) in a second of time.

4. The particles of Light move independently of surrounding objects, and of each other. Sounds and odours are transmitted through the air; even electricity, the substance that bears the nearest resemblance to Light, requires a conducting medium; Light alone penetrates the void of space; and each separate ray continues its course unaffected by the stoppage or reflection of those around it.

5. When Light falls on any object a considerable portion is absorbed or lost, but the greater part is reflected. The manner in which this reflection takes place depends on the nature of the surface on which the light falls. When that is highly polished, as in mirrors, the rays are reflected with such regularity that they form a perfect image of the body from which they originally proceeded. In this case, it has been observed, that the angle of incidence is equal to the angle of reflection, that is, if two lines are drawn from the mirror, one to the original object, and the other to the place where its image is seen, they form, on opposite sides, equal angles with the surface of the mirror. In order to see the image, the eye must therefore be as far on the one side of the looking-glass, as the object is on the other.

Mirrors have been in use from the earliest ages. Before the invention of glass they were simply plates of metal, highly polished. In the book of Job (chapter xxxvii. 18.) the sky is said to be "strong as a molten looking-glass," in allusion to the solid mirrors then employed. In Exodus xxxviii. 8, we are told, that the Jewish women dedicated their "looking-glasses" to the service of the sanctuary, and that Moses made of them "the laver of brass and the foot of it of brass."

When a comparatively rough surface is exposed to Light, the rays are reflected irregularly, and instead of forming an image, in one particular spot, are diffused in all directions. Every part that is illuminated becomes a centre, from which Light radiates all around, and thus, the object is visible from every side. This irregular or diffusive reflection enables us to judge of the form, size, and position of all those bodies, which do not themselves emit Light; and by it, more especially, we are guided in our labours and journeyings.

The only natural mirror is the surface of water in a calm. There we see a perfect picture of the sky and scenery around, but so soon as the breeze begins to rise, and the surface becomes rough,

Rocks, clouds, and trees, in wild confusion run,  
And glittering fragments of a broken sun.

These observations will enable us to see the force of the Scripture expressions, which describe Adam as made "in the image of God," and the believer as "changed

into the image of the Lord from glory to glory." The following attempt at versification will tend to illustrate this remark:—

THE LAKE.

I saw the lake, in child-like sleep,  
 Reflect the orb of day:  
 I looked again, its billows tossed  
 Were white with foam and spray.  
 I saw the wave once more subside,  
 All trace of tempest gone,  
 And seeming far beneath my feet  
 The sun's bright image shone.  
 I saw the new created world  
 In pristine beauty shine;  
 I heard the sentence, "All is good,"  
 Pronounced by skill divine.  
 And man I saw like mirror lake  
 His Maker's image shew,  
 Another "Sun of Righteousness,"  
 Reflecting from below.  
 But sin, like whirlwind, crossed the scene,  
 And all its beauty marred,  
 While o'er the dark chaotic mass,  
 The stormy passions warred.  
 Until the promised Saviour came,  
 And bade the tempest cease,  
 Diffused a holy calm, and gave  
 His thought-surpassing peace.  
 I looked once more, and man was raised  
 To share Immanuel's throne,  
 And brighter far than at the first,  
 In god-like glory shone.

The effects resulting from these properties are very varied and exceedingly beneficial. By means of Light we receive instantaneous information with respect to the form, size, colour, and position of surrounding objects, whether they be close at hand or placed at a distance. And while it conveys to us, in a moment, that knowledge of earthly objects, which, by other means, we slowly and imperfectly acquire, Light alone enables us to carry our enquiries beyond the boundaries of earth, supplies us with all the information which we possess with regard to the heavenly bodies, makes known the constitution of the material universe, and points out the laws by which it is governed.

When the various qualities of this wonderful substance are taken into view, how glorious does He appear at whose command it first shone forth! and when we consider the benefits it confers on man, how great is the obligation under which we are laid to love and to adore Him!

There is another reason that makes the investigation of this subject peculiarly interesting to the Christian. Light is so frequently employed in Scripture to denote the knowledge of divine truth, that we almost forget that the word is metaphorically used. A few observations will be sufficient to shew the aptness and beauty of this similitude. Revelation, like the rays of Light, is designed for universal diffusion, and accordingly, the commandment says, "Go teach all nations," and the invitation is "Come unto me all ye that labour;" like them it pursues a straight and onward course, refusing to follow the crooked paths of deceit; like them it conveys, at a glance, much information which other means slowly and imperfectly communicate, and not only enables us more fully to understand the interests and concerns of earth, but extends our view to heaven. That knowledge of God and of our own spiritual condition, which natural reason dimly unfolds, the Gospel exhibits in the brightness of noon, while, by it alone, we are taught the existence and nature of angels and of devils, the future destiny of man, the place which we hold in the rational creation, the moral perfections of the Deity, and the wise and

holy laws that regulate the concerns of accountable and intelligent creatures.

Shall we not, therefore, prize that precious Volume which brings "life and immortality to light," and bless the name of the great Redeemer, by whom that gift has been bestowed, and strive to live as "the children of the light and of the day?"

CAMELS.

BY THE REV. ROBERT JAMIESON,  
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AMONG the animals peculiar to the quarter of the world where the scene of the Sacred History is laid, the camel must rank first in order, whether we consider the antiquity of its domestic character, the singular properties with which it is endowed, the feats of labour and strength of which it is capable, or the purposes of general utility to which it has long been subservient. In the remotest periods, we find it associated with the rising industry and commerce of mankind, constituting the staple source on which they depended for food and clothing, cherished with the greatest care as the surest indication of wealth and honour, and occupying the chief place in the list of articles which princes conferred as presents on their favourites, or fathers as dowry on their children. From the frequent notice taken of this invaluable creature in the Sacred Records, it is evident that its characteristic qualities, and the great variety of purposes to which it is applicable, were as well known to the patriarchs and their contemporaries, as to the modern inhabitants of the East; and it may tend to give the student of the Scriptures a better idea of some interesting passages in them that relate to the camel, if we compare its state and habits as it is now found to exist, with its condition as described in the earlier annals of the people of God.

In appearance the camel is of unwieldy bulk, and though destitute of all claims either to elegance of form or beauty of proportion, it is admirably adapted, in point both of constitution and shape, to the regions which it traverses, and the laborious life it is destined to lead. Most readers of this article may have enjoyed an opportunity of witnessing a living specimen of this species of animal, and therefore it would be superfluous to enter at large into its natural history; but for the sake of those who are totally unacquainted with it, it may suffice for our present purpose to bid them figure to themselves a quadruped of a large size, covered with a soft kind of hair, considerably shorter than that of the ox, without horns, its lip divided in the centre, and six broad projecting foreteeth in the lower jaw, short ears, a long waving upright neck, long and slender limbs, very broad and divided feet, two large protuberances on the back, seemingly intended by the Creator for the reception of burdens; and by the grouping of these circumstances, they may be able to form some idea of the general features of a domesticated beast, which has ever been esteemed by the people of the East as the favourite, most useful, and important of all the animal productions of Asia.

In most parts of the Oriental world it is to be found, and every where it is highly prized; but to the pastoral people who frequent the desert, of which it is a native, and where it is to be found in the greatest perfection, its value cannot be estimated; for besides its utility as a beast of burden, it supplies them almost wholly with the means of their scanty subsistence, its flesh and milk furnishing them with food and drink, its hair affording materials for their garments, carpets for their tents, and sacks for their grain; its skin being made into bottles of various sizes, in which they treasure up their water, and transport their butter and other articles of a similar nature, its sinews serving them as ropes, and its dung

as fuel. In short, it is turned to use in so many different respects, and forms so essential a part in the economy of Arab life, that the pastoral people are accustomed to estimate the fortunes of their chiefs and the power of their tribes, not by the money, but by the number of camels they possess. In ancient times, the same importance was evidently attached to the possession of a numerous flock of camels, as we find them enumerated in a particular manner among the cattle that formed the pastoral establishments of the patriarchs; that they were given by Abimelech to Abram among the princely tokens of his favour, and by Jacob to his incensed brother, as the most costly presents by which the haughty spirit of Esau might be propitiated; and that when the flourishing fortunes of Job are described, the measure of his great wealth is estimated chiefly by the circumstance, that he was the proprietor at first of 3000, and latterly of 6000 camels.

In removing from one place to another, as their pastoral necessities frequently require them to do, the Arabs have seldom any other beast of burden than the camel, on whose spacious and convenient back the various furniture of their tents is easily stowed. The chiefs, at the head of their tribes, and while marching at the slow pace of their flocks, generally prefer riding on the camel to any other animal, for, in addition to the advantages it possesses, from the peculiarity of its construction, and its capacity to endure privation and fatigue, it places the riders so high above the ground, that the reflection of the sun's rays, nearly intolerable on foot, is scarcely at all felt, while an agreeable coolness is kept up in the air by the rapidity of its movements. On these occasions, as the stately and handsomest are selected as the bearers of the chiefs, they are richly caparisoned, their housings consisting of the finest crimson cloth, or carpetting, of Persia, and their breasts adorned with a long string of beads and bells. Camels equipped in this gorgeous manner, are described by Pococke, who saw, when in Egypt, seven Agas of that country riding on camels, which had chains hanging from their necks to their breastplates; by Clarke, who saw on the great road to Smyrna several caravans of camels, with each a bell and strings of beads around their necks; and by Seely, in his Wonders of Elora, who saw the public authorities of Poonah riding in a triumphal procession, on camels sumptuously decorated with golden bells. These are evidently meant as marks of distinction and grandeur; and, accordingly, as the customs of the East never change, we find them used by the grandees of antiquity, for the kings of Midian, whom Gideon captured, "had chains about their camels' necks," the golden trappings of which formed part of the materials of the Ephod, which that Judge made and put in his own city, Ophrah.

The uneasy pace with which the camel proceeds being unsuitable to the younger and tenderer part of the tribe, the wealthier chiefs have their wives and families accommodated in a sort of conveyance, which possesses all the recommendations of ease and shelter from the heat. This is what is called a *houda* or panner, consisting of a large frame of wood, fixed on the back of the camel, with a seat on each side, and a covering to secure it from the rain or the sun. It is a very easy and indolent mode of travelling, though common only among the wives and families of the highest people in the East. In this way Captain Burnes tells, in his journey to Bokhara, that he and his companions travelled, and had their writing materials for noting observations, along with them, besides the rest of their baggage; and it seems to have been in one of the same carriages that Rachel was sitting, when she concealed her father's household gods, as we are informed she did, "in the camel's furniture."—Gen. xxxi. 34.

Some of the roving Arabs, however, employ their camels in services less legitimate than that of transport-

ing them in their pastoral migrations, for, subsisting as they do, by plunder, and depending for their success and their safety on the rapidity of their movements to and from the place of attack, they train up their camels to assist them in their marauding expeditions against the towns that border on the desert, by making them expert not only at kneeling when they are loaded and unloaded, but at *entering upon their knees* into the houses selected for pillage. By means of camels, which their assiduity has made adept in such nefarious arts, these robbers often make a sudden descent upon a defenceless village, enter, without dismounting, the houses of the unsuspecting inhabitants, and after loading themselves with every thing valuable they can lay their hands on, effect their retreat in the same strange manner as they entered,—the well-tutored beast accommodating itself to all the wishes and motions of its lawless rider. Similar acts of violence seem to have been committed by the tenants of the desert, in ancient times, and hence the origin of the general maxim of Solomon, Prov. xvii. 19. "He that exalteth his gate seeketh destruction," the meaning of which is not, as some interpreters have erroneously supposed, that all who reared large splendid edifices, did, in those Eastern countries, where the suspicion of wealth is dangerous to the possessors, expose themselves to the rapacity of their superiors; but that every one who built his house with a free and spacious entrance, would thereby incur the risk of being frequently harassed by banditti, who unscrupulously rode into the houses they designed to plunder. As a necessary precaution against the intrusion of such unwelcome visitors, the people of the parts, particularly those who inhabit the less populous parts, that lie near the desert, have an outer wall around their houses, the *gate* of which is extremely small, generally not more than three feet high. A recent traveller who visited the convent of Mount Sinai, the walls of which are of an immense height, describes the gate, by which he entered, as so low, as not to admit a horse; and another states that his lodging at Gaza, in Palestine, was in a little court, "the passage to which was exceedingly low and narrow, to prevent the incursions and insolent attacks of the Turks." It is quite evident, then, that in such a state of society, "he that exalteth his gate, seeketh destruction;" and that a prudent man who wishes to provide for the security of his family and goods, must make the gate of his house as "strait" as convenience will admit of. The straiter and the smaller he makes it, he will, of course, increase the difficulty of an enemy entering it; and this affords an easy and a natural explanation of another passage of Scripture, which has been often misunderstood, and which is obviously founded on the Eastern custom to which we are alluding. Speaking of the great temptations that beset the rich, our Lord (Mat. xix. 24.) says:—"It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God," i. e., it would be as easy to drive a camel through a gate or door, as small as the eye of a needle, as for a rich man to enter the kingdom of God.

The grand purpose, however, for which the camel is employed, the scene on which the peculiar qualities with which the Creator has endowed it, are chiefly brought into exercise, is in journeying over the desert. The only mode of traffic and commerce in a great part of the East, is by land carriage; and as the tracts over which the merchandize has to be transported, are in many places wide, dreary, and destitute of almost every production of nature—perfect wildernesses of rock or sand,—few animals could endure the fatigue and privations of such expeditions, but the camel, in the adaptation of which to the climate and region of its birth, the wisdom of providence is admirably displayed. Though possessing naturally a strong appetite, which, when stimulated by the sight of rich and plentiful verdure, often

makes it so impatient of restraint as to throw its rider, roll on its back to free itself of its load, and thus enjoy unencumbered the repast that is before it; yet it is capable of bearing the greatest want; and the general docility of its character is displayed in submitting with the greatest patience to the scanty and precarious fare with which the desert supplies it. "Nature," says Bruce, "has furnished the camel with parts and qualities adapted to the office he is employed to discharge. The driest thistle and the barest thorn" is all the food this quadruped requires; and even these, to save time, he eats while advancing on his journey, without stopping, or occasioning a moment of delay. As it is his lot to cross immense deserts, where no water is found, and countries not even moistened with the dew of heaven, he is endued with the power at one watering-place, to lay in a store, with which he supplies himself for thirty days to come. To contain this enormous quantity of fluid, nature has formed large cisterns within him, from which, once filled, he draws at pleasure the quantity he wants, and pours it into his stomach, with the same effect as if he then drew it from a spring; and with this he travels patiently and vigorously all day long, carrying a prodigious load upon him, through countries infected with poisonous winds, and glowing with parching and never cooling sands." To this extract from Bruce we subjoin one or two circumstances, by way of explanation. The wells in the desert are sometimes very deep, and not easily approached. One mentioned by Burnes was thirty feet under ground, to which there was a winding difficult access, and the long elastic necks of the camels were seen to be particularly fitted to help them to the precious fluid on that occasion. The quantity which a single camel is capable of containing is almost incredible; since, according to the calculation of an intelligent traveller, he takes a quarter of an hour to quench his enormous thirst, and to water a caravan of 1000 camels, at a small well, where one only can drink at a time, as sometimes unfortunately happens, would therefore require several days and nights,—a delay that must occasion the greatest vexation and danger to the unfortunate traveller in these inhospitable climes. Nor is the immense quantity it is capable of imbibing at once, more wonderful than its capability of subsisting without it altogether for a considerable length of time. A camel has been known to travel four or five days without a drop of water; and when it is considered that this endurance was displayed during a fatiguing journey, and in a climate, the intense heats of which speedily absorb every particle of moisture, the power of sustaining such privation will appear not a little astonishing. It is, however, a mistake which some naturalists have fallen into, to suppose that these beasts are exposed to such extremities of thirst with impunity, as many travellers of great experience assure us that, under a protracted want of water, the camels soon languish and die. Burnes relates a story of three soldiers, who, in travelling over part of the desert, lost their way, and their supply of water failed. Two of their horses sunk amid the parching thirst. *All their camels died but one*; and the unfortunate men, fearing that the other would die also, opened a vein of the surviving camel, and obtained a little water from its stomach, on which they subsisted till they reached a place of safety. The same traveller relates that the Khan of Orunje, in marching over the desert, lost upwards of 2000 camels through the failure of water. The burden which a camel will carry amounts to 500 pounds weight, which it will bear for ten, and sometimes fifteen hours in succession; and the knowledge of this circumstance may enable us to form some idea of the rich and splendid present which Hazael brought from the King of Syria to

\* The plant called "the camel's thorn" is not, as may be readily supposed, to be found in the desert, but rather in the more fertile parts that surround it.

Elisha, and which consisted of every good thing of Damascus,—*forty camels' burden*, (2 Kings, viii. 9.) From all these useful qualities of the camel, its capacity of undergoing labour, enduring privations, guiding to watering-places, which it smells often an hour before it reaches them, and from other circumstances, too numerous to be mentioned, this animal is most appropriately termed by Job (ix. 26), "a swift ship,"—a term which is still current in the language and poetry of the Arabs. A fleet of these ships of the desert, or in other words, a numerous caravan passing through the desert, is one of the most beautiful scenes which the eye can witness or imagination conceive. The merchants collected together from every region, their rich and varied costumes, their elevated position on the back of their sumptuously accoutred camels, the costly merchandise they transport, comprising all the means of life and the arts of luxury, give rise to ideas of smiling abundance and joy; and, accordingly, such a picture has been selected by the Evangelical Prophet to afford a representation of the spiritual riches and blessings which the advent of Messiah would give to the Church. "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Shebe shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord."—(Isaiah lx. 6.)

It remains only to take notice of the rate at which the camel travels, which, according to Burnes, is about 3740 yards, and according to Volney 3600 yards or about two miles and an eighth per hour. Though this seems to be the ordinary pace of the camel, when pushed through fear of danger, it can run with great rapidity, as many examples from modern travels might be quoted to shew. And we find, that of the Amalekite warriors who burnt Ziklag, and on whom David took signal vengeance, not one escaped the attack of the Israelitish monarch, "save four hundred young men who rode upon camels and fled."—(1 Sam. xxx. 17.)

There is a species of camel, called the *dromedary*, which is light and slenderly made, and which, on that account, has always been used in the East in preference to all other animals when swiftness and despatch were required. Dr Shaw mentions a Sheik who rode upon a creature of this kind, and who diverted him and his fellow-travellers, by riding on to various parts of the caravan, and passing them and re-passing them every now and then; and Morgan, in his history of Algiers, describes one which outran the fleetest horses that were brought to match it, and which was kept for purposes of state. The knowledge of this circumstance will satisfactorily account for the employment of dromedaries to carry the messengers of Esther to the most remote provinces of Persia, on an emergency which demanded the greatest expedition, being a matter of life and death to thousands.

#### CHRISTIAN TREASURY.

*The Gospel Scheme.*—Now, the Bible, as containing many gracious communications from the divine government to the children of men, is addressed to them as guilty, condemned, and helpless by nature. It comes to us as a message of mercy from the God we have sinned against, assuring us, upon divine authority, that the Lord Jesus Christ, "the only begotten Son of God," graciously undertook the redemption of sinners from both the punishment and the enslaving power of sin. That as "the Lord our righteousness and strength," he has made an adequate provision for recovering us from our fallen condition, and securing our deliverance from all wrath to come. That, as Surety and Redeemer of man, he has fulfilled the violated law, in our nature at least,—made atonement with his blood for the guilt of human offences, and "poured out his soul as an offering for sin"—declaring on the cross, that he had "finished

ed" the work of reconciliation—while, by his resurrection from the tomb, and his ascension into glory, he has afforded the surest evidence of his victory over death and sin, and given us ample warrant for entrusting to him the eternal interests of our souls. "For when we were yet without strength, in due time Christ died for the ungodly; for scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die; but God commendeth his love toward us, in that while we were yet sinners, Christ died for us. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." With such discoveries and assurances of the divine regard and compassion towards our fallen race, we are warranted to approach the offended Lord, as a reconciled and gracious Creator, through the all-prevailing mediation and atonement of the Lord Jesus Christ. "A robe of righteousness" has been thus prepared, sufficient to conceal for ever the deformities of the vilest sinner—even the merits arising from the voluntary and perfect obedience of the divine Surety and Redeemer. Clad with this, as "with the garments of salvation," the sinner, without alarm, may appear at the bar of judgment, and, relying on the divine faithfulness, plead for an inheritance with "the saints in light." This gracious provision of divine mercy is in the sovereign gift of the Redeemer. Sinners, even the chief, are affectionately invited in the Gospel to avail themselves of the gracious boon, free of any price or recompense. "If we then believe in God, who raised up Christ Jesus from the dead, and gave him glory," and if, renouncing all dependence on any thing we ourselves can either suffer or perform, as constituting a warrantable ground of recommendation to the divine regard, we confide exclusively and implicitly in what Christ, as Redeemer, hath done for sinners,—the righteousness which, as surety, he wrought out in our nature, shall be imputed to us. The meritorious efficacy of his vicarious suffering shall be considered as ours. We shall be freed from the charge of guilt, relieved from the yoke of legal bondage, and warranted, as by divine authority, to cherish hope and confidence towards God. For the Scriptures assure us, that the Lord Jesus submitted to a course of human suffering unto death, as the surety of his people; that he endured the curse of the broken law for them, and cancelled its claims against them, as a covenant. And we further learn, as from the Redeemer's own lips, that, "as Moses lifted up the serpent in the wilderness," and the Israelites, who, in compliance with the divine command, looked at it in all the various stages of their disease, were immediately cured, "even so was the Son of Man lifted up upon the cross, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth shall be saved; he that believeth not shall be condemned." "He that believeth on the Son hath life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." The provided benefit is thus connected with the belief of the atonement by which it has been secured. While believing sinners, by the promise and oath of God, are encouraged, as "the heirs of promise, to have strong consolation, having fled for refuge, to lay hold upon the hope set before us in the Gospel; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Melchizedec."—*SINCE*.

*On fellowship with Christ.*—To be one with the Son of God in our predominant thoughts and affections and features of character and sources of happiness, to have the heart elevated above the rounds of earthly drudgery by the feeling of connection with the realities of the heavenly state, to be performing every duty from reverential and grateful regard for the authority of the

Highest, and sustaining every load, however burdensome, because we recognise and trust on the wise hand that lays it on; to have in exercise, the faith which carries us beyond the most fascinating scenes of the world's pleasures as offering no allurements to us, and the hope that transports us over the most humiliating scenes of the world's distresses, as "an affliction which is but for a moment;" whatever be the bitter stream of cares and anxieties which the events of life send into the soul, to have yet an under-current, which, springing from religion, sets out to the ocean of eternal good, and as it flows onwards, is purifying and sweetening the whole tide of human ills and sorrows; whatever be the eminences of the present possessions and enjoyments, to have still before us those heights of glory and blessedness on which the light of the celestial sun is shining, and which, extending in immeasurable distance, cherish the ardour of the aspiring soul, even for eternity; O! to be thus spiritually minded, "is life, is peace," is the honour and happiness of our nature, and both solves and dignifies the design of human life, by rendering it the entrance and training for immortality.—*MUR.*

*Communion with God.*—Why are we not more intimately acquainted with the benevolent duty of intercession for others? and why are we not more sweetly familiar with a throne of grace? Communion with God, how ineffably delightful, how unspeakably honourable? It is one of the most precious drops of heaven that bedews this dry and distant land, the lenient soother of care, the mighty solace of immense distress. It gives a rich zest to all the numerous blessings and enjoyments of life. O, what an import do these words convey, "Our fellowship is with the Father, and his Son Jesus Christ."—*FANNY WOODBURY.*

*They who "killed the Lord Jesus."*—They cried with clamorous voices and unrelenting hearts, "crucify him, crucify him!" and "with wicked hands," they crucified the Prince of Life and Lord of Glory, who was both "Lord and Christ." They caused his head to be circled with thorns, his hands and feet to be pierced with nails, and his side with a spear. To the pain and ignominy of the cross they added the sting of ingratitude, which entered more deeply than "the iron into his soul." If the Roman Cæsar, who had waded to the heights of his ambition through the tears and blood of thousands, was moved with generous grief when he saw among his murderers the friend (Brutus) whom he had loved and honoured, and when he felt at his heart the point of a sharper weapon than even that of the deadly steel;—Oh! What must He have felt who came not to destroy men's lives, but to save them, when he beheld "his own," whom he came to redeem, conspiring against a life which had been devoted to their best interests? What must the King of Zion have felt when, from the cross on Calvary, he saw Jerusalem, over whose doom he had lately shed tears of generous sympathy and sorrow, pouring forth her idle crowds of cruel scoffers to gaze on his agonizing frame, and, by fresh insults, to wound his ingenuous mind? What must he have felt when he saw those who had heard his gracious words, and seen his mighty works, who had mingled their glad voices with the hosannas of applauding thousands, now swelling the raging floods of the ungodly, and joining in the bitter invectives which, like so many sharp arrows, were showered upon him from every side?—*WIGHTMAN.*

*Hypocrisy.*—When Christ is in court, and Religion in fashion, then the hypocrite will put on some fits of diligence. O what will not a hypocritical Jehu do, when there is a crown to be had for following Christ and Religion: "O come, then, and see my Religion, and zeal for the Lord of Hosts." But bring Christ to the Hall of Caiaphas then will he soon quit him, and scatter Religion.—*GRAY.*

## SACRED POETRY.

## PARAPHRASE OF CANTICLES II. 1—5.

BY THE REV. ARCHIBALD M'CONNELLY,

*Minister of Bunkle.*

SWEETER is Jesus' love to me  
Than Sharon's fragrant rose,  
He lovelier than the lily is  
That in the valley grows.

Fair as amid the forest wide  
The citron tree is seen,  
So fairer than the sons of men  
He in my sight has been.

I sat in his refreshing shade,  
My weary soul to rest;  
His fruit revived my soul again,  
And sweet was to my taste.

He brought me to his banquet house,  
A costly feast he made;  
And lo! the banner of his love  
He over me did spread.

Cheer me with wine, with odours sweet,  
My fainting soul restore;  
For I am vanquish'd by his love,  
The love to me he bore.

## VERSES

TO THE MEMORY OF A YOUNG LADY, WHO WAS CONFINED TO A SICKBED FOR MANY YEARS.

BY MISS ANNA L. GILLESPIE.

FAREWELL, sweet maiden; fare thee well:  
Relieved from ling'ring years of pain,  
Forgive the sighs of grief that swell  
Our earthly loss, thy heavenly gain.

But let thy priz'd example ne'er  
From memory fade; thy fervent faith;  
Thy ardent hope; thy love sincere  
To God, in sickness and in death.

Oh! thou wert good, and fair and young,  
And life appear'd so clear and bright,  
And fancy's fairy visions flung  
Around thee prospects of delight.

An untried world was sweet to view;  
The beam of morn; the falling eve;  
The starry hosts in ether blue;  
The moonbeams on the welt'ring wave.

All nature's glowing imagery  
Of hills and vales, and woods and streams,  
Were greeted by thy raptur'd eye,  
And woke devotion's holy themes.

'Twas not to last. The Lord, in love,  
Allur'd thee to the "wild'red way,"  
Thy faith and constancy to prove,  
"In sorrow's dark and cloudy day."

He took from thee all things below,  
Save kindred love, attach'd and dear:  
He made thy pensive soul to know  
The peace that cannot centre here.

He bore thee up with strength'ning hand,  
Thro' Jordan's dark appalling tide:  
He shew'd thee Zion's glorious land,  
And bade thee lay thy fears aside.

He sooth'd afflictions tedious days;  
In all thy sickness made thy bed:  
He taught thy mouth to speak his praise,  
When pain and sickness bow'd thy head.

The term is past,—the trial o'er,—  
The ransom paid,—the prisoner free,—  
The prize is given, and evermore,  
My Christian friend, 'tis joy with thee.

## MISCELLANEOUS.

*An Infidel's Servant.*—The Abbé Barruel, in the account he gives of the closing scenes of Diderot's life, tells us that he had a Christian servant, to whom he had been kind, and who waited upon him in his last illness. This servant took a tender interest in the melancholy situation of his master, who was just about to leave this world, without preparation for another. Though a young man, he ventured one day, when he was engaged about his master's person, to remind him that he had a soul, and to admonish him in a respectful manner not to lose the last opportunity of attending to its welfare. Diderot heard him with attention, melted into tears, and thanked him. He even consented to allow the young man to introduce a clergyman, whom he would probably have continued to admit to his chamber, if his infidel friends would have suffered the minister to repeat his visits. Let us be encouraged to attempt good under the most unpromising circumstances, and, in our different stations, to remember we are commanded to labour for the welfare of those with whom we are connected.

*Have you a Mother?*—Mr Abbott relates, in his "Mother at Home," that, some time ago, a gentleman in one of the most populous cities of America, was going to attend a seaman's meeting in the Mariner's Chapel. Directly opposite that place there was a Sailor's Boarding-house. In the door-way sat a hardy weather-beaten sailor, with arms folded, and puffing a cigar, watching the people as they gradually assembled for worship. The gentleman walked up to him, and said, "Well, my friend, won't you go with us to Meeting?" "No," said the sailor bluntly. The gentleman, who, from the appearance of the man, was prepared for a repulse, mildly replied, "You look, my friend, as though you had seen hard days: have you a mother?" The sailor raised his head, looked earnestly in the gentleman's face, and made no reply. The gentleman, however, continued: "Suppose your mother were here now, what advice would she give you?" The tears rushed into the eyes of the poor sailor; he tried for a moment to conceal them, but could not; and hastily brushing them away with the back of his rough hand, rose and said, with a voice almost inarticulate through emotion, "I'll go to the meeting." He crossed the street, entered the door of the chapel, and took his seat with the assembled congregation.

*Lord Bacon.*—When the French ambassador visited the illustrious Bacon, in his illness, and found him in bed, with the curtains drawn, he addressed this fulsome compliment to him:—"You are like the angels, of whom we hear and read much, but have not the pleasure of seeing them." The reply was the sentiment of a philosopher, and language not unworthy of a Christian:—"If the complaisance of others compares me to an angel, my infirmities tell me I am a man."

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“ THE FEAR OF THE LORD, THAT IS WISDOM.”

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ON PROVIDENCE.

BY THE REV. WILLIAM SCOTT MONCREIFF,  
*Minister of Penicuik.*

THERE are few words introduced in conversation to which so little meaning is attached, as that which stands at the head of this article. Many, who talk of Providence, seem to consider it as synonymous with chance or fortune; others would appear to adopt it as a convenient veil for the real atheism of their views; while a still more numerous class employ the term at second hand, because they hear it frequently used by the learned and the serious, without giving themselves any trouble as to the propriety of their use or application of it. The number is small indeed of those who employ it with a clear comprehension of its real signification, or a due recollection, that, if they mean any thing at all by it, they must express thereby the holy, wise, and powerful will of God, acting in the operation of all causes, and the determination of every event; or the daily and hourly government of God, exercised over us and all our actions. But admitting that the term Providence is liable to much abuse, it is not in itself objectionable; for, though it is not a word of scriptural authority, it is still a very appropriate and happy expression for that general idea of the divine agency in and over all the objects and events of nature. But then, if we are to employ it, let us see that we do so correctly; for, otherwise, we may thereby come to exclude from our own regards, and those of others, the very being, whose perpetual and universal superintendence it is designed to express. We need not seek to find any better definition of Providence than that given in our Shorter Catechism. “It is God’s most holy, wise, and powerful preserving and governing all his creatures and all their actions.” This is a short and simple explanation of a term so general and abstract; but it presents us with a distinct, accurate, and comprehensive idea, widely different indeed from the confused and indefinite notions of Providence, which are in general entertained. Endeavouring to carry this idea along with us, let us now attempt to point out some of the practical uses of the doctrine which it expresses.

It must be very evident to every one, that

an accurate view of, and a settled belief in, God’s providential government of this world, is a point of the very first practical importance. It is not easy, indeed, to conceive a more deplorable state of mind, than that in which this finds no place. It is, to use a Scripture phrase, “a living without God in the world.” It is to have no confidence of protection, or even of support, for the present, and no ground of hope for the future. What can be more cheerless than to be threatened with dangers, and see no power superior to our own which can avert them? to be overwhelmed with sorrows, and discern no hand able to relieve us from their pressure, or sooth us under their infliction? or to suspect, that after all, virtue is a mere delusion, that might alone is right, that deceit and violence are the surest methods of acquiring or securing the enjoyments of life? to suppose that we are abandoned to the casualties of nature, the violence of mankind, or the caprice of our own passions? to be incapable of perceiving any order, harmony, or beauty, in the history or progression of human affairs? to feel no security in the character of our great moral Governor, that the triumph shall not ultimately be given to unrighteousness over truth and virtue;—such a state of mind, to a man of any seriousness of reflection, cannot fail to prove one of the most unhappy description. We find, however, that even the most highly favoured of God’s saints have occasionally been reduced to this deplorable state of mind. The Psalmist found, as he informs us, the Providence of God a subject too painful for him; he confesses that he was envious at the foolish, when he saw the prosperity of the wicked, because he observed, “that they were not in trouble, as other men, but had more than heart could wish.” It would appear that he felt this temptation the more strongly, from the circumstance, that in his days, a marked change had taken place on the character of God’s providential dealings with Israel. In the age immediately preceding his own, the Lord had governed his people *directly*, so to speak, often without the agency of secondary causes, but solely through his own visible, or audible, and immediate direction. No Israelite, therefore, in those days of miraculous dispensation, could, for one moment, misconstrue or reject the doctrine of divine Pro-

vidence; for the righteous were then obviously rewarded, while no less distinct and unequivocal was the judicial retribution on the wicked. But, in proportion as the Israelites withdrew from God, he removed farther and farther from them, till at last, the impious began to hint their hopes that he had entirely withdrawn himself, that he would neither do good nor evil, and had left them to themselves; while the godly were often discouraged, when it was asked of them, "How does God know; is there knowledge in the Most High?" and when, as in confident reply to the question, the impious enquirers pointed to themselves, and said, "behold the ungodly who prosper in the world, and increase in riches." At that time the Christian's doubts and misapprehensions were removed only by his having recourse to the light of Revealed Truth: "when I thought to know this, it was too painful for me, *until* I went into the sanctuary of God, *then* understood I their end." And thus it is still. These clear views of God's providence are, occasionally at least, to be found clouding the peace and darkening the prospects of sincere Christians; nor are they otherwise to be dispelled, than by a simple minded recourse to the sanctuary of God's Word. Natural religion throws little, if any light on the mysteries of Providence. To the man who stands on its heights of observation, God's ways are indeed "in the sea, and his paths in the great waters;" and it is only from the sanctuary that we can perceive that they are all "mercy and truth, unto such as keep his testimonies," and that, through the intricate mass of events, he is causing "all things to work together for good to them that love him." The Providence of God must, therefore, be ever read and interpreted by the Word of God. The inspired history, it may be observed, in that Word, resembles all other history, in being the annals of Providence. It differs from human compilations chiefly in this, that with a detail of the events, there is also a revelation of the motives and influences of that all-pervading mind, which determines every event. For example, the restoration of the Jews to their native land, after the Babylonish captivity, considered as an event, might have been recorded by a profane historian as accurately as it has been by the inspired Ezra. The circumstance, doubtless, surprised many persons of reflection at the time, and would be ascribed, by the Assyrian moralists, to a variety of political motives. The inspired historian alone discovers to us the real cause, when he says, "that the Word of the Lord, by the mouth of Jeremiah, might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom," &c. Ezra i. 1. And had it pleased God to give us an inspired historian for our own times, a similar key would have been thereby furnished to all the events which now occur. This has been wisely withheld, for if it be presumptuous in a child or a subject to require a reason for every domestic or civil appointment, how much more so for us, to demand the why and the wherefore of the steps of the divine government.

Yet ignorant though we confessedly are of the extent and minuteness of the arrangements of the Almighty, we are in constant danger of so far forgetting our own weakness and short-sightedness, as to limit the agency of the divine mind in the detail of Providence. Many serious persons shrink from the idea of ascribing the minor details of the world's history directly to God, as if it were unbecoming his dignity to refer them to him. They are willing to ascribe all works of creation to his sole power, but they conceive, that it is a derogation from his dignity to order his creatures' affairs. They would not encumber him, after so great an obligation as their creation has laid them under to him, with the care of them. And yet what is this but to limit the Most High, by conceiving of him as of ourselves? it is to forget, that by no possibility can any thing be too hard for him; or, that as nothing is too vast for his control, so nothing can be too minute for his superintendence. Our blessed Lord, with the force and simplicity of truth, when impressing on us the fear of God, rebukes this inconsideration, by reminding us that there can be nothing hid from his knowledge. He states, in the most distinct manner, the direct superintendence of the divine mind over all,—“even the very hairs of your head are all numbered.” Now, if we allow God's omniscience, it were foolish in us to deny his Providence. To suppose that he could foresee any contingency against which he could not provide, were to reduce him to a lower level than that which we occupy; and, doubtless, it is just from his foreseeing and providing for all events, that his ways often appear to us, who foresee nothing, so very complex and mysterious. We must remember, that “He sees the end from the beginning;” “knows all things that are not as though they were;” takes into one clear, simultaneous view, all events throughout all ages, the past, the present, and the future, “one day being to him as a thousand years, and a thousand years as one day.” Once grounded and established in this faith in the Providence of God, we shall never look on any thing to be so mighty or so minute as to lie out of its precincts. It is not that all events are indifferent to the divine mind, that God is as much concerned about the hairs of our head, as he is about the care of our souls, and that to him all things are of equal importance, or rather are alike disregarded. This were a most dangerous view of Providence, and certainly a false one, as may be distinctly perceived from the words of our Lord: “are not five sparrows sold for two farthings, and not one of them is forgotten before God.” And what doctrine do we deduce from this? That God is as attentive to a sparrow as to the soul of man? Far from it. “Fear not, therefore, ye are of more value than many sparrows.” “God feedeth the raven, how much more are ye better than the fowls?” Because God's Providence extends to every thing, it does not follow that all things, be they great or small, share alike in his attentive regards; but it does follow, and that

most conclusively, that, poor and despised as we are, he thinketh on us, seeing that by him the very fowls of heaven are fed, and the lilies of the field are clad in their more than regal glory.

There is one other passage in which our blessed Lord illustrates the doctrine of Providence, which I mention, chiefly, because it may lead us to perceive the connection of that doctrine with prayer. I allude to that admirable form of supplication which he taught his disciples. You will observe, that he presupposes a firm and enlightened belief of God's special providence in the minds of his disciples. We are to enter into our closets, to shut our door, and to pray in secret to our Father, as to one who seeth in secret; and then, what are we to pray for? Why, for our *daily* bread, and to be led, in the course of providence, into no temptation, but to be delivered from all evil; and what is the argument by which we are to enforce our petitions for such minute and special blessings? It is this, "thine is the kingdom, and the power, and the glory;" that is, "thine, O heavenly Father, is the dominion over all, and the power in all, and the end of all things; and, therefore, however insignificant I, thy suppliant, may be, and however minute my interests, neither I nor they can be overlooked; to ask of thee, day by day, my daily bread, is not to trouble thee with the minute cares of an insignificant individual, for thy kingdom extendeth over all; and thy power is the source, and thy glory is the result, of thy universal administration." If we maintained this constant sense of God's providential government, we should be more instant in prayer; we should more fervently supplicate him in our seasons of distress, and more fervently adore him for his mercies; for the recognition of his sovereignty infers the duty of prayer to him, of implicit trust in him, and unqualified submission to him.

But if the doctrine of a special Providence be consistent with that of prayer, it is no less so with the duty of painstaking in every matter in which we are engaged. It is not possible for us, at present, to enter on the wide field of instances in which the doctrine in question is abused and perverted by the fanatical, the antinomian, and the idle. We may meet with not a few, who seem not to perceive that it is as foolish and presumptuous to deny it altogether, as to expect that God's particular Providence will interpose to save their exertions, or excuse their industry. There are others who not only make the plea of trusting Providence a pretence for deserting the path of duty, but who excuse their own imprudence, by pleading a confidence in the *leadings*, as they call them, of Providence, which is altogether unwarrantable. They forget that the faculties with which God hath endowed us, form, as it were, a part of his Providence. "Doth not the ploughman cast in the principal wheat, and the appointed barley, and the rye, in their place?" And why? "For his God doth instruct him to discretion, and doth teach him." "This also cometh from the Lord of Hosts, who is wonderful in

counsel and excellent in working." But if, on any pretence, these faculties are abused or neglected by us, we may be very sure that God's Providence will be exercised and his administration vindicated, only by our suffering the just punishment of our sin and our folly.

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BIOGRAPHICAL SKETCH OF THE  
REV. SAMUEL WALKER, B. A.,  
*Formerly of Truro, Cornwall.*

FEW men were more distinguished by their exertions in the cause of Christ during the last century than the subject of our present sketch. He was, in fact, a perfect model of a parish minister; and, accordingly, it may be interesting to trace the most striking points of his history as a devoted Christian and a faithful pastor.

Samuel Walker was born in the city of Exeter on the 16th of December 1714, and was the youngest of seven children. His parents were highly respectable, and he had the honour of being descended, in the maternal line, from the celebrated Bishop Hall. The first part of Samuel's early education was received at home, but the latter part at the grammar school in Exeter. At eighteen he was sent to Exeter College, Oxford, where he prosecuted his studies with marked success. He received the degree of Bachelor of Arts, and took orders in the year 1737. His first curacy was the parish of Dodescomb Leigh, in the vicinity of his native place, which he held only till August 1738, when, at the request of Lord Rolle, he undertook the tuition of his Lordship's youngest brother during a journey through France. While engaged in this foreign tour he paid particular attention to those lighter accomplishments which form, in too many instances, the sum total of the acquisitions made by young men in their Continental travels. After having been thus employed for two years he returned home and went to reside at Lanlivery in Cornwall, as curate to his friend Mr Nicolas Kendall, canon of Exeter, and archdeacon of Toftness. On the death of the Archdeacon in 1740, Mr Walker was presented to the vicarage of his parish, to hold during the minority of a nephew of the patron. During his residence at Lanlivery, he discharged his official duties with the most unwearied assiduity and conscientiousness. "He reproved, exhorted, and watched over his flock, preaching, catechising, and visiting in private; nor could any minister more sincerely deplore evident unfruitfulness in his spiritual vineyard." Yet the full extent of reformation which he was anxious to produce in the parish was of an external nature, affecting merely the outward decency and sobriety of his people. He was still ignorant of the only way by which the natural enmity of the heart to God may be subdued—even by a cordial submission to the righteousness of the Redeemer.

In the summer of 1746, Mr Walker resigned the vicarage of Lanlivery to the young gentleman for whom he held it, and removed to the curacy of Truro. The change was to him peculiarly agreeable, as affording scope for the exercise of the social qualities, and the display of those refined dispositions and feelings which so remarkably characterized him. Though habitually attentive to the external forms of religion, he acknowledges that his heart was then in the world, and

that the desire of human applause was the chief motive from which he acted.

During the first year of his incumbency at Truro, Mr Walker attracted considerable notice, both as an eloquent preacher and a well-educated man. He was courted, and flattered, and admired; and all this, for no other reason than the extent and variety of his mere human accomplishments. The peculiar doctrines of the Gospel, he tells us, "he knew notionally, but neither felt nor taught them practically." The hardest of all lessons he had yet to learn,—that works must be the evidence, not the price of our justification; and accordingly, when, at an after period of his life, his views of divine truth became clearer and more scriptural, he felt, on looking back upon the time he spent at Lanlivery, that "he ought to go sorrowing to the grave, upon a review of six years so passed over."

Mr Walker had been at least a year in his curacy at Truro, before he began to suspect that there was the slightest deficiency in his mode of exhibiting divine truth. The individual by whose instrumentality his sentiments and whole tone of thinking underwent a complete change, was Mr Conon, master of the grammar school at Truro, of whom he was accustomed ever after to speak in the highest terms. The circumstance which led to this good man's intimacy with Mr Walker is thus narrated:—

"Mr Walker received a letter, containing a sum of money which the writer requested him to pay at the custom-house, as justly due to the revenue, for duty on some French wines he had used for his health. He had been unsuccessful in his attempts, in that age of smuggling on the coast, to obtain any on which custom had been paid, but the virtuous conscience of the spiritual Christian remembered his Master's divine command. The letter contained an apology for troubling Mr Walker, but stated that his high character would prevent all suspicion of straightforward honesty in the transaction. Curious to know whether the same happy conscientiousness was manifest in all his doings, Mr Walker sought his acquaintance, and the result was a respect approaching to veneration, for one who exhibited in his daily habits all the true effects of religion on a Christian's heart and actions. The attractions of his conversation and the purity of his life, at length ripened intercourse into intimacy, and the result was the conversion of the minister, through the wise and prudent instrumentality of his pious friend."

And the character of Mr Conon is thus depicted:—

"Mr Conon was one of those rare and devoted Christians, who, in an age of darkness, shone with a lustre little comprehended and greatly opposed; but he was content to be 'hated without a cause,' and to suffer obloquy and shame for the Lord's sake.

"Though threatened with the loss of stipend and scholars, a threat afterwards actually carried into effect, he persevered in his course, and, like the glow-worm, shone brightest when the gathering of the dark night-clouds gave warning of an impending tempest. He was persecuted purely for the sake of his Religion, being acknowledged on all hands to be an instructor of youth of extraordinary ability, to whose tuition almost all the gentlemen's sons in the middle and western part of Cornwall had been committed. But he was guilty of the unpardonable crime, in those days, of training up his pupils in the nurture and admonition of the Lord,—an error far less venial in the eyes of their ignorant and prejudiced parents, than carelessness of their morals or neglect of discipline. For many years, he walked hand in hand with his pastor and convert, Mr Walker, who never took any step of importance in the management

of his parish without asking his advice. He bore all his trials with the truest Christian resignation, and carried himself with a dignity and mildness that would have disarmed the rancour of all enemies, but those who abhor the image of the Saviour wherever they may find it, and whose corrupt nature renders them irreconcilable to spirituality of mind and holiness of life. Speaking of his school, and the treatment he received, he says in a letter, written under the pressure of severe illness,—'this has shaken my purposes in regard to the school. I am engaged, in honour and conscience, to do all I can for the good of it and the public, and have forgot, and most heartily forgiven, all former bad treatment, and even present unkindness.' The severest blow he ever received was the death of his beloved minister and friend, an event which, coupled with other circumstances in after years, induced him to remove to Padstow, where he undertook the instruction of a select number of pupils. This occupation was his great delight, and he frequently expressed a wish, that, if it pleased God, he might die while employed in his school, and that suddenly. His prayer was heard: one Saturday evening, after endeavouring to prepare the youthful minds of his scholars for the solemnities of the coming Sabbath, he earnestly prayed for a blessing on his labours, when suddenly the stroke of death silenced his voice of supplication, and changed it for that of ceaseless thanksgiving in regions of eternal praise."

Such is the brief but interesting history of the man whom Mr Walker frankly acknowledged as his spiritual father in Christ. "He who had long sat in comparative darkness now saw a great light." And himself cheered by the refreshing beams of the Sun of Righteousness, he, from this time, commenced his career as a zealous and unwearied labourer in the Lord's vineyard. It was no small trial of Mr Walker's faith, however, that the very same place which had witnessed him foremost in the scenes of gaiety and mirthful revelry, was now destined to be the scene of his determined opposition to the maxims and the manners of an ungodly world. He knew that ridicule, reproach, and persecution, would be the necessary results of a change so decided. His heart began to fail as he attempted at first to lay open to his people the deceitfulness and desperate wickedness of the human heart, and he felt as if his tongue refused to utter the freeness and the fulness of redeeming grace. He, however, who had called him to be his servant, stood by in the hour of his extremity, delivering him, by the communications of his grace, from "the fear of man which bringeth a snare." Mr Walker's preaching now changed its character. Bold, fearless, uncompromising statements of Gospel truth were unfolded in every sermon, and the result was, in such circumstances, what might have been anticipated.

"Addresses of this description could not fail to excite the feelings of those who heard them, and their first ebullition was in anger against the man who now denounced the very path in which, the immoralities excepted, he had cheerfully accompanied them, and proclaimed that the profane, the lustful, and the formalist, were all marching with the multitude on the same broad road to destruction. Still, the earnestness of the preacher, and the striking alteration of his habits, as well as the tone of his sermons, stirred up the curiosity of the people, who, while they were enraged at the fidelity, were enchained by the eloquence, and trembled at the sternness of their reprover. Even out of the pulpit they feared the presence of their minister; the Sabbath loiterers and profane would retire at his approach, saying, 'let us go, here comes Walker.' His manner is said to have been commanding and solemn in

the extreme; and his life was so truly in unison with his precepts, that at length he awed into silence those who were at first most clamorous against him. Such crowds attended his ministry, that the thoroughfares of the town seemed to be deserted during the hours of service, so that it was remarked, 'you might fire a cannon down every street of Truro, in church-time, without a chance of killing a single human being.'

In consequence of his devoted attention to his ministerial duties, a general awakening, by the blessing of the Spirit, soon took place among the people. The first convert was a young soldier of licentious habits, who became a consistent follower of Jesus; and it was peculiarly gratifying to Mr Walker, to find that the example of this, his "first and dearest child," as he was wont to term him, was the means of leading others to enquire. At length the enquirers became so numerous, that he was obliged to devote a few evenings in each week to their instruction in private; and such was his anxiety to discharge faithfully this delicate part of his ministerial duty, that he drew up, for his guidance on such occasions, a scheme of private instruction suited to different circumstances. The skill with which Mr Walker accommodated himself to the various cases which presented themselves, was remarkable; and as an instance of his peculiar sagacity and discernment, we may quote the following, which is thus narrated by the biographer:—

"One of his visitors, for private instruction, was a young man, who stated that he called to thank him for the benefit he had received from his ministry, and to beg his advice. Mr Walker immediately questioned him as to the knowledge he possessed of his own heart, when the youth expressed in general terms, a conviction that he was an unworthy sinner. Perceiving, by his manner, that he had never duly experienced that conviction, Mr Walker at once entered into an explanation of the sinner's character, with a personal reference to the individual before him. He dwelt upon his ingratitude to God, the evil nature of the motives which had influenced all his actions, the fruitlessness of his life, the defilement even of his best deeds, and then added, 'I fear you are secretly displeased with me, because I have not commended your good intentions, and flattered your vanity.' 'No indeed, Sir,' he replied, 'I feel extremely thankful for this striking proof of your kindness and regard.'

"The discerning minister had, however, formed a true judgment of the character before him. The young man acknowledged the next day that he had given a false answer, and that, chagrined by the little account Mr Walker seemed to make of his professions, he had secretly determined to encounter no more the searching questions which exposed his shallowness, and brought low the vain imaginations of his heart. This experienced pastor had dealt wisely with him; he was dignified, ostentatious, and injudicious, but afterwards became an exemplary and useful Christian."

Mr Walker's faithfulness as a pastor, while by many it was duly appreciated, soon drew down upon him the reproaches, and called forth the opposition of the enemies of vital godliness. Foiled in their attempt to injure him with their bishop, they applied to the rector of Truro, and at length extracted from him a promise to dismiss Mr Walker from his cure. The result is curious and interesting:—

"When the rector of Truro entered the apartment of his curate, he was received with that elegance and true dignity of manner, which was natural to one who had long been the charm of society, and he became so embarrassed as to be perfectly unable to enter on the subject of his visit. He at length made some remark,

which afforded an opportunity of speaking on the ministerial office and character, which Mr Walker immediately embraced, and entered on the subject with such acuteness of reasoning, and solemnity of appeal, to his rector, as a fellow-labourer in the Gospel, that he retreated, overwhelmed with confusion, and unable to say a word about the intended dismissal. He was, in consequence, reproached with a breach of his promise, and went a second time to fulfil it. He again retreated without daring to allude to the subject of his visit. He was pressed to go a third time by one of his principal parishioners, but replied, 'do you go and dismiss him if you can, I cannot. I feel in his presence as if he were a being of a superior order, and am so abashed that I am uneasy till I can retire.' A short time after this, the rector was taken ill, when he sent for Mr Walker, entreated his prayers, acknowledged the propriety of his conduct as a minister, and promised him his hearty support if he recovered; but it is to be feared, his resolution passed away with the alarm of illness. Never was a more striking instance than this of the power of religious consistency,—it is inconsistency that makes us inefficient; while a life suitable to our profession, attracts esteem from the godly, and repels the hostile weapons of our foes. It is when her priests are clothed with righteousness, that the saints of the church rejoice and sing; and though the enemies of truth hate the light of that celestial dress, they retreat overpowered with the bright reflection of its beams."

The unwearied assiduity with which Mr Walker fulfilled the duties of his office, endeared him to the Christians in Truro, and such was their affection for him, that it was his earnest wish that he might live and die among them. Soon after he had entered upon the cure, he had been presented by the trustees of his late patron, Mr Kendall, to the vicarage of Talland, and had obtained leave of non-residence from the bishop. Now, however, that he became aware of the deep responsibilities of the ministerial office, he readily resigned the emoluments of a charge, the duties of which he was unable to perform. This, of course, reduced his income, but the good man was prepared to make any sacrifice to preserve his integrity and uprightness.

"He bore with cheerfulness all the inconveniences of his diminished fortune, relinquished his accustomed comforts, and went into humble lodgings, with accommodations of the plainest kind. While in this condition, he had four offers made him of preferment, but declined them all. He could not leave his devoted flock; he would not receive from any portion of the vineyard where he laboured not; all his desires centred in longings for God's presence in his soul, and a blessing on his ministry. He thus exhibited in practice his own description of the contented Christian. 'No desire is there of other treasure but God, nor is there any want grievous while the light of God's countenance is enjoyed. This changes rags into purple garments, sweetens the coarse and homely meal, satisfies that the dwelling be narrow and inconvenient, and makes the heart dance for joy, while beholders regard, some with pity, and some with scorn. O ye poor great ones; poor, because strangers to God, poor, and without quiet, how little cause have ye to boast that ye fare sumptuously! This man hath delicacies which ye cannot relish, a continual feast he hath satisfying his soul, while your very heart is troubled with all the contrivances of art to please, and all the elegances of luxury to indulge you; you cannot feed upon content as he doth, because ye know not God, for it is his privilege, having nothing, to be as if he possessed all things.'

As another instance of Mr Walker's singular disinterestedness, we may adduce the following:—

"There resided in the neighbourhood of Truro, a young lady of accomplished manners, beauty, fortune, and piety. Her religion attached her to the ministry of Mr Walker, while superior education and good sense enabled her to appreciate his attainments. There was every reason to believe that she would have readily accepted an offer of his hand, and that their union would have been most happy. A friend, anxious to see him relieved from his humble circumstances, by an alliance with a lady of fortune, piety, and zeal, ventured to advise him seriously to consider whether he ought not to avail himself of such an opportunity. He made no reply at the time, but a few days afterwards remarked,—'you spoke to me lately about Miss ———. I certainly never saw a woman whom I thought comparable to her, and I believe I should enjoy as much happiness in a union with her, as it is possible to enjoy in this world. I have reason also to think she would not reject my suit.' Here he paused, and added with great feeling and seriousness—'still it must never be; what would the world say of me? Would not they imagine that the hope of obtaining such a prize, influenced my profession of religion? It is easy, they would say, to preach self-denial, and heavenly-mindedness; but has not the preacher taken care to get as much of this world's goods as he could possibly obtain?' 'Sir,' he again said, with emphasis, 'it must never be. I can never suffer any temporal happiness or advantage to be a hindrance to my usefulness.'"

Different opinions may be formed as to the propriety or prudence of Mr Walker's conduct on this occasion, but it exhibits the pious and disinterested conscientiousness of the man, in a very strong point of view. The advancement of his Redeemer's honour was, with him, the grand object, and to this all other considerations were made to bow. Nor was his zeal unattended with success. The pleasure of the Lord evidently prospered in his hands. The number of converts was daily on the increase, and finding himself unable to pay due attention to each individual case, he formed them, at length, in 1754, into a Religious Society, the design of which, he stated, in the "considerations laid before the members at the first meeting," to be threefold:—To glorify God—to quicken and confirm themselves in faith and holiness—and to render them more useful among the neighbours. The devotional services at the meetings of this society were conducted exclusively by Mr Walker himself, and thus, many of the disadvantages which are too often attendant on fellowship meetings, as usually conducted, were obviated. Besides this general society, Mr Walker instituted, and encouraged among his people, smaller meetings, for mutual converse and prayer. Anxious that the utmost simplicity and purity of intention should be preserved among his converts, he laid down minute regulations for their guidance at these meetings.

The exertions of this indefatigable pastor, however, were not limited entirely to his own parish; he endeavoured also to stimulate his brethren around him. With this view, he suggested the formation of a union among the pious clergy of the neighbourhood, for mutual assistance and encouragement in their pastoral duties. This society, which was called the "Parsons' Club," was productive of much good both to the ministers and their people. "As iron sharpeneth iron, so doth the face of a man his friend." And it was so in this instance, for the piety, and zeal, and activity of Mr Walker, diffused a most beneficial influence over all his associates. He himself was assiduous in visiting and

catechising his people—exercises which had, at that period, almost fallen into disuse in England; and his example was soon followed by the other clergymen in that district of the country.

In the close of the year 1756, the worthy pastor of Truro found himself introduced into a new field of useful labour. A body of soldiers were sent into his parish for winter quarters, and immediately they became the object of his pastoral solicitude. He began by addressing to them a sermon on the Sabbath afternoon, which went by the name of the "Soldiers' Sermon," but, at first, he had great difficulty in prevailing on them to listen to him; for, though conducted to Church by their officers, they used, even then, to turn off at the door. Mr Walker, however, was not disheartened; he set his pious members of the Society to work, and, by their exertions, a few of the soldiers were, at length, persuaded to attend. The numbers gradually increased; and such was the effect of his faithful addresses, that, in three weeks, no less than a hundred of them went to his house, to speak to him, in private, on the concerns of their souls. Many of these, no doubt, returned to their former thoughtlessness and forgetfulness of God. Those, however, and there was a considerable number, who gave evidence of a real change of heart, were termed into a class, which was called the "Soldiers' Society." The effect of Mr Walker's assiduous attention to the spiritual interests of the soldiers, was soon apparent in the change which was perceptible in the outward deportment of the whole regiment.

"Mr Walker's exertions in the regiment at first met with great opposition; the captain publicly forbade the men to go to him for private instruction, though, at least, than two hundred and fifty of them sought the 'over-tired' but persevering servant of Christ for that purpose. Those also whom religion had separated from the sinful habits and company of their unawakened comrades, were much derided, but grace enabled them to stand. A great alteration, however, took place; punishments soon diminished, and order prevailed in the regiment, to a degree never before witnessed, and the commander at length discovered the excellent cause of this salutary change. Genuine zeal had now its triumph and its rich reward; the officers waited on Mr Walker in a body, to acknowledge the good effects of his wise and sedulous exertions, and to thank him for the reformation he had produced in their ranks."

The scene, when the regiment left the place, after nine weeks' residence, is thus beautifully described.

"These interesting men left Truro on the 19th of January, after nine weeks' stay. The parting scene was indescribably affecting. They assembled the last evening in the Society's room, to hear their beloved minister's farewell prayer and exhortation. 'Had you,' said Mr Walker to a friend, 'but seen their countenances, what thankfulness, love, sorrow, and joy, sat upon them; they hoped they might bring forth some fruit; they hoped to meet us again at the right hand of Jesus in his illustrious day. Amen.' It was an hour of mingled distress and comfort; the hearts of some were so full, that they clasped the hand of the beloved instrument of their conversation, and turned away without a word. They began their morning's march praising God for bringing them under the sound of his Gospel; and as they slowly passed along, turned round to catch occasional glimpses of the town as they gradually lost sight of it, exclaiming, 'God bless Truro.' They saw their spiritual leader no more on earth, but were consoled by the hope of a triumphant meeting in the armies of heaven."

Amid his unvaried labours in his own parish, Mr Walker was prevailed upon to extend his sphere of usefulness, by the publication of an admirable course of sermons, which, accordingly, appeared under the title of *The Christian*. This work has long been held in high esteem among the pious in this country, and has been often republished. It presents a lively portraiture of the Christian character, in a series of discourses, illustrative of the passage,—“If any man be in Christ, he is a new creature.”

The unwearied labour and perpetual anxieties to which Mr Walker was subjected, in the conscientious discharge of his ministerial duties, soon began to affect his bodily constitution. In the mysterious arrangements of Providence, his sun went down while it was yet day. On the 27th April 1760, he preached, for the last time, in the pulpit of the Church at Truro. The concluding words of his discourse were peculiarly solemn and affecting. Though quite unconscious that his ministerial labours were now at a close, he spoke, as from the brink of the grave, to his beloved flock.

“To be plain, I am grieved at heart for many, very many of you, to think how you will make your appearance before Christ’s judgment-seat. You have no works to speak there for your belonging to Christ; I can see none. I see works of various kinds that prove you do not belong to him. If a life of pleasure, idleness, indulgence, drunkenness, pride, covetousness, would recommend you to the favour of the Judge, few would be better received than numbers of you. In the name of God, my friends, when you know this moment in your own consciences, that if, as you have been and are, you should be called to judgment, you would be as surely cast into hell, as if you were already scorching in those dreadful flames, why will you live at such a rate?—Well, we shall be all before the judgment-seat of Christ together. There the controversy, between me, persuading you by the terrors of the Lord, and you determined to abide in your sins, will be decided. There it will appear whether your blood will be upon your own heads for your obstinate impenitence, or upon mine, for not giving you warning. Christ will certainly either acquit or condemn me on this account; and if I should be acquitted herein, what will become of you? I tremble to think how so many words of mine will be brought up against you on that day. What will you say, what will you answer, how will you excuse yourselves? O sirs, if you will not be prevailed upon, you will, with eternal self-reproach, curse the day that you knew me, or heard one word from my mouth. Why, why, will you die with so aggravated a destruction? O think of the judgment; think of it, and you will not be able to hold it out against your own souls. May the Lord incline you to do so; may he cause this word to sink deep into your hearts; may he shew you all your danger; and with an outstretched arm, bring you out of the hands of the devil, and translate you into the glorious kingdom of his dear Son to his own glory, and your unspeakable happiness, in the day of the appearance of our Lord and Saviour Jesus Christ. Even so, most mighty God, and most merciful Father, for the same Jesus Christ’s sake. Amen.”

Such was the powerful appeal with which this devoted servant of the Lord terminated his faithful and successful ministry—a ministry which extended its benefits far beyond the immediate sphere of its operations, and the effects of which are felt in Cornwall even at this day. Of Mr Walker of Truro, indeed, it may be said, as was once declared of Henry Martyn, “he hath lighted a flame which shall never be extinguished.”

Soon after the delivery of the discourse to which we have referred, Mr Walker was seized with a fever, which confined him for several weeks to his room; and when he had, in some measure, recovered, symptoms of pulmonary consumption began to appear. At Bristol hot-wells, to which he repaired in the Autumn, he derived little or no benefit, and after passing two months there, he removed to Kington, in Warwickshire, with the view of spending some time with Mr Talbot, the clergyman of the place. The season, however, set in so unfavourably, that it was thought advisable for him to return to Bristol. Finding that, even yet, he could derive no benefit from the use of the mineral waters, he accepted the invitation of the Earl of Dartmouth, to pay him a visit at Blackheath, in the neighbourhood of London. Here Mr Walker found a Christian welcome, and received the utmost attention during his trying illness. “The kindness of his host and hostess was unbounded; the physicians refused to receive any thing from him for their attendance; his flock at Truro were perpetually conveying to him sums of money, cheerfully bestowed on a minister who had impoverished himself for their sakes.”

In the spring of the year 1761, Mr Walker’s illness assumed a more alarming character. A burning fever by day, and distressing perspirations by night, with a cough which deprived him of rest, rendered him, every day, weaker and more languid. Still his confidence in the arrangements of his Heavenly Father, comforted and supported him. “The weakness of my body,” he observed, “deprives me of all joyous sensations, but my faith in God’s promises, I bless the Lord, is firm and unshaken.” Whenever the slightest prospect of recovery presented itself, he instantly thought of his beloved Truro, and looked forward, with fond anticipation, to renewed exertions among an affectionate people. Their best interests dwelt much upon his mind; and often, very often, did he lift up his soul in earnest prayer to God, “that they all might be saved.” Throughout the whole of his illness, he enjoyed much sweet communion with the Father of his spirit; and, as a necessary consequence, his mind was kept in a state of perfect peace.

“To a friend, who shed tears, he said, ‘why do you trouble yourself? I am going to heaven: Christ my Lord died.’ When Mr Burnet wept over him, he exclaimed, ‘do you not rejoice with me?’ Five days before his death, he caused a letter to be written to Mr Conon, in which he assures him, that ‘with great confusion of thought he had no doubts, great confidence, great submission, no complaining.’ To this he added, ‘as to actual views of the joys that are coming, I have none, but a steadfast belief of them in Christ;’ but lest he should be supposed to be wanting in satisfactory experience, he proceeded, ‘what I have found in myself for months past, and the present workings of the Spirit, have left me without any doubt of my union with Christ.’

“Awaking from a doze, he seized the hand of his nurse, and said, ‘I have been upon the wings of the cherubim, heaven has been in a manner opened to me; I shall be soon there myself, and am only sorry I cannot take you with me.’ He also observed to Mr Burnet, that if his strength allowed, he could tell him news which would rejoice his heart,—‘I have had,’ he said, ‘such views of heaven; but I can say no more.’ These raptures were, however, qualified by the deepest humility; for when one present rejoiced over his appar-

ent ripeness for heaven, he said, ' nay, my dear friend, the body of sin is not yet done away. I shall continue a sinner to the very last gasp. '

In a frame of mind so calm, so enviable, did this faithful servant of the Most High bid a last farewell to the world, and on Sabbath, July 19, 1761, his happy spirit winged its flight from earth to heaven. Let us live the life of the righteous, and our " last end will be like his. "

#### THE MARTYRDOM OF POLYCARP.

*Abridged from Milner.*

IN or about the year 167, Smyrna was distinguished by the martyrdom of her bishop, Polycarp.

Usher has laboured to show that he was the angel of the Church of Smyrna, addressed by our Saviour. If he be right in this, the character of Polycarp is indeed delineated by a divine hand; and the martyrdom before us was particularly predicted.

The admirable Polycarp, when he heard of the cruelties practised in the bloody persecution then carried on, was quite unmoved, and resolved to remain in the city. But, induced by the entreaties of his people, he retired to a village, at no great distance; and there, with a few friends, he spent his time entirely, day and night, in praying, according to his usual custom, for all the Churches in the world. Three days before he was seized, he had a vision while he was praying: He saw his pillar consumed by fire; and turning to the company, he said prophetically, " I must be burned alive. " Upon hearing that the persons in search of him were just at hand, he retired to another village. Immediately the officers came to his house; and, not finding him, they seized two servants, one of whom was induced, by torture, to confess the place of his retreat. Taking the servant as their guide, they went out about supper time, with their usual arms, as against a robber; and arriving late, they found him lying in an upper room at the end of the house, whence he might have made his escape, but he would not, saying, " The will of the Lord be done. "

When he was brought to the tribunal, the pro-consul asked him if he was Polycarp; to which he assented. The pro-consul then began to exhort him to have pity on his great age, and to swear by the fortune of Cæsar, and to reproach Christ, and he would release him. Polycarp gave him this ever memorable reply: " Eighty and six years have I served Him, and he hath never wronged me, and how can I blaspheme my King who hath saved me? " The pro-consul still urging, " swear by the fortune of Cæsar; " Polycarp said, " If you still vainly contend to make me swear by the fortune of Cæsar, as you speak, affecting an ignorance of my real character, hear me frankly declaring what I am: I am a Christian. " " I have wild beasts, " says the pro-consul; " I will expose you to them, unless you repent. " " Call them, " replies the martyr. " I will tame your spirit by fire, " says the pro-consul, " since you despise the wild beasts, unless you repent. " " You threaten me with fire, " answers Polycarp, " which burns for a moment, and will be soon extinct; but you are ignorant of the future judgment, and of the fire of eternal punishment reserved for the ungodly. But why do you delay? Do what you please. " The pro-consul then sent the herald to proclaim thrice, in the midst of the assembly, " Polycarp hath professed himself a Christian. " Upon this all the multitude, both of Gentiles and of Jews, who dwelt at Smyrna, with insatiate rage, shouted aloud, " This is the doctor of Asia, the father of Christians, the subverter of our gods, who hath taught many not to sacrifice nor to adore. " They now begged Philip the Asiarch to let out a lion against Polycarp. But he refused, observing that the amphi-

theatrical spectacles of the wild beasts were finished. They then unanimously shouted, that he should be burned alive. The business was executed with all possible speed; for the people immediately gathered from the work-shops and baths, in which employment the Jews distinguished themselves with their usual malice. As soon as the fagots were collected, he stripped off his clothes, and loosed his girdle. Immediately the usual appendages of burning were placed about him. And when they had proceeded to fasten him to the stake, he said, " Let me remain as I am; for He who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire. " Upon this they bound him without nailing him. And he, putting his hands behind him, and being bound, offered to Almighty God the following prayer: " O Father of thy beloved and blessed Son Jesus Christ, through whom we have attained the knowledge of Thee, O God of angels and principalities, and of all creation, and of all the just who live in Thy sight, I bless Thee, that Thou hast counted me worthy of this day, and this hour, to receive my portion in the number of martyrs, in the cup of Christ, for the resurrection to eternal life, both of soul and body, in the incorruption of the Holy Ghost; among whom may I be received before Thee, this day, as a sacrifice well savoured and acceptable, which Thou, the faithful and true God, hast prepared, promised before hand, and fulfilled accordingly. Wherefore, I praise thee for all those things, I bless thee, I glorify thee, by the eternal High Priest, Jesus Christ, thy well-beloved Son; through whom, with Him in the Holy Spirit, be glory to Thee both now and for ever. Amen. "

When he had finished his prayer, the officers lighted the fire; and, a great flame bursting out, and forming the appearance of an arch, was as a wall round about the body of the martyr, which was in the midst, not as burning flesh, but as gold and silver refined in the furnace. At length, the infuriated people, observing that his body could not be consumed by the fire, called to the officer, whose business it was, in the Roman games, to dispatch any beast that was unruly or dangerous, to approach, and to plunge his sword into his body. Upon this, a quantity of blood gushed out, so that the fire was extinguished; and the immortal spirit of the venerable saint fled to the mansions of everlasting rest, and glory, and felicity.

#### DISCOURSE.

BY THE REV. JOHN ANDERSON,  
*Minister of Newburgh.*

" Hallowed be thy name. "—MATT. vi. 9.

THE name of God is a Hebraism for God himself, his attributes, and his works. When the Jews meant to describe the person, character, or office of any one, they frequently made use of the term, Name; and we find it often employed in each of these senses by the writers of the New Testament. Thus we find it expressly conferred upon individuals, because of certain excellencies of character, qualities of condition, or circumstances in life, on account of which they had already been distinguished, or were yet to be so in their future history;—for example upon Noah, as a husbandman—upon Abraham, as the father of many nations—upon Isaac, with whom the covenant was to be established—and upon Jesus, " for He shall save his people from their sins. " And so, in the instance under consideration, the name of God



is put for the inherent excellencies and attributes of his nature, when, as the all-wise, all-powerful, and all-gracious and merciful Jehovah, we are called upon to address Him as "our Father in heaven," who supplies all our wants, pardons all our sins, and carefully superintends all our affairs.

"Hallowing" the name of God, is an expression of the same import with sanctifying the name of God, and it is applicable either to persons or to things. Both are said to be sanctified or made holy, when they are set apart from a profane to a sacred use, and in this sense, the vessels of the temple, as well as the priests under the law, were sanctified or made holy, when they were dedicated to the service of God. But, as it was of vital importance to preserve persons and things thus consecrated from whatever might defile and pollute them, the terms *sanctified* and *holy* soon came to signify what is clean and pure; and as a mind untainted by sin constitutes the most valuable species of cleanness and purity, they were at length employed to denote internal rectitude, in opposition to moral deformity. In this sense the expression is used, when true believers are said to be sanctified by the Holy Ghost; sanctified in Christ Jesus; sanctified by the blood of the covenant; and when they are called upon to "sanctify the Lord God in their hearts, and cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

But besides implying, in a secondary sense, to be made holy, and to be set apart for a sacred use and designation, the phrase is employed to denote, in its first and highest sense, holiness itself, or what is essentially and absolutely holy. To God alone it can be so applied; and when it is said of him, that he is holy, the meaning is, that he is possessed of inherent excellence of nature—of unswerving rectitude of conduct—and is infinitely removed from all possibility of purposing, or thinking, or approving evil. When our Saviour, therefore, teaches us to pray that the name of God may be "hallowed," he, undoubtedly, does not mean we should request that additional holiness may be conferred upon God. In his nature, improvement can have no place; already he is infinite in holiness, as well as in every other perfection. Nothing can add to, and nothing can diminish from the rectitude of the Supreme Being. Creatures may rise or fall in the scale of perfection; they may acquire new degrees of sanctity, or they may contract a greater share of moral defilement. But God is in this, as in every other quality of his nature, without "variableness or shadow of turning," and he must ever continue absolutely and transcendently holy.

When we are directed, then, to address God in the petition, "hallowed be thy name," we can understand it in no other sense than as the ascription of holiness and purity, as essentially belonging to him; and as a request that our own hearts may be suitably affected by the knowledge of his being possessed of both these qualities. We are not directed to pray that God may become more

holy, which would be to pray for an impossibility; but we are desired to entreat, that his nature and perfections may be better known and understood; that he may be more exalted, and revered, and loved by the creatures whom he has formed in his own image, and created for his own glory; and that we, and all men, may be led to think, and speak, and act, as becomes his transcendent excellencies, so fully revealed in his Word, and so strikingly manifested through all his works.

Ignorant of the very existence of one living and true God, the heathens, even among learned and civilized nations, at the time that our Lord dictated this prayer, had no suitable apprehensions of divine perfection. They believed in a multitude of gods, and to all of them they ascribed not merely the weaknesses, but the errors and pollutions of inferior beings, the debasing passions and desires of sinful men. Even the Jews, though they knew of, and believed in, the existence of the Great Sovereign Creator and Governor of the world, entertained very unworthy notions of his attributes, representing him as limited in the protection which he afforded to the children of men, and as a being whose mercy did not extend beyond their own nation. And, even now, amid all the advantages which men enjoy, God is not regarded with becoming reverence, while there are whole nations who still sit in darkness, who neither know of, nor adore the One Universal Parent of nature. When we pray, therefore, that his name may be "hallowed," our petition bears, that his glorious perfections may be exalted in the eyes of all intelligent creatures; that the veil may be taken off from the eyes of the heathen; that the worship of idols may be everywhere abolished, and that all men may be led to separate from their conceptions every low and debasing attribute, and uniformly entertain suitable apprehensions of his power, wisdom, goodness, holiness, justice and truth. "O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens;" "let thy Word have free course and be glorified;" "let the people praise Thee O God; let all the people praise thee."

1. We sanctify God's name, in the spirit of this petition, when we attend upon the ordinances of Religion; and offer up the praises of our hearts in the services of his House. These ordinances were appointed by God expressly for this purpose; and in the "rest" of the original Sabbath, is represented the sacred and hallowed calm by which all hearts should be pervaded, when, on "the day of the Lord," men are reminded of the existence and perfections of Him who made the worlds and all the host of them, are admonished of the subordination of all things in heaven and earth to Him, and their subserviency to the purposes of his glory; and are thus given to understand that they are employed in the noblest and most exalted exercise of their spiritual nature, when they unite in the solemn and public acknowledgment of His "name," before whom angels worship and veil their faces with their wings. Religion, even

amidst the desolations of the fall, is still, in some measure, natural to man; a sense of Deity is inseparable from his nature; and nowhere, and never, has that nation existed, among whom religious ceremonies and rites have not been observed. They are the proper and spontaneous effort of the human mind to rise above its earthly condition; to connect itself with that mysterious, celestial origin whence it sprung; and as the only tribute which it has to offer, and the only return which it can make for the goodness by which it lives, it would thus recognise its connection with, and obligations to, that invisible and almighty power who rules and reigns over all. Superstition, in all its forms, the foulest and cruelest rites of heathenism, are nothing else than this sentiment of religion struggling to express itself; and, while from blind, ignorant, and corrupted man, left to himself in the worship and homage which he pays, nothing can be expected but error, deformity, and imperfection; yet, he who causeth the very wrath of man to praise him, will so arrange the events of his providence, that his name shall be magnified and extolled, and his justice made known among the heathen.

The Jews were early initiated in the knowledge and worship of the one true God. "One thing," said David, "have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." The "beauty," or holiness, of the Lord had there a symbolical representation, and in the warm and fervid imagination of that people, the whole building, upon which had been lavished all that the taste and treasures of the kingdom could afford, became the type of every thing sacred and divine. The Christian service is still more exalted and refined, and now that we know we have not been redeemed with corruptible things of earthly value, with the blood of goats, or of bulls, but by the precious ransom of God's own beloved Son; how deeply incumbent is it upon us, to repair to God's House to hear what he will speak to our souls of things pertaining to life and salvation, and to pour out the gratitude and devotion of our hearts for all the wonders of redeeming love! While we thus worship him, he sends a blessing down to hallow and attune our services to the praises of his name; he strengthens and sanctifies our purposes and resolutions of living to his glory; he draws our desires and affections upwards to himself; and, deriving nourishment and grace from that pure and heavenly source, we are enabled by the exercise, at once to love him more and to serve him better. When Moses ascended unto the Mount with God, we are told that his countenance, on his return to the people, bore marks that he had been in the heavenly presence; so when we come to the altar of the Lord, we go back to the world, with a portion of the odour of the sanctuary upon us, with our hearts better fortified against sin, and our affections glowing with purer and holier aspirations.

2. We sanctify God's name, in the spirit of this petition, when we live devoted to his will, and regulate our conduct by the tenor of his law. When God created man, he created him for his own glory. This, we are repeatedly told in Scripture, was the motive which induced the Almighty to give birth to the human race, and to endow them with all the high powers and faculties of which they are possessed. The end which he had in view in our creation ought, undoubtedly, to constitute the chief employment of our lives. Our devotions and our actions should always correspond, and both should ever be conformable to the views of our divine Author. To us the inspiration of the Almighty has given understanding, and taught us more than the beasts of the field. He has constituted us supreme in this lower world, and amply provided for our princely dignity. We have been crowned by him "with glory;" and whoever attentively considers his nature and condition,—the structure of his body and the constitution of his mind,—the provision that is furnished for the supply of his animal wants,—the objects that are provided for the entertainment of his intellectual faculties, and the scope that is afforded for the exercise of his moral affections, must acknowledge that if the glory of God be manifestly displayed in the other works of his hands, it shines with peculiar lustre in the creation and preservation of man.

And in the doing of all this, has not our Creator plainly declared that while, in gratitude, he claims the homage and devotion of our hearts, and in the use of the gift we ought to sanctify the name of the Giver, we will then only best fulfil the end of our being, and reap the glory and felicity for which we were formed, when we dedicate ourselves to his service, and live in habitual subserviency to his will and pleasure? When such is the case, we fall in with the general plan of divine providence; our minds, if I may so speak, are in unison with the mind of God; and therefore it is, that an apostle thus exhorts, "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." And what nobler design can man propose to himself in life, in the exercise of all the highest and most exalted endowments of his nature, than thus to manifest his sense of dependence by standing to reverence the Author of his being? While we walk then in the paths of God and Religion, we walk also in those of nature and providence; we are vessels of honour, as discharging the office which our all-wise Creator has assigned us; man is an echo to the voice of God, and the earth revolves in harmony with the course and the will of heaven.

The obligation incumbent upon Christians, however, to devote themselves to the service of God, and thereby to "hallow his name," is both more extensive and binding than any thing that can be urged from the relation in which we stand to him as the Author and Preserver of our being, as the Father of our spirits, or as the bountiful and never-failing Source of all our comforts. The argument founded on the scheme of re-

demption is, "that ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Hence, to lead holy and virtuous lives, and in all things to conform to God's will, who has "called us out of darkness into his marvellous light," is a duty more incumbent upon those who acknowledge this his unmerited loving-kindness, than upon the rest of mankind. The favour is greater which prompts to the duty, while the condition in which we are placed renders the performance of it both practicable and easy. Heathens can only conduct themselves by the direction of a blind and perverted reason; but Christians are in possession of the merring instructions of the Father of Lights. From them no part of his will lies concealed, they know it in the full extent of its demand—they know it in the full extent of its sanction—they know it in the full extent of its spirituality—and, "constrained by the love of Christ," and knowing what is "the hope of their calling," they aspire after the loftiest heights of holiness, by endeavouring to have Christ "formed in their hearts the hope of glory," "that they may be pure even as he is pure," and by striving to shew forth the praises of God, in studying "to be perfect even as their Father in Heaven is perfect." The view, in short, which is here exhibited of the divine nature and conduct, the account which is given of the present state and condition of man, and the prospects which are opened into a future and eternal world, are calculated, more than all other considerations and reasonings put together, to interest the active powers of the soul on the side of duty, and to engage all the finer feelings of the heart in its behalf. ' God, in Christ, reconciling the world to himself; Christ, the just suffering for the sins of the unjust, that he might bring them unto God; and the Holy Ghost descending from above to instruct, and comfort, and strengthen the heirs of salvation; are truths that afford the most powerful persuasives to godliness and virtue which can possibly be addressed to the mind of man. He who can shut his eyes from beholding their force, and steel his heart against being moved by their influence, must not only be destitute of all sense of duty, and all feeling of gratitude, but utterly regardless about his own happiness, and the perfection of his nature. They urge to eminent and universal holiness, by every argument that can convince; by every consideration that can attach; by every representation that can allure; by the mercy of God; by the love of Christ; by the example of his life; by the propitiatory efficacy of his death; by the consolations of his spirit; by the terror of eternal misery, and by the offer of everlasting happiness.

3. But in order that we may duly and reverently hallow the name of our Father in heaven, we must live under a habitual sense of our dependence upon his mercy and grace, for strength and ability to serve him, and cordially acquiesce in the full extent of a method of salvation which implies absolute helplessness on the part of man, and ascribes the glory of our recovery to God. These

sentiments ought to be present in every human breast, whatever be the aspect under which we contemplate ourselves. Every thing we owe to God; and without his blessing and presence with us in all our undertakings, in nothing can we prosper, or bring to a successful issue any of the works of our hands. How much more ought feelings of abasement and self-distrust to fill our minds, when we consider ourselves as sinners, and reflect upon the amazing exhibition of divine love, in the work of our redemption? Here, above all, ought we to regard ourselves as wholly and entirely in the hands of God, and receive with humble, though assured faith, the perfect work of righteousness which he has planned and executed, and is alone able to complete for us in Christ Jesus. We then truly exalt his goodness, when, viewing ourselves as utterly lost and deserving of being so, we acknowledge his wisdom in receiving his own Son as our substitute,—the efficacy of his grace, and the all-sufficiency of his power in raising us, through the agency of his Spirit, to newness of life,—his righteousness in admitting none to his favour but the pure in heart, who are enabled to serve him with a willing mind,—his infinite mercy and love in fully qualifying and making us meet for the heavenly inheritance, and in all this we do honour to the riches of his grace by accepting of his unspeakable gift, and rejoicing in him as our wisdom, our righteousness, our sanctification, and complete redemption.

Praying, therefore, that the name of God may be hallowed, let us study to live in obedience to his holy will, and to sanctify him, not only in our hearts and by our mouths, but also by the whole tenor of our deportment. Men, unquestionably, do then only glorify their Maker, when they make his moral perfections the model of their conduct, and it is then that the character of the Supreme Being becomes truly illustrious in the eyes of the world, when his servants discover that their belief in his attributes has an influence on their actions and behaviour. Hence it is enjoined upon them, that they are to let their light so shine before men, that others seeing their good works may likewise be led to glorify their Father in heaven. But while God is the greatest, the holiest, the most august being in the universe, it becomes us also to rejoice in him as the most gracious, most compassionate, and merciful, out of whose fulness we receive all our supplies,—grace to sanctify, mercy to pardon, wisdom to direct, strength to nourish and support us; and never should we take his name into our lips, or breathe a prayer at his throne, without feeling that, as rational beings dependent upon his bounty, and sinners whom he has ransomed from destruction, and new creatures whom he has formed after his own image, our highest praises are due to him, and that it is not merely our duty, but our most distinguished privilege, to aim at a resemblance of *His* holy and righteous attributes, who perfects strength in our weakness, and aids us by his Spirit, that we may "become holy, even as he is holy."

Finally, God's name is hallowed, when we yield with submission to the dispensations of his providence, receive his mercies with thankfulness, and soften our hearts under the chastenings of his afflictive hand. "We have had fathers of our flesh," observes the apostle, "which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of Spirits, and live?" Were God a tyrant, and the evils of life the instruments of his wrath, prudence would teach us to receive them from his hand with silent acquiescence. But when we discover evident marks of kindness in the severest dispensations of his providence, it becomes us to submit to the hardships of our condition, not with acquiescence only, but with gratitude and reverence. To murmur and repine at the circumstances of our lot, is, in effect, to set ourselves in opposition to God, and to distrust his power, wisdom, and goodness. Placed, as we are, under the government of the greatest and the best of all beings, we should not barely be silent in the season of affliction, but should embrace the calamities that are sent us from on high with cheerfulness. However painful to the feelings of nature our condition may be, our spirits should rejoice in the conviction, that we suffer by the appointment of our Heavenly Father, whose name we should hallow, both when we are abased, and when we abound. When the tide of adversity runs highest, conviction of an interest in his favour, through Jesus Christ, should prove to us an anchor, both sure and steadfast, and in the darkest night of our affliction, it becomes us to take up the confidential hymn of the Prophet:—"Although the fig-tree shall not blossom, neither shall fruit be in the vines,—the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet we will rejoice in the Lord; we will joy in the God of our salvation."—Amen.

#### OLD SUSAN.

"To the poor the Gospel is preached," and it is often remarked, that the finest examples of the power of Religion, as a vital principle in the heart, are to be found in the huts and cottages of the Christian poor. Of this truth, we have been forcibly reminded in perusing the simple story of "Old Susan," which we are about to present to our readers. It is contained in the interesting Report of an Agent "appointed to visit, at their own dwellings, the Scottish Working and Poorer Classes in Liverpool."

"In the month of May I was appointed to visit a poor woman, supposed to be dying, residing in the neighbourhood of London-road. I called upon her in the afternoon of the day on which I received my instructions. She was ill of dropsy. On my entrance into her room she was sitting up in bed, having just taken some refreshment. A living countenance so wasted, I think I never saw; but I was soon made to perceive that the spirit which animated her calm and vivid eye, was as unaffected by the state of her body, as if it had no relation to it. Her mind was of an order and character difficult to reconcile with the humble occupation of her life—a washer and dresser of clothes; and her personal

appearance, every thing, indeed, in her dwelling, seemed to partake much of the character of her mind—though plain, all was comfortable, and even respectable. The hour I spent in her little room, passed quickly over, but it was unusually interesting. The conversation took a high range. She spoke with surpassing clearness, intelligence, and precision, and with a peculiar fervour, of the general Church of Christ in the world; that portion of it existing in Scotland, with which she was connected; the leading spirits or pastors of that Church in the West, in her younger years—Russel, M'Kinlay, Balfour, &c., onward, till her last communion with the Church in Oldham Street. She did not hesitate to speak of herself, but it was with characteristic and becoming diffidence. She could not point to any period in her Christian experience, of which she could say, 'I was born on such a day,' but she was brought up from her infancy in the light of the Gospel, and her expressions of thankfulness on this account were abundant,—'goodness and mercy,' she said, 'had followed her all the days of her life.' She reverted also to her present situation and circumstances, under the certainty of fast-approaching death; but to her death seemed stripped of all its terrors—its sting already and for ever taken away. It appeared a subject familiar to her thoughts, while the deepest awe sat upon the spirit as she spoke of it; and the peace she experienced manifestly arose from a clear, unhesitating, yet humble and rejoicing conviction of a personal interest in the glory that is to follow. Thankfulness seemed the prevailing disposition of her mind—expressions of it mingled with every mercy—and faith was obviously its living principle—her unwavering hope appearing, at times, to lose itself in a flickering enjoyment. When speaking of the love of God to the world; the finished work of Christ, as the ground of her confidence; the sufficiency of the atonement; the depth of the Redeemer's sufferings; the preciousness of his name; her own unworthiness, side by side with her personal interest in the covenant, 'ordered in all things and sure,' I shall never forget her solemn but elevated appearance, and the appropriating fervour which seemed to breathe in every word. When about to take leave of her, for a time, I was startled at being told that she was to be sent to the Infirmary on the following day. Whatever I thought respecting this movement, when contrasted with her present quiet and retired comfort, I said nothing beyond expressing my surprise; but she, as if guessing at what was passing in my mind, laid her hand, very solemnly, on mine, and said, 'It is the Lord's will, and what have you or I to say to it? While I could, I worked, and maintained myself, and even saved a little for the day of trouble, but it is all gone. God saw good to lay me under his afflictive rod; I felt it was his doing, and, for the future, I must be dependent on others; shall we receive good at the hand of God, and shall we not receive evil also?' 'Why should a living man complain?' There was not the slightest misgiving in her countenance; she made me feel as if it were a decided matter, and that if I interposed, I must be cautious how I did so.

"Immediately after leaving her, I called upon a respectable innkeeper in the neighbourhood, who had taken a great interest in 'Old Susan,' as she was usually styled, and had arranged for, and procured her admission to the Infirmary. He stated, among other things, all shewing the regard he had for her, that the Infirmary was proposed, only because she would have the best medical advice and treatment there; and added, that he intended keeping her house for her, in the event of her return to better health. I also called upon a respectable physician, who had been attracted to Susan by her excellent character, and gratuitously attended her throughout the period of her illness, who assured me it was his conviction that she would be better taken care of there, than she could be any where else. I then saw, as Susan

saw, that, whatever might be the issue, it was a decided matter, and, while humbly and cheerfully acquiescing, felt that we were all as instruments in the hand of Susan's God, unconsciously, perhaps, fulfilling his gracious purposes towards one whom he had taught with simple confidence to sing and say, as she often did,— 'The Lord is my Shepherd, I shall not want;' whom, in such measure as it pleased him, he had 'fed all her life long,' and now, 'even to old age would carry her.'

"Next day I called at the Infirmary, and found her sitting by the fire, her little Bible on her lap, and her spectacles in her hand, meditating, as she acknowledged, on a favourite passage in her favourite Book of Job, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh I shall see God, whom I shall see for myself, and mine eyes shall behold.' Here, as in her own room, I was struck with her remarkable self-possession, and even dignity, when she pleased; and I could perceive that she had need of it among those with whom she must now, of necessity, mingle. She had rested a little through the night; her thoughts, when awake, 'were sweet,' and, being refreshed, she was thankful.

"It was, I think, when she had been about three weeks in the Infirmary, that I one day observed a sudden change for the worse in her appearance. I generally visited her twice or three times a week, and having recently seen her in what she considered an improving state of health, I was naturally anxious to ascertain the cause of this change. She admitted that her bodily ailment was nothing worse, and that her spiritual comfort was nothing abated; but I got no further information from her then, and we parted as usual. On looking around me, however, as I left her, I observed that two beds near her, which were occupied two days before, were now empty, and on inquiring of the nurse as I came out, found that two individuals, one of whom had the same complaint as Susan, had died the preceding night in great agony, and she thought this circumstance might perhaps shock the old woman's feelings.

"Next day she was considerably relieved, but still in bed, and able to give forth of those consolations which seemed, amidst all, to abound. A lady of much respectability visited her this day, who had been for some time past in the country, and who, I afterwards found, was, from a child, attached to Susan; the meeting, the consequent anxious inquiry after her health, and the parting, were alike affectionate, condescending, and beautiful. It suspended, for a few moments, my interview with Susan, but we had afterwards our usual conversation and fellowship; and, as I was about to take my leave, she held my hand more earnestly than usual, and said, 'I hope I shall not die here; I would not like to die in this place.' I at once said, this is what I feared, Susan, as it is inseparable from the Infirmary, and had I known it sooner, you should have been removed, as there are a few Christian friends around you, who, I am confident, will esteem it a pleasure to contribute to your support, if you will but lean on them, and trust to my exertions on your behalf. Her trust was elsewhere, I have no doubt, but she seemed satisfied, and in a moment glanced to every thing connected with her removal, arranging the whole with her usual precision, expressing only the wish to be taken back, if possible, into her own house. I undertook to fulfil her wishes, and once more departed, her heart, apparently, not a little lightened.

"Susan's case was, unquestionably, one of a peculiar character. Most evidently she possessed that claim upon Christian sympathy which the Divine Redeemer has, in marvellous condescension, been pleased to place on a footing with that which we owe to Him. It was impossible to know Susan intimately, and not be satisfied that she had the 'Spirit of Christ,' and these words of the Saviour may dictate to every follower of Him to

the end of the world, what is duty in such a case.—'Inasmuch as ye did it to one of the least of these my brethren, ye have done it unto me;' or the commentary upon them by the Apostle, 'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' The Church, as a public body, having allowed half-a-crown a-week towards her support, had done its duty; the propriety of a Church, as such, giving more, seems questionable, but the streams of private, neighbourly, and Christian benevolence, ought to be opened and directed towards such peculiar objects. In every Church, it is to be hoped, there are individuals who would esteem it a privilege, and a very high pleasure, to smooth the rough lonely pillow, and comfort the self-denied heart of such as Susan;—one who, we are constrained to believe, has now joined the throng represented as around the throne of God and of the Lamb, clothed in a pearly robe of heavenly white, the palm of victory in her hand, and sings, in no feeble strain, the song she had learnt on earth, and, 'as she could,' had sung, 'unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father, to Him be glory and honour, dominion and power, world without end.'

"Several deaths had taken place in the ward of the Infirmary in which Susan lay, one on each side of the bed she occupied; and two of them of the same disease with which she was afflicted. Not to feel, in such circumstances, were more than human; but it was not the death which shocked her, it was the accompaniments,—the recollection of which afterwards made her shudder. She was removed, therefore, as soon after the intimation she gave as possible, to her old residence, then occupied by another, who became her nurse, and Susan the lodger, where she remained till her death.

"To the last she evinced the same unbounded faith in God her Saviour. Her conceptions of the person and glory of the Redeemer were exceedingly exalted. This topic was a distinguishing feature in the theology of the divines among whom she was, in her earlier years, nurtured, and tended greatly to give strength and power to her singularly elevated Christian character. Deep worshipping awe, assimilating to that of those of whom we read, they 'cast their crowns before the throne,' seemed to overshadow her mind when she spoke of Immanuel. He was to her, not only the 'chief among ten thousand,' but, pre-eminently, 'God over all—the King eternal, immortal, invisible—the Mighty God, the Everlasting Father—the great I AM.' Whatever kindness was done to her, she received as from him, but was never wanting in grateful expressions of thanks to all who were instrumental in administering to her comfort; there was a dignity, spirituality, and propriety in this feeling, which no words can express.

"She entertained a great regard and affection towards her pastor, who so long attended her in her illness. His temporary absence was a subject of much regret; and, as her end drew near, and when the thought that she might not again see him on earth became painful, it always merged into the meeting 'before the throne.' When told of his return, the feeling it gave rise to did not want for appropriate expression, and although then very weak, and suffering beyond what I had yet seen, she appeared, for a moment, to forget her pain, while her spirit rose in benediction to Him to whom she was accustomed to go, sorrowing or rejoicing.

"In this weak, but, latterly, not apparently suffering state, she remained for several days, and, during the last two, took no sustenance, except a little wine; she scarcely ever after opened her eyes, and all articulations was gone. Arranging, previous to this, respecting her funeral, she cared little about her body, she said, and if the physician, who had so long attended her, expressed

a wish to that effect, it might be opened; this, however, was not done. A parish coffin, she said, would do for her, but neither was this permitted. The lady already alluded to, as her earliest and constant friend, and the gentleman living in her neighbourhood, who so respected her, paid their last tribute to her memory, by ordering her a richly furnished coffin, and paying every expense attending the funeral. A favourite desire was that she might be buried in Oldham Street Church-yard, and there her dust reposes. So far did the loving-kindness of her God and Saviour follow his aged handmaid; and thus was she brought, 'dust to dust, ashes to ashes,' there to rest until the morning when what was sown in corruption shall rise in incorruption, not having 'spot or wrinkle, or any such thing.' 'Blessed are the dead that die in the Lord.'"

STRAY LEAVES FROM A JOURNAL IN SOUTH AMERICA, IN 1830 AND 1831.

BY THE REV. DAVID WADDELL.

NO. I.

THE RELIGION OF MONTE VIDEO.

THE religion established in the Banda Oriental, of which Monte Video is the capital, as well as in all the new states of South America, is of the Romish persuasion. Here, as in some other of the provinces, an attempt was made by some of the more liberal and enlightened of the patriots, who had long felt the soul-enslaving tendency of Popery, to establish the Christian as the national religion, without any reference to a particular sect; and, by this artifice, to escape at once the thralldom of Popery and the domination of priest-craft. It was, accordingly, proposed in the congress, assembled for the purpose of considering the articles of the constitution, "that the religion of the state should be the pure religion of Jesus Christ." The priests who, in this country, are never sleeping at their posts, when they conceive the Church to be in danger, asked the mover of the proposition, what he thought was the pure religion of Jesus Christ; and, being of course obliged, as a good Catholic, to admit that it was the Roman Catholic, the priests then demanded, why he did not propose at once that the Roman Catholic should be the national religion. As the subject could not be satisfactorily settled at that meeting, they agreed to postpone the consideration of it to another occasion; and, in the meantime, the clergy, raising a hue and cry through the town, that "the Church was in danger," instigated the female part of the community, who have had, from the beginning of the world, the prime agency in the administration of human affairs, to interpose their authority, and exert their influence, to prevent the disruption of the Romish religion from the state. And such was their success, that when the proposition was moved, at the next meeting of the congress it was rejected by a large majority. The Roman Catholic was then established as the religion of the state, and the priests seem to take special care, that it shall be not only lord of the ascendant, but reign without a rival.

But the Monte Videan Church, though it bears the name, and holds the doctrines of Popery, has renounced its allegiance to the Pope, and all connection with Rome. Its head, therefore, has been cut off, and the dead body is all that remains. It is, indeed, a dead and headless trunk, all its vitality appears to have fled, and if any of its members shew any of the symptoms of life, they are the effect of a kind of galvanic influence, not the motions of a living body. It is, in short, a mere automaton, depending for its power of loco-motion on a system of secret machinery, which is conducted by the clergy behind the curtain, whose object is to astonish the ignorant, to awe the timid, to delude the simple,

and, like the keepers of a puppet-show, to extort money from every looker-in. The weak and the ignorant, therefore, stand and gaze, and are deceived; while the intelligent either pass by in silent contempt, or stop to inspect its machinery, and trace its movements to their true cause. And thus it is that one part of the Monte Videans are bigots, and the other infidels. My limited means of observation render me, perhaps, incompetent to form an exact estimate of the relative proportion of bigotry and infidelity that prevail among them. But I have had no difficulty in adopting the opinion, and I think all I have seen and heard will justify me in saying, that rank, superstition, and radical scepticism, are striving together for the mastery. The former has for her devotees, most of the old men, and all the old women, with the children in their train, a few of the young ladies in their company, and occasionally a young man or two, driven, perhaps, by the lash of a guilty conscience, to join their devotions. The latter has for her followers almost all the young men and some of the old, who, however, are not very zealous in her cause, and, not being molested in their opinions, shew no anxiety to propagate them. These seem to constitute the majority, but though they are in general the more intelligent, they do not form the more powerful party of the two. The others make up by their zeal what they want in numerical strength, and would undoubtedly be able, should they ever come into collision on any point, to over-master their opponents. Like all zealots whose zeal is neither for godliness, nor according to knowledge, they are sometimes very violent; and when a priest, more faithful than his brethren, happens to caution them against any of the worst tendencies of their superstition, such as relying too much on the efficacy of confessions, indulgences, &c., they are all up in arms together, and they will not rest till the obnoxious *Padre* is discharged from his office.\* Seldom, however, have the people occasion to direct their zeal against any of the clergy. The clergy are but too forward to foment it against the refractory members of the community, as well as those of their own body. All their endeavours, indeed, seem to be directed, not so much to make them Christians, as good Catholics; not so much to render them the holy children of a holy God, as the blind and obedient sons of a blind and apostate Church. Their religion being the same in all its essential doctrinal points as it is in every Catholic country in Europe, presents nearly the same outward aspect. It chiefly consists in external observances, and when the people have once gone the round of these, they think their task is done, and all is well. If they attend the confessional-box at the appointed hours, and pay the penalties imposed by the priest, the penitence of the heart is not supposed to be requisite. If they repeat a certain number of *Pater Nosters* and *Ave Marias*; if they visit all the Churches a certain number of times in a day; if they present to the Saints a certain number of candles, and lend their trinkets and gew-gaws to deck their images, they seem to imagine that the whole work of religion is finished and that, if they continue to go through the same profitless routine of "bodily service," their claim to eternal life is indisputable. They do not appear to know and their priests neglect to teach them, that the divine commandment is exceeding broad, and extends to the feelings of the heart, as well as to the actions of the life; that religion must be every thing, or it is nothing that it must pervade the whole heart, the whole temper, and the whole conduct. They seem to regard it as a sort of holiday garment, to be worn only on festival or at oration times, and then laid aside, as mechanics lay aside their Sunday clothes till the next feast-day. It is not surprising, then, that the religion of the form should be as ineffectual in sanctifying their character, the Sunday suits of the latter are in sanctifying them

\* A case of this kind occurred during my residence in Monte Video.

They have no idea of the necessary and inseparable connection that subsists between true religion and morality, and they seem to think, that if they only go the round of empty ceremonies and external observances, and do all the penances imposed by the Church, the peaceable fruits of righteousness are quite unnecessary either to adorn their character, or to secure their salvation.

Such is the opinion I have been led to form of the general character of the Religionists in Monte Video, and though it may, perhaps, be deemed a very uncharitable one, it is, I am afraid, but too correct. That there are some, if not many, among them, who, though walking in the darkness of an abject superstition, nevertheless fear the Lord, and trust in his salvation, I sincerely hope and would gladly believe. I earnestly trust that, amidst this great mass of ignorance, and error and superstition, God, who can bring light out of darkness, and order out of confusion, has some chosen vessels, reserved for his own use and for his own glory. But though "a little leaven may leaven the whole lump," yet, I am afraid, that leaven is so little, and that lump so large, that there is but small probability of any true Christian amalgamation taking place for many years.

But this religion, clouded though it is with the shades of superstition, is, at least, superior to none at all. Poor fallen humanity never appears more pitiful and cheerless than it does when it is "without God and without hope in the world." Such is the sad and forlorn condition of the infidel, and it is to be lamented that the number who have forsaken the God of their fathers is so considerable. Infidelity was introduced into Monte Video, and the other states of South America, by means of the French sceptical books about fifteen years ago; and since that period, it has made, and is still making, rapid strides. And as the priests, whose business it chiefly is, have taken no effectual steps to counteract their pernicious tendency, the bane, but not the antidote, has been before them; and, while the poisoned chalice has been handed round, many have drunk its fatal contents and become its victims. In Buenos Ayres, indeed, a few months ago, the government, at the instigation of the bishop, caused all these noxious books to be collected and committed to the flames, and imposed a heavy penalty upon those who sold them. But this measure, instead of being productive of the desired effect, defeated itself, and, by exciting the curiosity of some and the cupidity of others, tended to increase their sale and circulation by clandestine means. The Monte Videan priesthood have very wisely abstained from so injudicious a measure, but they have not shewn, nor appear inclined to shew, any disposition to adopt another to strike at the root of this growing evil. It is said, indeed, that some of the most influential of the clergy themselves have imbibed the fatal poison, and the rest, who are men of no education, and whose influence in the country does not extend beyond a few old women, want the power, if they had the inclination, to give it any effectual check. O that God, in his wise and holy Providence, would raise up among them a Wickliffe, a Luther, or a Knox, to sound the tocsin of alarm, and announce to the Church her true danger. Then, but not till then, will the axe be laid to the root of this corrupt tree, and hew it down, that the true vine may be planted in its room. Then, but not till "then, shall the wilderness and the solitary places be glad, and the desert rejoice and blossom as the rose; and instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."

#### CHRISTIAN TREASURY.

*Persevere.*—Believers, go on; your last step will be on the head of the old serpent, but crush it, and spring from it unto glory.—MASON.

*Secret Prayer.*—If you live in the neglect of secret prayer, you show your good-will to neglect all the worship of God. He that prays only when he prays with others, would not pray at all, were it not that the eyes of others are upon him. He that will not pray where none but God seeth him, manifestly doth not pray at all out of respect to God, or regard to his all-seeing eye; and, therefore, doth in effect cast off all prayer. And he that casts off prayer, in effect casts off all the worship of God, of which prayer is the principal duty. Now, what a miserable saint is he who is no worshipper of God! He that casts off the worship of God, in effect casts off God himself: he refuses to own him, or to be conversant with him as his God. For the way in which men own God, and are conversant with him as their God, is by worshipping him.—EDWARDS.

*Sinfulness and Unprofitableness of Discontent.*—Of how many mercies is discontent the grave! How does it make the heart, where it is harboured, like the sandy desert, receiving a rich abundance of blessings from on high, without yielding, in return, one grateful acknowledgment, but remaining, after heaven's richest showers of mercy have fallen upon it, as barren and unfruitful as before!—WHITE.

*Contrast of Earth with Heaven.*—Heaven is the element of faith, of pure, sublimely intellectual, and of ever progressing faith, and of hope, brilliant and inflexible hope, which looks forward to enjoyments which have no end, because based on that immutable faithfulness of God, which is alike the tried corner-stone of celestial and terrestrial felicity: The chief constituent of the charity which shall last for ever, as well as all the other graces of the saints—is faith; but faith divests of all that hinders its unfettered exercise in this state of probation and of imperfection, still it can only grasp the great outline of God's moral government, and there it sometimes contemplates through a clouded medium; there it looks abroad into infinity, and contemplates objects of exalted delight, which shall suffer no change in the light of the beatific view of God. Here the hope of believers, though generated by a faith which is often strongest in those whose profound humility leads them to expect least, is necessarily imperfect, and is apt to wander from its proper aim; there it is secure in all its calculations, and realizes to the full that which it anticipates; here it may be impeded by doubts, and depressed by fears; there it is sustained and progressive. Here the charity which accompanies faith labours under many disadvantages, it may become contracted from the frailty of the mind in which it is deposited, or may lose its fervour from the ingratitude of those whom it seeks to benefit; there it will have immensity for its sphere of operation, the myriads of the blessed for its beneficiaries, and the infinite love of God at which to kindle that flame of holy affection, which death or sin shall never extinguish.—STEELE.

*Think of Christ.*—Let a man profess what he will, if his thoughts are generally conversant about worldly and sensual things, he has an earthly and worldly mind; as he thinks, so he is; there is the image and likeness of the soul. If, then, we are affected with the love of Christ, it will beget in our souls many thoughts of Christ, in our lying down and in our rising up, in our beds, in our ways, on our occasions, as well as in ordinances. If, indeed, our hearts are affected with the love of Christ, our thoughts of Christ will abound, and those thoughts will work again on our affections, and conform us more and more to the image of Christ.—OWEN.

*Christ is All.*—Come here and see the victories of the cross. Christ's wounds are thy healing, his agonies thy repose, his conquests thy conflicts, his groans thy songs, his pains thine ease, his shame thy glory, his death thy life, his sufferings thy salvation.—HENRY.

## SACRED POETRY.

## THE JOY.

ADDRESSED TO A YOUNG FRIEND.

Dost thou not love, in the season of spring,  
To twine thee a flowery wreath;  
And to see the beautiful birch tree fling  
Its shade on the grass beneath?  
Its glossy leaf and its silver stem,  
Oh dost thou not love to look on them?

And dost thou not love when leaves are greenest,  
And summer has just begun,  
When in the silence of moonlight thou leanest  
Where glittering waters run,  
To see by that gentle and peaceful beam  
The willow bend down to the sparkling stream?

And oh, in a lovely autumnal day,  
When leaves are changing before thee,  
Do not nature's charms, as they slowly decay,  
Shed their own mild influence o'er thee?  
And hast thou not felt, as thou stoodest to gaze,  
The touching lesson such scene displays?

It should be thus at an age like thine,  
And it has been thus with me;  
When the freshness of feeling and heart were mine,  
As they never more can be.  
Yet think not I wish thee to pity my lot,  
Perhaps I see beauty where thou dost not.

Hast thou seen in winter's stormiest day,  
The stem of a noble oak,—  
Not fallen the victim of slow decay,  
But rent by a sudden stroke,—  
Round which a luxuriant ivy had grown,  
And wreath'd it with verdure no longer its own?

Perchance thou hast seen this sight, and then,  
As I at thy age might do,  
Pass'd carelessly by, nor turned again  
That scathed wreck to view.  
But now I can draw from that mouldering tree,  
Thoughts that are soothing and dear to me.

Oh! smile not, nor think it a worthless thing,  
If it be with instruction fraught,  
That which will closest and longest cling,  
Is alone worth a serious thought.  
Can ought be unlovely, that thus can shed  
Grace round the dying, and leaves not the dead?

Now, in thy youth, beseech of Him  
Who giveth, upbraiding not,  
That His light in thy heart become not dim;  
That His love be unforget.  
And thy God, in the darkest of days, will be  
Greenness, and beauty, and strength to thee.

BERNARD BARTON.

## THE ECLIPSE,

A SONNET.

BY W. C. ARNEIL,

IN morning's life all seemed so bright,  
No cloud o'erspread the clear blue sky,  
When suddenly there came a night,  
That seemed to death the near ally.  
But soon, as darkness circled o'er  
The disk of my young summer's sun,  
The star of hope began to pour  
Its radiance mid the shadowing moon,  
Till all that first my soul had cheered,  
The Sun of Righteousness most bright,  
Again in glory full appeared,  
To fill my heart with truth and light.

## MISCELLANEOUS.

*American Prisoners.*—It was stated, at a meeting of the American Prison Discipline Society, as the result of the examinations made by that institution, into the history and career of the various criminals confined in the prisons of the United States, that in almost all cases their course of ruin began in disobedience to parents. This was followed by intemperance, and that made way for all other crimes. The statement was made by the secretary of the society, the Rev. Louis Dwight, whose opportunities for observation have certainly been very great.

*Poor Sarah.*—Thomas Bradford, jun., Esq., in an address before the Tract Society of Philadelphia, related the following facts:—A lady, who is engaged as a teacher in a coloured Sabbath School in this city, some months since distributed among the children her usual supply of tracts. One of these, "POOR SARAH," was conveyed, by the providence of God, to a poor aged black woman, and as she could not read, it was read to her by the child. The contents of this precious tract affected her heart, and such was her eagerness to treasure up its interesting incidents in her memory, and to appropriate its divine consolations, that she was wont to crave often, of such as were instructed, the favour of reading it to her. It became her constant companion; and once, in particular, while journeying in one of our Delaware steam-boats, she was known to beg a similar favour of the captain, which was readily granted. On her return to the city, the herald of the mercy and grace which she then enjoyed was still with her. She was afterwards visited with sickness, which proved to be unto death; but she had received the good seed into her heart, and it had sprung up, bearing its fruits, faith, hope, patience, and charity, for her support in the hour when flesh and heart were failing her. For this seed, and those good fruits, she declared herself to be instrumentally indebted to the story of the poor Indian Sarah. She descended into the dark valley with songs of triumph, asking no other favour than that her much loved tract might be deposited in the narrow house with her then dying body. This was done; she now rests from her labours and her sufferings, and her released, redeemed spirit is, doubtless, rejoicing in the realms of light, with the glorious assembly and Church of the first-born, whose names are written in heaven.

*The Duke of Luxemburgh.*—This illustrious man, on his death-bed, declared, "That he would then much rather have had it to reflect upon, that he had administered a cup of cold water to a worthy poor creature in distress, than that he had won so many battles as he had triumphed for." All the sentiments of worldly grandeur vanish at that unavoidable moment which decides the eternal state of men.

\* \* The EDITOR of the SCOTTISH CHRISTIAN HERALD begs it to be distinctly understood, that no attention is paid to *anonymous* Contributions of whatever kind.

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ON THE MORAL END OF MIRACLES.

By THE REV. ROBERT BREYDON,  
Minister of Dunscore.

It is not our object, in this brief essay, to enter into the *philosophical* discussion of what constitutes a miracle. It is sufficient for our purpose to know, that a miracle is a work entirely beyond the reach of human power, and effected by the immediate agency of God. And such undoubtedly were those mighty works performed by our blessed Saviour, such as giving the blind their sight, and restoring the dead to life, which are recorded in the Gospels. To those miracles it is that we chiefly refer; and our sole object is to inquire into the useful and important ends for which they were performed. Moses and the prophets, indeed, and also the apostles, all wrought miracles, as well as our Lord Jesus Christ. But they wrought them, not in their own name, or by their own power, as Christ did. They wrought them, too, in bearing testimony to Christ, and that either prophetically as a Saviour promised, or retrospectively as a Saviour come. The dispensation of Moses was ushered in by miracles, but the end of that dispensation was partly to prefigure, and partly to prepare the way for, the "more glorious" dispensation of Christ. Moses and the prophets wrought miracles by divine power and authority, in confirmation of the doctrines which they taught. But their doctrine had a special reference to Christ; "for to him all the prophets bare witness," "they testified beforehand the sufferings of Christ and the glory that should follow." And thus all the miracles of Scripture, as well as its types and prophecies, met in Christ as their grand centre. Although performed by different individuals, and in different ages, they had a unity of object,—they all bore upon the same system of truth,—they all tended to one great end. For, although the miracles of Moses had an *immediate* reference to the establishment of the ceremonial economy, they had also an *ultimate* reference to the Christian economy, inasmuch as the former was designed to be introductory to the latter, and but for the latter would never have been contrived, nor needed to have been established. It was established solely for the sake of the Christian dispen-

sation, and as a preparation for it, and, therefore, the miracles of Moses had a remote, but very significant, connection with the establishment of Christianity. The prophets also foretold the fact, that the Messiah, when he came, should work miracles. And, accordingly, his doing so was a fulfilment of Old Testament prophecy, as well as a confirmation of his own claims to the character of the Messiah. Thus intimately connected together are the various departments of Scripture,—prophecy foretelling miracle, and miracle fulfilling prophecy.

But to limit our attention to the miracles of our blessed Saviour, which are at once the most numerous and the most interesting recorded in Holy Writ, let us consider the great *moral* ends for which they were performed. And these we find stated, by the Apostle John, in a very brief but expressive manner, after giving an account of the first miraculous work which Christ did:—"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him." In other words, this first of a long and splendid series of stupendous miracles, which the Saviour wrought during the days of his flesh, had, like every other of the series which followed it, the *double* effect of manifesting forth his own glory, and confirming the faith of his disciples. These were the two grand ends which his miracles were designed to subserve. In the first sense, they acted, so to speak, upon himself, by investing him with the glory of divinity, and proving him to be the Son of God with power. And in the second sense, they acted upon his disciples, by inspiring them with faith in his divine original, and with full and implicit confidence in his perfect ability to save. But these ends were promoted, not simply by the *miraculous nature*, but also by the *moral character* of our Saviour's mighty works. For besides being mighty, they were also merciful,—besides being great, they were also good. They were all miracles of grace. Even the cursing of the barren fig-tree was fraught with a gracious warning to men not to rest in a barren profession of the Gospel, lest such a doom should befall them. And there was abundance of gracious instruction contained in the temporal calamity of the destruction of the

herd of swine, had the blinding influence of avarice only permitted their owners rightly to consider and improve the event. The act of destroying the herd was not an exertion of the power of Christ, but an exertion of the malignant power of Satan, who thus abused the permission which Christ granted him to enter into the swine; and it ought to have convinced their owners, and all the people of the region, that Satan's power was employed only to do evil, while Christ's power, as they had just witnessed it in the cure of the fierce demoniac, was employed only to do good!

The miracles of our Saviour, then, considered as works of *supernatural power*, were designed to affix the seal of the divine testimony to the glory of his character; but, considered as *works of benevolence*, they were intended to illustrate the genius of his Gospel. They were signs, not only of the truth, but also of the tendency of his doctrine. It was on a *spiritual mission* that Christ came into the world, and all that he did, as well as all that he taught, was connected with that mission, or had reference to it; and thus a miracle has its moral, as well as a parable. The cures which Jesus wrought upon the bodies of men, were emblematical of what he came to accomplish for their souls. Like many of the prophecies, and of the types of Scripture, the miracles of Christ had a double end to fulfil. And, therefore, we are warranted to look beyond their literal and immediate consequences, in search of some moral and spiritual instruction, which they are calculated and designed to convey to the mind. To suppose that they were intended only to attest the truth of the Gospel, in the way of external evidence, would be to overlook a great deal of their actual use, and to lose the impressive lessons which they bring home to the experience and the heart, by admirably illustrating the excellent *nature and tendency* of the Gospel, considered as a spiritual salvation. In what we may call their *attestative* character, the miracles of the New Testament have all one and the same object; they are so many distinct witnesses, concurring in one and the same testimony, and the language of one is the language of all. But, in what we may term their *illustrative* character, they afford a diversity of lessons, bearing on the different doctrines of the Gospel, and on the varying condition of sinners. And it is in this latter view that they are most interesting and edifying, as the subjects of Christian instruction and consolation; so that, unless we spiritualize our Lord's miracles, we can neither see all their force, nor feel, perhaps, any of their practical application. But, if we keep this important end steadily in view, we shall be enabled to reap much spiritual benefit from the contemplation of every miraculous work which our Divine Redeemer performed. We shall see, in each and all of them, so many instances of his infinite grace and compassion, as well as of his glorious power; we shall see, that if ever that power is put forth to destroy, it is not only "to destroy the works of the devil," but at the same time to save and to bless mankind; and

we shall learn to confide in his disposition, as well as in his perfect ability, to deliver us from all the spiritual maladies which sin has entailed upon our nature; to cure us of our moral blindness; to cleanse us from our moral leprosy; to raise us from the state of spiritual death and condemnation in which all are by nature involved. In short, we shall feel encouraged to apply to Christ for the relief of all our spiritual wants; to go to him in all our impotency as sinners, that he may impart divine strength to our souls; that he may heal our withered hands, and fit us for spiritual activity; that he may feed our fainting and famished souls with the bread of life; that he may loose us from every bond of Satan, and render us spiritually and completely whole.

#### BIOGRAPHICAL SKETCH OF JOHN BUNYAN.

*Author of the "Pilgrim's Progress," &c.*

FEW men have acquired a more lasting and imperishable fame than John Bunyan. From a state of poverty and wretchedness,—wretchedness aggravated by immorality,—he rose to the highest honour in the Church of God, so that it is scarcely possible to point to an individual who has been more eminently and extensively useful by his writings, than the subject of the present sketch. John Bunyan was born at Elstow, within a mile of Bedford, in the year 1628. He is well known to have been descended of humble parentage, and he himself acknowledges that his "father's house was of that rank that is meanest and most despised of all the families in the land." His education, in such circumstances, could not fail to be scanty, and the little knowledge he did acquire was speedily lost, amid the follies and crimes of an ill-spent youth. His early character, in fact, appears to have been of the lowest and most abandoned description. "From a child," we learn by his own confession, "I had but few equals, both for cursing, swearing, lying, and blaspheming." Even then, however, the conscience of Bunyan was not altogether seared; a gloom of despondency occasionally overshadowed his mind, and he was visited with fearful forebodings of coming wrath. Often in these dark moments did he earnestly wish that there were no heaven, no hell. He nevertheless continued to pursue a course of the most reckless and abandoned profligacy.

At length Bunyan enlisted as a soldier, in the Parliament army, and in the discharge of his military duties he experienced some wonderful instances of the divine goodness, in the preservation of his life. Yet, neither allured by the kindness nor awed by the judgments of heaven, he persevered in his rebellion against the Most High. In the midst of this career of ungodliness, it pleased the Almighty to guide him to the selection of a wife, who, sprung of godly parents, was herself disposed to pay at least an outward respect to Religion. Her father had bequeathed to her at his death two excellent tracts, "The Plain Man's Pathway to Heaven," and "The Practice of Piety." These she highly prized; and "in these two books," says Bunyan, "I would sometimes read with her, wherein I also found some things that were somewhat pleasing to me, but all this while I met with no conviction." These tracts, combined with the pious influence of his wife, were the

means, under Providence, of awakening his mind to some desire after an outward reformation of conduct. He attended Church now with the utmost regularity, and yielded the most scrupulous obedience to all the appointed observances of the Church of England, and yet his conduct was as immoral as before, for the simple and obvious reason that his heart was unchanged. It is possible to wait upon ordinances with undeviating scrupulosity, and to wear, in the eyes of the world, an aspect of seeming Christianity, while, in deed and in truth, we have but "a name to live," and "are spiritually dead." Such was Bunyan for a considerable period of his life. He strove to subdue the workings of the Spirit upon his mind, and to excuse himself for a life of sin, by an unremitted observance of outward duty. The state in which he was at this time may be best ascertained from his own language.

"All this while, I was not sensible of the danger and evil of sin; I was kept from considering that sin would damn me, what Religion soever I followed, unless I was found in Christ: Nay, I never thought of him, nor whether there was such a one or no. Thus man, while blind, doth wander, but wearie himself with vanity, for he knoweth not the way to the city of God.

"But one day, amongst all the sermons our parson made, his subject was, to treat of the Sabbath-day, and of the evil of breaking that, either with labour, sports, or otherwise. Now I was, notwithstanding my Religion, one that took much delight in all manner of vice, and, especially, that was the day that I did solace myself therewith, wherefore I felt in my conscience under this sermon, thinking and believing that he made that sermon on purpose to shew me my evil doing. And at that time I felt what guilt was, though never before, that I can remember; but then I was, for the present, greatly loaden therewith, and so went home, when the sermon was ended, with a great burthen upon my spirit.

"This, for that instant, did benumb the sinews of my best delights, and did imbitter my former pleasures to me; but hold, it lasted not, for, before I had well dined, the trouble had begun to go off my mind, and my heart returned to its old course. But Oh! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might sin again without controul! Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight."

Thus it is, that in too many instances "the dog returns to its vomit, and the sow that was washed to its wallowing in the mire." An outward reformation may take place; nay, we may lead a life of decency and blameless respectability, and yet all the time the heart may be at enmity with God, and the soul unpardoned, unsanctified, and unassayed. In this condition Bunyan remained for a considerable time; but, at length, in the wise providence of God, he began to be partially awakened to the necessity of leading a life of holiness. The circumstance which, on this occasion, led to a considerable improvement in his character and conduct, was the conversation of a poor man who spoke strongly of the happiness connected with Religion. Bunyan new took great pleasure in reading the Bible, chiefly, however, in historical parts; "for as for Paul's epistles," to quote his own words, "and such like Scriptures, I would not away with them, being as yet ignorant, either the corruptions of my nature, or of the want and worth of Jesus Christ to save us." The change which had

taken place in the whole deportment of this once abandoned sinner was now quite apparent. His acquaintances thought him decidedly religious, and he himself was quite satisfied with their approbation. The change, however, was merely superficial. He was "going about to establish his own righteousness," in utter contempt of the righteousness of the Redeemer. Such a course, if persisted in, must have terminated in his utter ruin; but, in the all-wise arrangements of God, this man was destined to be a burning and a shining light in the Church of Christ. He was not suffered therefore longer to walk after the sight of his own eyes. The Almighty interposed and plucked him as "a brand from the burning." It may be interesting to state the manner of his conversion, in his own words:—

"Upon a day, the good providence of God called me to Bedford, to work at my calling; and in one of the streets of that town, I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said, for I was now a brisk talker of myself, in the matters of Religion; but I may say, I heard but understood not, for they were far above, out of my reach. Their talk was about a new birth; the work of God in their hearts; as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations of Satan in particular, and told to each other by what means they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, and of their unbelief, and did contemn, slight and abhor their own righteousness, as filthy, and insufficient to do them any good.

"And, methought, they spake as if joy did make them speak, they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were 'people that dwell alone, and were not to be reckoned among their neighbours.'

"At this I felt my own heart begin to shake, and mistrust my condition to be naught, for I saw that, in all my thoughts about Religion and Salvation, the new birth did never enter into my mind; neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them, neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted," &c.

"Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one.

"Therefore, I would often make it my business to be going again and again into the company of these poor people, for I could not stay away, and the more I went among them, the more I did question my condition; and, as I still do remember, presently I found two things within me, at which I did sometimes marvel, especially considering what a blind, ignorant, sordid, and ungodly wretch but just before I was. The one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what, by Scripture, they asserted; and the other was a great

bending in my mind, to a continual meditating on it, and on all other good things, which at any time I heard or read of."

In this state he continued for upwards of two years, eagerly inquiring the way to Zion, reading the Bible with a strong desire for instruction, praying and meditating much, and seeking, by all possible ways, to attain a saving acquaintance with the truth, as it is in Jesus. At length his prayers were heard; his soul was enlightened, and he who had been sitting in darkness and in the shadow of death, now sat in the light of God's countenance, and in the full experience of God's love. His feelings were from this time entirely changed, and he enjoyed the liberty wherewith Christ makes his people free.

"I cannot now express with what longings and breathings in my soul I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ; and did also see, at that day, such glory in a converted state, that I could not be contented without a share therein. Gold! could it have been gotten for gold, what would I have given for it! Had I had a whole world, it had all gone ten thousand times over for this, that my soul might have been in a converted state.

"How lovely now was every one in my eyes, that I thought to be converted, whether man or woman! They shone, they walked like a people that carried the broad seal of heaven about them. Oh! I saw 'the lot was fallen to them in pleasant places, and they had a goodly heritage.' But that which made me sick, was that of Christ, in St. Mark, He went up into a mountain, and called unto him whom he would, and they came unto him. This Scripture made me faint and fear, yet it kindled fire in my soul. That which made me fear was this, lest Christ should have no liking to me, for he called whom he would. But Oh! the glory that I saw in that condition, did still so engage my heart, that I could seldom read of any that Christ did call, but I presently wished, 'would I had been in their clothes; would I had been born Peter; would I had been born John; or, would I had been by and had heard him when he called them, how would I have cried, O Lord, call me also! But, Oh! I feared he would not call me.'"

About this time Mr Bunyan was introduced to Mr Gifford, who was an excellent and efficient Baptist minister in Bedford, and from his private intercourse, as well as public ministrations, he seems to have derived much benefit. His pious resolutions became more confirmed, his conscience more tender, and though his soul was sometimes overclouded, the peace of God generally flowed into his heart, with all its refreshing and invigorating influences. Amid all the strange and fitful fluctuations of Christian experience, to which he was exposed, he was evidently, in a peculiar sense, a child of providence. The Almighty was ever and anon interposing in his behalf, to deliver him from those seasons of doubt and even despondency, to which he was occasionally subject. At such seasons of sore temptation he derived great advantage from Luther's work upon the Epistle to the Galatians, a book which he accordingly preferred before all the books that he had ever seen, excepting the Bible, "as most fit for a wounded conscience." Still it was at the fountain of truth itself, the inspired Word of God, that Bunyan sought and found those refreshing streams which were afterwards "in him a well of water, springing up into everlasting life." At length, when nearly twenty-five years old, he joined the Church under the pastoral care of Mr

Gifford. He felt that he had now openly professed himself on the Lord's side, that he had vowed to be the Lord's, and by that vow he must abide. Still he often experienced strong temptations from the wicked one, that roaring lion who goeth about seeking whom he may devour. On one occasion, in particular, when he was seized with symptoms which threatened a consumption, the tempter took advantage of the weakness of his body, to harass and torment his soul. A vivid consciousness of indwelling sin, a dread of falling into the snare of the devil, and a thousand indescribable feelings bore down and depressed his heart. Or to quote his own simple and affecting language:

"At the apprehensions of these things my sickness was doubled upon me, for now I was sick in my inward man, my soul was clogged with guilt; now, also, was my former experience of God's goodness to me quite taken out of my mind, and hid, as if they had never been, or seen. Now was my soul greatly pinched between these two considerations, 'live I must not, die I dare not.' Now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in my house, as a man in a most woeful state, that word of God took hold of my heart, 'ye are justified freely by his grace, through the redemption that is in Christ Jesus.' But oh! what a turn it made upon me!

"Now was I as one awaked out of some troublesome sleep and dream, and, listening to this heavenly sentence, I was as if I had heard it thus spoken to me:—'Sinner, thou thinkest, that because of thy sins and infirmities I cannot save thy soul, but, behold, my Son is by me, and upon him I look, and not on thee, and shall deal with thee according as I am pleased with him.' At this I was greatly enlightened in my mind, and made to understand, that God could justify a sinner at any time; it was but his looking upon Christ, and imputing his benefits to us, and the work was forthwith done.

"And as I was thus in a muse, that Scripture also came with great power upon my spirit, 'not by works of righteousness that we have done, but according to his mercy he hath saved us,' &c. Now was I got on high, I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet, now I cried, Let me die. Now death was lovely and beautiful in my sight, for I saw, 'we shall never live indeed, till we be gone to the other world.' Oh! methought, this life is but a slumber, in comparison with that above. At this time also I saw more in these words, 'heirs of God,' than ever I shall be able to express while I live in this world. 'Heirs of God!' God himself is the portion of the saints. This I saw and wondered at, but cannot tell you what I saw."

It has been often remarked in the course of the Lord's dealings with his people, that those are subjected to peculiar trials who are intended for the fulfilment of peculiar duties. And this observation was remarkably exemplified in the case of John Bunyan. As a private Christian, the Lord tried him long severely, that he might be fitted for much usefulness in the Church of Christ. No sooner did he become settled and established in the belief of the truth, than he burned with an ardent anxiety to make it known to others. In the year 1656, accordingly, he began publicly to preach the everlasting Gospel, at the request of the congregation and the pastor of the church to which he belonged. The appearance in the pulpit of one who had formerly been so notorious for his wickedness, excited considerable sensation in Bedford and its neighbourhood. The

people flocked in crowds to hear him. At first, and for two years after he had been called to the ministry, he directed his chief attention to the awakening of sinners; but after that period, he himself began to feel much comfort and peace in Christ, and he now therefore delighted in exhibiting Christ in all his offices as a complete and an everlasting Saviour. The following exhibition of the state of his mind, when engaged in his pulpit duties, may be interesting:—

“When I have been preaching, I thank God, my heart hath often, all the time of this and the other exercise, with great earnestness cried to God, that he would make the Word effectual to the salvation of the soul, still being grieved lest the enemy should take the Word away from the conscience, and so it should become unfruitful. Wherefore I did labour to speak the Word, as that thereby, if it were possible, the sin, and person guilty, might be particularized by it. And when I have done the exercise, it hath gone to my heart, to think the Word should now fall as rain on stony places; still wishing from my heart, Oh! that they who have heard me speak this day, did but see as I do, what sin, death, hell, and the curse of God is, and also what the grace, and love, and mercy of God is, through Christ, to men in such a case as they are, who are yet estranged from him. And, indeed, I did often say in my heart, before the Lord, ‘That, if to be hanged up presently before their eyes, would be a means to awaken them, and confirm them in the truth, I gladly should be contented.’

“For I have been, in my preaching, especially when I have been engaged in the doctrine of life by Christ without works, as if an angel of God had stood by at my back to encourage me; Oh! it hath been with such power and heavenly evidence upon my own soul, while I have been labouring to unfold it, to demonstrate it, and to fasten it upon the consciences of others, that I could not be contented with saying, ‘I believe, and am sure;’ methought I was more than sure (if it be lawful to express myself) that those things which then I asserted, were true.”

That the preaching of such a man was blessed to the conversion of sinners and to the edifying of the body of Christ, cannot admit of a doubt. A single instance may be mentioned of the benefit accruing from his labours:—

“Being expected to preach in a Church, in a country village in Cambridgeshire, and the people being gathered together in the Church-yard, a Cambridge scholar, and none of the soberest of them, inquired what the meaning of that concourse of people was, it being a week-day; and being told that one Bunyan, a tinker, was to preach there, he gave a boy twopence to hold his horse, saying he was resolved to hear the tinker prate, and so he went into the Church to hear him. But God met him there by his ministry, the discourse making such an impression on his mind, that he embraced every future opportunity to attend to his ministry, and at length became an eminent preacher of the Gospel in Cambridgeshire. What a remarkable instance of the sovereign grace of God, who works when and by whom he pleases!”

During the Protectorate of Oliver Cromwell, Mr Bunyan was permitted, without molestation, to preach the Gospel of Christ; but immediately after the restoration of Charles the Second, he was apprehended by a warrant from a justice, and committed to prison for having absented himself from the parish church, and held what were considered unlawful meetings and conventicles. Non-conformity was at that period a very heinous crime, and he was accordingly tried at the

Quarter Sessions at Bedford, in 1660. No legal proof was adduced, no witnesses were brought forward, but a part of his examination was recorded as a confession, and he was sentenced to perpetual banishment; and though the sentence was never enforced, he was imprisoned in Bedford jail for twelve years and a-half. Sometimes during that long period Bunyan's heart sunk within him, more especially when he thought of his destitute wife and four children. And what tended not a little to aggravate the distress of this persecuted follower of Jesus, was that one of his children was blind. His reflections on this subject are deeply affecting:—

“But notwithstanding these helps, I found myself a man encompassed with infirmities; the parting with my wife and poor children, hath often been to me, in this place, as the pulling the flesh from the bones, and that not only because I am somewhat too fond of these great mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants, that my poor family was like to meet with, should I be taken from them, especially my poor blind child, who lay nearer my heart than all beside. Oh! the thoughts of the hardship I thought my poor blind one might go under, would break my heart to pieces.

“Poor child! thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet, recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. Oh! I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children; yet, thought I, I must do it, I must do it; and now I thought on those ‘two milch kine that were to carry the ark of God into another country, and to leave their calves behind them.’”

While in prison, Bunyan contributed towards the support of his family by making long pointed laces. The respectability of his character, and the propriety of his conduct, led the jailor to take a particular interest in him, and he even permitted him to go out occasionally and visit his friends. On one of these occasions, the following curious occurrence took place:—

“It being known to some of the persecuting prelates in London, that he was often out of prison, they sent down an officer to talk with the jailor on the subject; and in order to find him out, he was to get there in the middle of the night. Mr Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife, that, though the jailor had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the jailor blamed him for coming in at such an unreasonable hour. Early in the morning, the messenger came, and interrogating the jailor, said, ‘are all the prisoners safe?’ ‘Yes.’ ‘Is John Bunyan safe?’ ‘Yes.’ ‘Let me see him.’ He was called, and appeared, and all was well. After the messenger was gone, the jailor, addressing Mr Bunyan, said, ‘well, you may go out again just when you think proper, for you know when to return, better than I can tell you.’”

It was during his long imprisonment that many of John Bunyan's works were composed, and among them, the first part of one of the most popular books in the English language—the Pilgrim's Progress. For genius and strong imagination, that admirable piece is still unrivalled, and it may well be considered as entitling its author to be regarded as a boast of his country. Before

his incarceration in the jail at Bedford, his time was so much occupied in travelling the country as a tinker, for the support of his family, that he never thought of engaging in writing; but when secluded from the world, and driven, as it were, upon his own resources, he employed himself in the preparation of those very works which were destined, in the course of Providence, to prove the support and the consolation of many a Christian in every future age. What a remarkable exemplification is this of the truth of God's own statement, that "he maketh the wrath of man to praise him, and the remainder of his wrath he will restrain."

At last, by what means is not ascertained, but probably by the kind intervention of Dr Barlow, Bishop of Lincoln, Mr Bunyan was set at liberty, and entered upon the office of pastor over the congregation with which he had been formerly connected. Here he officiated for some years with much acceptance, and, assisted by the kind subscriptions of some friends, he built a new meeting-house in the same town, where he continued to preach to large audiences till his death.

He was accustomed to pay an annual visit to London, where he was remarkably popular as a preacher, and was sometimes honoured with the attendance and decided approbation of the celebrated Dr Owen. He travelled, besides, through different parts of the country proclaiming the Gospel in all its freeness, and urging upon men everywhere to accept of its promised blessings.

The last act of this good man's life was in the benevolent spirit of that religion which he delighted to promulgate.

"A young gentleman, a neighbour of Mr Bunyan's, falling under his father's displeasure, and being much troubled in mind on that account, and also from hearing it was his father's design to disinherit him, or otherwise deprive him of what he had to leave, he pitched upon Mr Bunyan as a fit man to make way for his submission, and prepare his mind to receive him; which he, being willing to undertake any good office, readily engaged in, and went to Reading, in Berkshire, for that purpose. There he so successfully accomplished his design, by using such pressing arguments and reasons against anger and passion, and also for love and reconciliation, that the father's heart was softened, and his bowels yearned over his son."

It was on his return home from this deed of charity and kindness, that Bunyan was seized with the illness which, in the short space of ten days, proved his death. He closed his earthly career on the 31st of August 1688, at the age of sixty, and was buried in Bunhillfields, where there is a tomb erected to his memory.

Instead of dwelling upon the character of Bunyan, we content ourselves with quoting the following lines of the immortal Cowper, alluding obviously to the distinguished author of the *Pilgrim's Progress*:—

"O! thou, who borne on Fancy's eager wing,  
Back to the season of life's happy spring,  
I pleased remember; and while memory yet  
Holds fast her office here, can ne'er forget;  
Ingenious dreamer! in whose well-told tale,  
Sweet fiction, and sweet truth alike prevail;  
Whose humorous vein, strong sense, and simple style,  
May teach the gayest, make the gravest smile;  
Witty and well employed, and like thy Lord,  
Speaking in parables his slightest word;  
I name thee not, lest so despis'd a name  
Should raise a smother'd thy deserved fame;  
Yet even in transitory life's late day,  
That mingles all my brown with sober grey,  
Revere the man whose *Pilgrim* marks the road,  
And guides the *Progress* of the soul to God."

### AN ASCENT TO THE TOP OF MOUNT ARARAT.

It is well known that the summit of this mountain is supposed to have been the spot on which Noah's ark rested, after the waters of the deluge had subsided. A peculiar interest, accordingly, attaches to this mountain, and the following account of an ascent to the top of it, by Professor Parrot, may not be unacceptable to our readers. It is extracted from the appendix to Mr Morren's translation of Rosenmüller's *Biblical Geography of Central Asia*, which forms the 11th vol. of the admirable Cabinet Library, published by Thomas Clark, Edinburgh. Dr Parrot is the first who succeeded in reaching the top of this celebrated mountain.

"The impression which the sight of Ararat makes on every one whose mind is capable of comprehending the stupendous works of the Creator, is awful and mysterious, and many a sensitive and intelligent traveller has endeavoured, with glowing pen and skilful pencil, to describe this impression; and in the feeling that no description, no delineation, can come up to the sublime object before him, every one who has made such an attempt, must certainly have experienced how difficult it is to avoid, both in language and in sketching, every thing that is poetical in expression or exaggerated in form, and to keep strictly within the bounds of truth.

"Now follows the detailed account of his journey to the top. He appears to have been in the service of Russia, whose armies in the last contest with Turkey, were, at this period, (1829,) in possession of the surrounding country. After he and his party had failed in two attempts to ascend, the third proved successful.]

"In the meantime, the sky cleared up, and the air became serene and calm, the mountain was more quiet, the noise occasioned by the falling of masses of ice and snow grew less frequent; in short, every thing seemed to indicate that a favourable turn was about to take place in the weather, and I hastened to embrace it, for a third attempt to ascend the mountain. On the 25th of September, I sent to ask Stephan whether he would join us, but he declined, saying, that he had suffered too much from the former excursion to venture again so soon; he, however, promised to send four stout peasants with three oxen and a driver. Early the next morning four peasants made their appearance at the camp, to join our expedition, and soon after a fifth, who offered himself voluntarily. To them I added two of our soldiers. The deacon again accompanied us, as well as Mr Hehn, who wished to explore the vegetation at a greater elevation, but he did not intend to proceed beyond the line of snow. The experience of the preceding attempt had convinced me that every thing depended on our passing the first night, as closely as possible to this boundary, in order to be able to ascend and return from the summit in one day, and to confine our baggage to what was absolutely necessary. We therefore took with us only three oxen, laden with the clothing, wood, and provisions. I also took a small cross, carved in oak. We chose our course towards the same side as before; and, in order to spare ourselves, Abovian and I rode on horseback, wherever the rocky nature of the soil permitted it, as far as the grassy plain Kip-Ghiot, whence we sent the horses back. Here Mr Hehn parted from us. It was scarcely twelve o'clock when we reached this point; and, after taking our breakfast, we proceeded in a direction rather more oblique than on our former attempt. The cattle were, however, unable to follow us so quickly. We, therefore, halted at some rocks, which it would be impossible for them to pass; took each our own share of clothing and wood, and sent back the oxen. At half-past five in the evening we were not far from the snow line, and considerably higher

than the place where we passed the night on our previous excursion. The elevation of this point was 13,036 Paris feet above the level of the sea, and the large masses of rock determined me to take up our quarters here. A fire was soon made, and a warm supper prepared. I had some onion broth, a dish which I would recommend in preference to meat broth, as being extremely warm and invigorating. This being a fast day, poor Abowian was not able to enjoy it. The other Armenians, who strictly adhered to their rules of fasting, contented themselves with bread, and the brandy which I distributed among them in a limited quantity, as this cordial must be taken with great caution, especially where the strength has been previously much tried, as it otherwise produces a sense of exhaustion and inclination to sleep. It was a magnificent evening; and with my eye fixed on the clear sky, and the lofty summit which projected against it, and then again on the dark night, which was gathering far below, and around me, I experienced all those delightful sensations of tranquillity, love, and devotion, that silent reminiscence of the past, that subdued glance into the future, which a traveller never fails to experience when on lofty elevations, and under pleasing circumstances. I laid myself down under an overhanging rock of lava, the temperature of the air at  $4\frac{1}{2}^{\circ}$ , which was tolerably warm, considering our great height.

"At day-break we rose, and began our journey at half-past six. We crossed the last broken declivities in half an hour, and entered the boundary of eternal snow, nearly at the same place as in our preceding ascent. In consequence of the increased warmth of the weather, the new fallen snow, which had facilitated our progress on our previous ascent, had melted away, and again frozen, so that, in spite of the still inconsiderable slope, we were compelled to cut steps in the ice. This very much embarrassed our advance, and added greatly to our fatigue. One of the peasants had remained behind in our resting place, as he felt unwell. Two others became exhausted in ascending the side of the glacier. They at first lay down, but soon retreated to our quarters. Without being disheartened by those difficulties, we proceeded, and soon reached the great cleft which marks the upper edge of the declivity of the large glacier, and at ten o'clock we arrived at the great plain of snow which marks the first break on the icy head of Ararat. At the distance of a verst we saw the cross which we had reared on the 19th of September, but it appeared to me so extremely small, probably on account of its black colour, that I almost doubted whether I should be able to find it again with an ordinary telescope from the plain of the Araxes. In the direction towards the summit, a shorter, but at the same time a steeper declivity than the one we had passed lay before us; and between this and the extreme summit, there appeared to be only one small hill. After a short repose we passed the first precipice, which was the steepest of all, by hewing out steps in the rock, and after this the next elevation. But here, instead of seeing the ultimate goal of all our difficulties, immediately before us appeared a series of hills, which even concealed the summit from our sight. This rather abated our courage, which had never yielded for a moment, so long as we had all our difficulties in view, and our strength, exhausted by the labour of hewing the rock, seemed scarcely commensurate with the attainment of the now invisible object of our wishes. But a review of what had been already accomplished, and of that which might still remain to be done, the proximity of the series of projecting elevations, and a glance at my brave companions, banished my fears, and we boldly advanced. We crossed two more hills, and the cold air of the summit blew towards us. I stepped from behind one of the glaciers, and the extreme cone of Ararat lay distinctly before my enraptured eyes. But one more effort was necessary.

Only another icy plain was to be ascended, and at a quarter past three, on the 27th of September O. S. 1829, we stood on the summit of Mount Ararat!

["The Professor and his five companions, viz., the deacon, two Russian soldiers, and two Armenian peasants, having remained three quarters of an hour on the summit, commenced their descent, which was very fatiguing; but they hastened, as the sun was going down, and before they reached the place where the great cross was erected, it had already sunk below the horizon.]

"It was a glorious sight," says the traveller, "to see the dark shadows which the mountains in the West cast upon the plain, and then the profound darkness which covered all the valleys, and gradually rose higher and higher on the sides of Ararat, whose icy summit was still illuminated by the beams of the setting sun. But the shadows soon passed over that also, and would have covered our path with a gloom that would have rendered our descent dangerous, had not the sacred lamp of night, opportunely rising above the Eastern horizon, cheered us with its welcome beams."

["Having passed the night on the same spot as on their ascent, where they found their companions, they arrived the next day at noon at the convent of St. James, and on the following day, Sabbath the 28th of September, O. S., they offered their grateful thanksgiving to heaven for the success of their arduous enterprise, perhaps not far from the spot where Noah built an altar to the Lord.]

"We have lately received (says the Quarterly Review) an account of an ascent of Mount Ararat in the middle of August 1834, accomplished by a Mr Antonomoff, a young man holding an office in Armenia, who was induced to make the attempt, partly to satisfy his own curiosity, and partly out of regard for the reputation of Professor Parrot; whose having actually reached the summit of the mountain is still obstinately denied, particularly by the inmates of the convent, who fancy that the truth would lower the opinion of the people with regard to the sanctity of their mountain. Mr Antonomoff succeeded in reaching the summit; the large cross set up by Dr Parrot was nearly covered with snow, the smaller cross, planted on the summit, was not to be found, and was probably buried in the snow. One of his guides, who had also accompanied Mr Parrot, shewed him the spot where it had been set up. He asked some persons to look while he was at the top and try if they could see him. On his coming down, however, nobody would admit having seen him there; they all affirmed, that to reach the summit was impossible; and though he and his guides agreed, the magistrates of the village refused not only to give him a certificate of his having ascended the mountain, but even of his guides having declared he had done so.

"This disbelief of the assertion that the mountain has actually been ascended, is not confined to the people of the country, but is shared by the American missionaries, Messrs Smith and Dwight, (Researches in Armenia, p. 267, note,) who, in justification of their incredulity, say, that the report was not believed by many of the Russians, and hint that even the governor of the province was sceptical. But the idea that a man of Dr Parrot's scientific character could either be deceived himself, or could procure the men of his party to join with him in propagating a deliberate falsehood, presents too improbable a supposition to be for a moment admitted. The repeated ascents of Mont Blanc and other mountains, nearly as elevated, and in a much colder latitude, render Parrot's account perfectly credible.

"The incredulity of the Armenians, as to the possibility of ascending to the top of Ararat, is based on their superstition. They are firmly persuaded that Noah's ark exists to the present day on the summit of the mountain, and that, in order to preserve it, no person is permitted to approach it. We learn the grounds-

of this tradition from the Armenian chronicles, in the legend of a monk of the name of James, who was afterwards patriarch of Nesibia, and a cotemporary and relative of St. Gregory. It is said that this monk, in order to settle the disputes which had arisen with respect to the Scriptural accounts of Noah, resolved to ascend to the top of Ararat to convince himself of the existence of the ark. At the declivity of the mountain, however, he had several times fallen asleep from exhaustion, and found, on awaking, that he had been unconsciously carried down to the point from which he first set out. God at length had compassion on his unwearied though fruitless exertions, and during his sleep sent an angel with the message, that his exertions were unavailing, but as a reward for his indefatigable zeal, he sent him a piece of the ark, the very same which is now preserved as the most valuable relic in the cathedral of Etchmiadzen. The belief in the impossibility of ascending Mount Ararat has, in consequence of this tradition, which is sanctioned by the Church, almost become an article of faith, which an Armenian would not renounce, even if he were placed in his own proper person upon the summit of the mountain."

### DISCOURSE.

BY THE REV. ROBERT BURNS, D.D.,

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"Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."—  
NEHEMIAH xiii. 14.

PAUL assures the believing Hebrews, that the Lord will not forget "their work of faith and labour of love;" and the prayer of Nehemiah, in our text, amounts to nothing more than a petition, that God will be pleased to fulfil his own promise regarding him. It was not the dictate of a self-righteous spirit; for surely Nehemiah did not imagine that any good deeds of his, however valuable, could possess merit in the eye of that God, in whose sight the heavens themselves are not clean. He presumes not surely to bargain the matter with God, as if his civil and religious services could lay the Almighty under any obligation to remunerate him for his deeds; or, as if, independently altogether of recompense, he were not bound to consecrate himself wholly to the Lord. But surely there is no self-righteousness in the humble prayer, that God would look upon him in love; that he would deign to accept of his feeble services as proofs and evidences of a religious spirit; that he would be pleased to verify his gracious promise, that "it shall be well with them that fear the Lord," and that "godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come."

I. Nehemiah, one of the children of the captivity in Babylon, was the son of Hachaliah, and a descendant from the royal line of David. Though his early years were spent in a heathen land, and amidst many powerful snares, he held fast the principles of his fathers, and gave decisive evidence of the sincerity of his piety. By the special Providence of God he was raised to the honourable office of cupbearer to the Persian monarch, and this situation gave him easy access to

the king, while it enabled him to perform essential services to his brethren of the captivity. After the return of the Jews from Chaldea, he succeeded Zerubbabel as the governor of those who, from the various connections they had formed, chose rather to remain in Babylon; and to them he became the object of reverence and esteem. But he had not forgotten Jerusalem. His affections gathered around its hallowed precincts, and the interests of Zion lay near his heart. An occasion soon offered to prove all the ardour of his patriotic and religious attachments. Having received information that Jerusalem still remained in ruins, and that the slow progress of the builders had become an object of derision to the nations around, he betook himself to fasting and prayer, and implored the direction of God in the painful exigency. King Artaxerxes, observing him to be sad and dejected in his countenance, asked of him the reason. With some hesitation, and with a heart devoutly lifted up to God, he told him the cause of it; and the king instantly issued an edict, empowering him to go and rebuild Jerusalem. He ordered him to receive from the keeper of the forest of Lebanon the quantity of wood that might be required; and he furnished him with all the facilities in his power for the successful execution of his commission. Arrived at Jerusalem, he, with his servant, surveyed the ruins by night, assembled forthwith the chief men among the Jews for consultation, informed them of his powers and of his intentions, and with promptitude and skill set about the execution of the great work. By a judicious division of labour, the work proceeded with speed. Thirty-two of the principal men had the charge of so many departments upon the wall. Weapons of war were furnished to the workmen to defend themselves against the malicious assaults of Sanballat, and Tobiah, and Geshem, who, with their adherents, proceeded from scoffs and taunts to deeds of assault and of murder. Defeated in their schemes, they had recourse to a vile stratagem; and under the pretext of inviting Nehemiah to a conference, had resolved to waylay and assassinate him. Aware of their intentions, or at least distrusting the sincerity of their proposals, he told them that the work in which he was engaged, was too important to admit of his absence from it even for a limited time. The enemy, again disappointed, tried to spread reports unfavourable to the character of Nehemiah. They charged him with selfish and ambitious designs, and attempted to excite prejudices against him, both in the breast of Artaxerxes and in the minds of his own countrymen the Jews. These surmises Nehemiah treated with a noble disdain, and went on with calm intrepidity in the work of rebuilding the wall. In the short space of fifty-two days was it finished, and within a year afterwards, it was dedicated with solemn sacrifice and thanksgiving to the Lord, whose special providence had crowned the undertaking with unlooked-for success.

But the building of the city and its walls was not the only work in which Nehemiah was en-



gaged. He curbed the inhumanity of the nobles and rich men who grinded the faces of the poor; and he gave to the children of depression and of want all the advantages which the year of jubilee was designed to secure to them. He observed, and caused to be observed, with greater exactness than had been known since the days of Joshua, the feasts of trumpets and of tabernacles, and on these occasions was the law publicly read and expounded to the people. The regulations regarding marriage, and the due observance of the Sabbath, he punctually enforced; and renewed, with solemn fasting and prayer, the national covenant with God. The order of Levites and other attendants on the temple was rectified and established; and due provision made for the regular observance of the worship of the sanctuary. Suitable precautions were taken for securing the defence of the city, and its civil government settled on judicious and patriotic principles.

After Nehemiah had governed the Jews for twelve years, he returned to Artaxerxes; but soon did he find that his presence and authority were necessary in Judea, to reform abuses that had begun to creep in, as well as to give vigour and stability to the state. Partly by expostulation, and partly by force, he succeeded in rectifying these disorders. The noted enemies of the Jews, who, in his absence, had presumed, for treasonable ends, to take up their residence within the city, and even within the precincts of the temple, he instantly expelled. The civil and ecclesiastical statutes of God's own appointment, he rigidly and righteously enforced. Religion, morality, and genuine patriotism he cherished by his own example; and after a faithful and prosperous government of Judea for the space of thirty-six years, he gave up the ghost, and was gathered to his fathers. It is worthy of remark, that as from Ezra's commission to rectify the affairs of Judea to the year in which Nehemiah died, is exactly forty-nine years, this may correspond to the seven weeks of Daniel, in which the city and wall of Jerusalem were to be built in troublous times, (Dan. ix. 25.) So minutely is God's predictive word accomplished, and so satisfying is the evidence from historical fact, that "prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

#### II. Character of Nehemiah.

1. Nehemiah was characterized by well-grounded and steady *religious principle*. We do not wonder at finding that the children and the domestics of a truly pious family are generally pious and sober-minded; we rather wonder that our reasonable expectations, in this respect, should so frequently be disappointed. But when, as in the case of the corrupt house of Rehoboam, we find a young Abijah in whom "there was some good thing towards the Lord God of Israel;" and when, as in the case of Nehemiah, we find the vigour of holy principles bidding defiance to all the snares of a wicked court, and rising superior to all the enticements of idolatry,

we admire the grace of God in the display, and we are compelled to acknowledge that there is a reality in religion. With comparatively few advantages of a religious nature, and dwelling amid scenes very uncongenial to the progress of piety in the heart, Nehemiah displayed a firmness of principle and an ardour of religious feeling, truly admirable. The early lessons of his parents he duly prized and improved. Attachment to the God of his fathers he fondly cherished. Love to Jerusalem and its worship was in him no feeling of common patriotism merely, but the dictate of a heart dedicated to God. Amidst the enticements of a splendid and licentious court, he sought the glory of his heavenly father, and not the gratification of vanity, ambition, or carnal desire. Surrounded by the ensigns of a gross and impious superstition, he reared a standard for the true God, and stood forth as a witness for him, in the midst of his enemies. Like Daniel, he held fast his integrity. Neither the blandishments of court favour at one period of his life, nor the bitter assaults of his foes at another, could tempt him to swerve from the good path. And why? because by the grace of God holy principles had been implanted in his mind; because these principles were well understood and practically felt; because love to God was enthroned in his heart; and because a sense of God, on his mind, led him to stand habitually in awe, and not to sin. "Shall such a man as I flee?" was his bold and impassioned reply, when assailed by temptation. Confidence in God kept him steady in the scene of danger; and the lofty aims of a devoted spirit raised him above the grovelling pursuits of sense. In the circumstances in which Nehemiah stood, grace, of no common degree, was necessary to produce such steady piety. And his example is an affecting reproof to those, who, in situations much more favourable, and with all the advantages of a finished Revelation, satisfy themselves with a form of godliness while they deny its power. It speaks to the guardians of youth a lesson of instruction, while it demonstrates the high value of systematic knowledge of God, early and devoutly imparted to the youthful mind. It speaks to the young, while it proves the importance of steady principles in resisting temptations. It reproves and admonishes *all*, by exhibiting a practical illustration of the comprehensive proverb of the wise man, that "the fear of the Lord is the beginning of wisdom."

2. Nehemiah was distinguished by his *self-denial*. One of the best evidences of sound religious principle is *self-denial*. When the will is subjugated to the will of God; when the mind feels itself completely satisfied with the wisdom and goodness of the divine economy; when self is thrown into the back-ground, and a noble disinterestedness of feeling gives its tone to the character, then have we some good proof that our religion is sincere. Nehemiah dwelt in the court of Artaxerxes, where he might have lived in ease and splendour, and where his ready access to the powerful monarch of Persia gave him many opportunities

of aggrandizing himself and his family. But he was willing to surrender all private considerations, when a sense of duty demanded it. He improved his advantages, not for his individual good, but for the good of his countrymen. Their depressed circumstances gave a wound to his heart, which all the splendours and gaieties of a court could not heal, and imprinted a gloom on his countenance which all the favour of Artaxerxes and of Esther, could not remove. Regardless of the difficulties of the undertaking, he left the court of Babylon, and undertook a wearisome and dangerous journey, animated with this one desire "to seek the welfare of the children of Israel." Nor did the difficulties he encountered, and the malignant opposition of Sanballat, Tobiah, and Geshem of Arabia, and the bitter taunts of scoffers around him, weaken the strength of his resolution. When charges of a very gross nature were advanced against him, and when there was at least a fear lest the minds of his own people and of his patron Artaxerxes might have been poisoned with jealousy and suspicion of his integrity, he nobly rises above the gathering storm, and appeals to a higher tribunal than that of man, satisfied that God would "bring forth his righteousness as the light." Nor in prosecuting his plans, did he impose a burden on others to which he would not himself submit. He shared with the humblest in the labours of the wall, while he bore alone the responsible charge of superintending the whole and conducting the measures of defence. There is in this the sublime of practical self-denial; the pattern of holy, disinterested, persevering activity in a good cause. He was at once "diligent in business, and fervent in spirit." He lost sight of selfish considerations; and feeling for the humblest of the people, he gave them the full value of his labours and his influence without the smallest remuneration. That which he asked not from man, he knew God would bestow; and hence the prayer in our text. "He had respect to the recompense of the reward;" and this good hope triumphed over the secularising influence of worldly attachments. What a reproof to the selfishness of professing Christians! the cold indifference and criminal indolence of some,—the carnal, temporizing, and crooked policy of others. It administers a pointed rebuke to the votaries of pride, vain-glory, ambition, and self-interest. It draws to the life the striking contrast between all these claims and those of the Saviour, while it presses on us, with double force, the words of Him who sought not his own will, "but the will of Him that sent him." "If any man will come after me, let him *deny himself*."

3. Nehemiah was distinguished by his zeal for the worship and the ordinances of God. In circumstances of difficulty, Nehemiah committed his way unto the Lord. Before telling the king of Persia the causes of his grief, he makes a direct appeal to Him who is higher than the highest; and in the hope of obtaining a favourable answer from man, he darted up an earnest supplication to Him who hath "the hearts of kings in his hands,"

and who "turneth them as the rivers of water." The favourable answer from Artaxerxes came to him with a singular relish, because it came under the character of an answer to prayer, and the language of his grateful acknowledgment is thus expressed: "The king granted me, according to the good hand of my God upon me." This consideration gave a new vigour to his movements. He felt himself to be called of God to the undertaking, and he went in the strength of the Lord his God. In this part of Nehemiah's character we are taught that in all our undertakings, whether of private business or of public interest, we should not depend on our own wisdom and skill, but explore the direction of Him "who worketh all things according to the counsel of his own will." Moreover we are taught that no elevation of rank, and no public and official station, ought to excuse a man in the neglect of the duties of piety and devotion. Nehemiah maintained his devotional spirit through life. He acknowledged the Lord in all his ways. The stated exercises of devotion received from him a regular and punctual performance, while the pious ejaculations which, amid the hurry of business and the cares of government, were darted up from his soul to heaven, proved the habitual seriousness of his mind. "I have set the Lord always before me."

Nehemiah's zeal for the glory of God is specially displayed in his anxiety to vindicate God's ordinances from abuse, and to enforce their punctual observance. The public reading and expounding of the law, for the edification of the people, testified his regard for God's Holy Word. The exactness with which the appointed rites in the feasts of trumpets and of tabernacles were gone about, under his superintendence, testified his reverence for the law, in all the comprehensiveness, and in all the minuteness of its requisitions. His zeal for the sanctification of the Sabbath, proved the high sense he entertained of the value of that holy institution, and its direct subserviency to the religious and civil interests of the community at large. He checked the public abuses of it, by the bearing of burdens, the performance of servile work of any kind, the buying and selling of commodities, and the neglect of public worship. Like a true patriot, and like a good man, he held the purity of Sabbath sanctification to be a matter of paramount importance to all others; and, by influence, precept and example, he recommended and enforced it upon all. Does not this speak volumes of reproof to modern professors? Does it not teach us the duty of sanctifying the name, the day, the altar, and the ordinances of our God? And does it not call upon all, whatever their station or office may be, to consecrate themselves to the Lord, and to lay themselves out for the service of Religion? "Keep my ordinances. Hallow my Sabbaths. I am the Lord."

Lastly, Nehemiah was distinguished by enlightened and consistent perseverance in the discharge of personal and official duty. How often are difficulties pleaded in excuse for the neglect

of duty, or of perseverance in a good cause? Had Nehemiah been disposed to plead such an apology, he had never left the Palace at Shushan, to embark in the mighty undertaking he had in view. Or, if he had embarked in it, would not the obstacles which open foes and false friends threw in his way, have compelled him to desist? But Nehemiah persevered, in spite of opposition, and he triumphed over it all. Even at that trying moment, when the very persons on whom he chiefly relied were dispirited, and, from excess of fatigue, were ready to retire from the wall in disgust, he remains unshaken and undaunted; and by his zealous perseverance he roused their drooping courage. In this we have an eminent example of active diligence in duty; of fortitude in resisting all temptations to apostasy; of prudent circumspection, in giving no cause to the enemy to speak reproachfully; of habitual dependence on God, and undeviating perseverance in the path of duty. "Be not weary in well-doing."

Those who are engaged in the discharge of public official duty, may find much in the character of Nehemiah to guide and to encourage them. Nehemiah was an enlightened, and firm, and merciful governor. He rectified prevailing abuses. He checked tyrannical usurpations of the rich and powerful over the poor and weak, and addressed to the party accused this pointed interrogatory:—"It is not good that ye do: Ought ye not to walk in the fear of our God, because of the reproach of the heathen, our enemies?" As a righteous magistrate, he held the reins of government with a steady and impartial hand; executed the laws without respect of persons; vindicated the civil and religious institutions of his country; patronized Religion by his official influence and example; and habitually acted on the great principle, that he was "the minister of God for good." In him we have a practical illustration of the truth, that an upright, and pious, and enlightened magistrate is a public blessing. By the impartial execution of law; by encouraging and patronizing Religion and sound morals; by checking vice and promoting public virtue; by a conscientious regard to all the claims of moral and religious obligation, he becomes a terror to evil doers, and a praise to them that do well; and thus, in him, is it substantially demonstrated, that "righteousness exalteth a people."

Nehemiah, in his private and in his official character, was zealous for the public interests of Religion. He "loved Zion;" he desired its prosperity; he prayed for it; and he did much to promote it. Like him, we may reverence God's Sabbaths, and promote their better observance in our own families, and in our own community. Like him, we may encourage our religious institutions, our holy ordinances, our charitable foundations. Like him, we may build up the walls of Jerusalem, by countenancing the preaching of the Gospel; by spreading abroad the lively oracles of God; by encouraging seminaries for religious education; by sending the heralds of life and peace to the darker

parts of our own, and of foreign lands; by strengthening the hands of faithful labourers in the vineyard; and, above all, by the sweetly persuasive charm of a godly, and righteous, and consistent deportment. In these "works of faith and labours of love," let not difficulties alarm us; let not the hostility of some, and the apathy of others, turn us aside from duty; let us say with Nehemiah, "we are engaged in a great work, and we cannot come down;" and, like him also, let us "persevere with all prayer and supplication in the Spirit." Be ye "living epistles of Christ, known and read of all men." The cause of Christ is embarked in us, its professors. The interests of the kingdom of heaven are linked with us, its subjects. The honours of the cross may rise or fall in our hands. "Be thou faithful unto death," and, "when the Chief Shepherd shall appear, ye shall receive a crown of life, which fadeth not away."

#### THE KINGSWOOD COLLIER; OR, THE POWER OF THE GOSPEL WHEN FAITHFULLY PREACHED.\*

This pleasing instance of the effect of divine truth in civilizing and refining the most savage hearts, is selected from a "History of Revivals in the British Isles," by the Author of the Memoirs of the Rev. M. Bruen.—The work will richly reward an attentive perusal.

"KINGSWOOD, which is a district near the city of Bristol, had formerly been a royal chase, containing between three and four thousand acres, but it had been gradually appropriated by the several lords whose estates lay round about its borders, and their title, which, for a long time, was no better than what possession gave them, had been legalised. The deer and the greater part of the wood had long since disappeared; and coal mines having been discovered there, from which Bristol derives its chief supply of fuel, it was now inhabited by a race of people as lawless and untaught as their forefathers of the forest, but far more brutal, and differing as much from the people of the surrounding country in dialect as in appearance. They had, at that time, no place of worship, for Kingswood belonged then to the out-parish of St. Philip, Bristol. Had the colliers felt disposed to travel three or four miles, they could have found no accommodation in the church of this populous suburb; and if they could, would have felt as much out of their element as a sailor does in a city church. When Whitfield spoke of going to America to convert the savages, his friends at Bristol replied, 'What need is there of going abroad for this? Have we not Indians enough at home? If you have a mind to convert savages, go to the colliers at Kingswood.' Towards these colliers, Whitfield, from this time, felt his heart yearn, for they were very numerous, and yet as sheep having no shepherd. On the afternoon, therefore, of Saturday, Feb. 17, 1739, he stood upon a mount in a place called Rose Green, his first field pulpit, and preached to as many as came to hear, attracted by the novelty of such an address. 'I thought,' says he, 'it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding board; and who, when his Gospel was refused by the Jews, sent his servants into the highways and hedges.' Not above two hundred persons gathered round him, for there had been no previous notice of his intention; and these, perhaps being no way prepared for his exhortations, were more astonished than impressed by what they heard. Yet Whitfield was cheered by this first step, and says, in his journal, 'Blessed be God, the ice is now broken, and I have taken the field.

\* Olliphant and Son, Edinburgh, 1836.

Some may censure me, but is there not a cause? Pulpits are denied, and the poor colliers ready to perish for lack of knowledge.'

"Having once taken the field, he was not only encouraged to persevere in such a course by the multitudes that flocked to hear, but he was shut up to this as his only opportunity of proclaiming the Gospel, as these new and irregular proceedings were the means of excluding him from all the pulpits of the Established Church, in which he held deacon's orders. He therefore soon went again to Kingswood. His second audience consisted of two thousand persons; his third, from four to five, and they went on increasing to ten, fourteen, and twenty thousand. 'To behold such crowds,' he says, 'standing together in such an awful silence, to hear the echo of their singing run from one end of them to the other, was very solemn and striking. How infinitely more solemn and striking will the general assembly of the spirits of just men made perfect be, when they join in singing the song of Moses and the Lamb in heaven? Yet, as the scene was new, and I had just begun to be an *extempore* preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not, in my own apprehension, a word to say either to God or them. But I never was totally deserted, and frequently so assisted (for to deny it would be lying against God), that I knew by happy experience what our Lord meant by saying, 'out of his belly shall flow rivers of living waters.' The first evidence he observed of having made any impression on his rude auditors was their deep silence; the next and still more convincing was, his observation of the white gutters made by the tears which fell plentifully down their cheeks, black and unwashed from the coal-pits. 'The open firmament above me, the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches and some on horseback, and some in the trees, and at times all affected and drenched in tears together;' to which was sometimes added the 'solemnity of the approaching evening,' was almost too much for, and quite overcame me.'

"As might have been expected from people so utterly untrained, except in the savage sports of bull-baiting, cock-fighting, and other works of the devil, as were the colliers of Kingswood, in no place was the preaching of the Gospel accompanied with more unrestrained outward demonstration of feeling. Convulsions, cries, in some few cases blasphemies, which led to the idea of demoniacal possession, were exhibited. Occasionally, even Wesley, who was accused of being more prone to credulity than his colleague, suspected that the emotions were feigned, and treated them accordingly. But in general, a great mass of the people were savingly converted, and stood well the test of being tried by their fruits. Whitfield was about to leave them in prosecution of his purpose to visit Georgia. He prevailed on Wesley to come down to Bristol to occupy his place, and introduced him to his many congregations. Wherever he took his leave, there was loud weeping. 'Oh,' he exclaims, 'these partings!' An exclamation which, from the day when they whose hearts were knit to Paul at Ephesus 'wept sore, and sorrowed most of all that they should see his face no more,' till now, has repeated its painful echo in the hearts of Christians, and will continue to repeat it, till partings shall cease for ever in the general assembly and Church of the First-born. When he forced himself away from Bristol, crowds were waiting at the door to give him a last farewell, and nearly twenty friends accompanied him on horseback. 'Blessed be God!' he exclaims, 'for the marvellous great kindness he hath shown me in this city. Many sinners I believe have been effectually converted; numbers of God's children greatly comforted; several thousands of little books have been dispersed among the people; about two hundred pounds collected for the Orphan House;

and many poor families relieved by the bounty of my friend Mr Seward. Shall not these things be noted in my book? God forbid they should not be written on the tables of my heart.'

"His road lay through Kingswood. It must have been very gratifying to him to find these people, so recently possessed with all the selfish and stormy passions, waiting to greet him with an entertainment prepared without his knowledge. He had preached to them on the duty of educating their children, and urged them to subscribe for the erection of a school-house; and he himself was surprised to witness the cheerfulness with which they parted with their money on this occasion. On his farewell visit, they earnestly entreated Mr Whitfield to lay the first stone, which he did; after which he knelt, and prayed that the gates of hell might not prevail against the design, to which petition the colliers said a hearty Amen!

"Mr Wesley succeeded him, and after a considerable struggle against his previous habits and ideas of order, took to the highways and hedges, with as much success as Mr Whitfield. His account, a part of which we extract, corroborates all that has been previously said of the state of these people. [November 27, 1739.] 'Few persons have lived long in the West of England who have not heard of the colliers of Kingswood, a people famous from the beginning hitherto for neither fearing God nor regarding man; so ignorant of the things of God, that they seemed but one remove from the beasts that perish, and therefore utterly without desire of instruction, as well as without the means of it. Many, last winter, used tauntingly to say of Mr Whitfield, if he will convert heathens, why does he not go to the colliers of Kingswood? In spring he did so. When he was called away, others followed to compel them to come in; and, by the grace of God, their labour was not in vain. The scene is already changed: Kingswood does not now, as a year ago, resound with cursing and blasphemy. It is no more filled with drunkenness and uncleanness, and the idle diversions which naturally lead thereto. It is no longer full of wars and fightings, of clamour and bitterness, of wrath and envyings. Peace and love are there. Great numbers of people are mild, gentle, and easy to be entreated. They do not cry, neither strive, and hardly is their voice heard in the street, or indeed in their own Wood, unless when they are at their usual evening devotion, singing praise unto God their Saviour. That their children, too, might know the things which make for their peace, it was some time since proposed to build a school-house in Kingswood; and after many foreseen and unforeseen difficulties, in June last the foundation was laid. The ground made choice of was in the middle of the wood, between the London and Bath roads, not far from that called Two-mile-hill, about three miles from Bristol. Here a large room was begun for the school, having four small rooms at the end for the schoolmasters (and, perhaps, if it should please God, for some poor children) to lodge in. Two persons are ready to teach as soon as the house is fit to receive them, the shell of which is nearly finished; so that it is hoped the whole will be completed in spring, or early in the summer. Thus we see that in the middle of February, Kingswood was a wilderness, and that when the month of June arrived, it was already blossoming like the rose.'

"The effect of the leaven which had been thus placed in this mass of barbarism was made conspicuous in the following year, in the case of a riot, of which Mr Charles Wesley gives the following account: 'Being informed that the colliers had risen in consequence of the dearth of corn, and were marching for Bristol, he rode out to meet them and talk with them. Many seemed disposed to return with him to the school which had been built for their children; but the most desperate rushed violently upon them, beating them, and driving them

away from their pacific adviser.' He adds, 'I rode up to a ruffian who was striking one of our colliers, and prayed him rather to strike me. He answered, 'No—not for all the world,' and was quite overcome. I turned upon another, who struck my horse, and he also sunk into a lamb. Wherever I turned, Satan's cause lost ground, so that they were obliged to make one general assault, and the violent colliers forced the quiet ones into the town. I seized one of the tallest, and earnestly besought him to follow me. Yes, he said, that he would, all the world over. I pressed about six into the service. We met several parties, and stopped and exhorted them to follow us; and, gleaming from every company, we increased as we marched on, singing, to the school. From one till three o'clock we spent in prayer, that evil might be prevented and the lion chained. Then news was brought us that the colliers were returned in peace. They had walked quietly into the city, without sticks or the least violence. A few of the better sort of them went to the mayor and told their grievance; then they all returned as they came, without noise or disturbance. All who saw it were amazed. Nothing could have more clearly shown the changes wrought among them than this conduct on such an occasion. I found afterwards that all our colliers to a man had been forced away. Having learned of Christ not to resist evil, they went a mile with those who compelled them rather than free themselves by violence. One man the rioters dragged out of his sick-bed, and threw him into the fish-pond. Near twenty of Mr Willis's men they had prevailed on, by threatening to fill up their pits and bury them alive if they did not come up and bear them company.' \* \* \* 'It was a happy circumstance that they forced so many of the Methodist colliers to go with them, as these, by their advice and example, restrained the savage fury of the others. This undoubtedly was the true cause why they all returned home without making any disturbance.'

"And now, after nearly a century has elapsed, Kingswood has its humanized population, its Christian ministers, its schoolmasters, its libraries; and it not only cherishes the Gospel in its own bosom, but it forms its societies for extending the blessing, and possesses preaching stations where collections are made for the behalf of the heathen whom they themselves but recently resembled. The school which Wesley here describes is not now in the centre of a wood, but has a high road running close by it. It did not succeed well on his plan, perhaps in part from the style of education being too high for the inhabitants, but chiefly on account of the rules of monkish austerities with which he caused it to set out. For Wesley was in character a stern and high disciplinarian, and, mistaking the nature of youth, he exacted rising at five in the rigour of winter, and ceaseless application to some grave pursuit during all the waking hours. This failure of Wesley's school is only mentioned lest gainsayers should suppose the fact was purposely concealed. It does not in the least detract from the evidence that a great and sudden change was wrought, and continues to be visible, among the colliers of Kingswood."

## CHRISTIAN PHILOSOPHY.

### No. II.

#### THE SUN THE SOURCE OF LIGHT.

By THE REV. JAMES BRODIE,  
*Minister of Monimail.*

LIGHT proceeds from various sources. Among natural phenomena, lightning, meteors, and volcanoes, all emit it in a greater or less degree; and man has devised various means by which to dispel the gloom of night and fill his habitations with artificial day. But the sun is the great source whence the cheering rays proceed,

and when we look on him "coming as a bridegroom out of his chamber, and rejoicing as a strong man to run his race," or pouring forth his noon-day flood of light, or sitting beneath his gilded canopy in the West, we cannot but account him the most wonderful of all material things, and the best emblem of his Maker's glory.

When, however, we come to consider the nature of this brilliant orb, as that has been exhibited to us by modern science, the view becomes yet more sublime. We strive in vain to grasp the truths that have been clearly demonstrated, and fruitlessly endeavour to imagine the probabilities that are founded upon them.

The sun's distance from the earth is no less than 95,000,000 miles, his diameter is 882,000 miles, and his bulk 1,384,472 times that of the globe which we inhabit. When viewed through powerful telescopes, provided with coloured glasses to take off the glare of light, which would otherwise injure the eye, it is frequently observed that there are large and perfectly black spots upon his surface, surrounded with a kind of border not completely dark. When these spots are watched from day to day, or even from hour to hour, they appear to enlarge and contract, to change their form, and at length to vanish entirely, while others break out in places where none were before. Even those portions of the solar surface, where no spots are visible, are far from being uniformly bright, and constant changes seem to be going on. These appearances have led astronomers to conclude that the sun is not, as was long supposed, an immense ball of fire, but a dark and solid mass surrounded by a luminous atmosphere; a globe, in short, like the earth, clothed in a mantle of shining clouds, which, opening up from time to time, form the spots above described, by exposing to view portions of the solid ball which they enclose.

Science, however, has been unable to discover the means by which this unceasing blaze is sustained, without any perceptible diminution either of his size or of his splendour. We may still exclaim with the mountain bard, "Whence are thy beams, Oh Sun! thine everlasting light!"

The brilliancy of the solar beam must have been observed by all, yet it is not until we come scientifically to consider it that we can form an adequate idea of its power. Repeated experiment has proved that though much of its strength is lost in passing through our atmosphere, the most vivid flames disappear, and the most intensely ignited solids are seen only as dark spots on the disk of the sun, when held between him and the eye. Even if it sustained no loss in its passage to the earth, when we take into account the law of decrease, (formerly spoken of as proportioned to the square of the distance) we find, that at the surface of the sun, light must have three hundred thousand times the intensity of an Indian noon!

Of all objects that the eye can see on earth or in heaven, by night or by day, the sun is thus the most wonderful and glorious; and not more glorious as an object for the eye to gaze on, than useful and necessary for the support of life and continuance of comfort. From him we derive that light which enables us to labour; that heat which changes the cold of winter into the genial warmth of spring, and that life-giving power which makes the ground bring forth its fruits, and ministers food to every living thing. Thus brilliant in appearance and beneficial in influence, the chief of the visible works of God, and the best emblem of his Creator's majesty and beneficence, we need not wonder that unenlightened man has bent the knee to the sun as God, that "beholding him walking in brightness, his heart has been secretly enticed, and his hand hath kissed his mouth."

But if the sun be glorious, how much more so must he be who "set him in the firmament to rule the day," who appointeth "his rising, and his going down," and

who, if he see meet, can extinguish him as a spark! When we turn our eye to Christ the Creator and Governor of the universe, "by whom all things were made," and unto whom "all judgment is committed," the source of all the light that shines on matter, and of all the knowledge that enlivens and sanctifies the mind, how appropriately is he termed "the Sun of Righteousness." Like the sun in the firmament HE STANDS ALONE. The highest effort of any creature, yea, of all creation combined, could neither add to his brightness nor diminish his glory. When he appears, the morning stars of the spiritual heaven are lost in his radiance. "For who in heaven can be compared unto the Lord, who among the sons of the mighty can be likened unto the Lord?" Excellence in every attribute is his *peculiar* property. One creature may be compared with another, but no creature may be compared to the Creator; we may measure the strength of the strongest man by that of the weakest babe; we may say with propriety of the archangel's comprehensive intelligence, that it exceeds by so many times the infant's feeble thought; but when we reach the highest point in the scale of created being, we are as far as ever from comprehending infinity. Compared unto Jehovah all creatures are alike; the seraph and the worm are equally insignificant.

Nor is this all; could we multiply the excellence of the noblest creature, even by infinity, the comparison could not be made. There is a difference in kind as well as in degree. To God alone belongs original self-existent glory; all beside him shine by borrowed light. Whatever wisdom or power is found in any other, flows from him alone. If man is more noble than the beasts that perish, it is because the Lord hath more richly endowed him. If angels move in a still higher sphere, it is because he sustains them there. Whatever excellence is possessed by the creature, it is but a portion that Jehovah has lent him of his own; and *at most* we can only compare it to the Creator's, as we liken the glitter of the dew-drop to the full blaze of the sun, from which its ray is derived.

### SINGING PRAISES.

BY THE REV. ROBERT M. M'CHEYNE.

"Praise is comely for the upright."—*PSAL. xxxiii. 1.*

THERE is, perhaps, none of the means of grace which is so much neglected by believers in the present day, as that of singing the praises of God; and yet there is none in which the wisdom and kindness of the Great Head of the Church is more manifest. Since the fall, how craftily hath the great enemy of souls made use of the enchanting power of music to be the insidious vehicle of all things vain, vile and licentious! What worldly passion hath the melody of voice and harp not been used to inflame? What scene of vice or of vanity has been left ungraced by the fascinations of music? Is it not the case now, as it was in the days of the prophetic herdsman, that they who "are not grieved for the affliction of Joseph, yet chaunt to the sound of the viol, and invent to themselves instruments of music, like David?" Truly "the children of this world are wiser in their generation than the children of light." Do the children of God really know that our Lord hath consecrated to his own service this most blessed power, not only to carry the thrill of holy sympathy from bosom to bosom in the crowded congregation, but to blend the kindred voices and kindred hearts of families into one swell of devotion, to cheer the pilgrim of faith, when he droops in his solitude, and, above all, to train up little children to love that Lord Jesus whose praises they sing.

That psalmody is intended by God to be one of the believer's private and personal enjoyments, is manifest from Eph. v., 18, 19, where, contrasting the pleasures of the world with the pleasures of the Christian, Paul says,— "And be not drunk with wine, wherein is ex-

cess, but be filled with the Spirit; *speaking to yourselves* in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." That it is intended to be a mean by which believers should instruct others, is also evident from Col. iii. 16., "Let the Word of Christ dwell in you richly, in all wisdom, *teaching and admonishing one another* in psalms, and hymns, and spiritual songs; singing with grace in your hearts to the Lord." That it is intended to be the channel through which the believer's mirth should flow, is manifest from James v., 13., "Is any merry, let him sing psalms." That it is intended to cheer the believer in his saddest moods, to chase away the gloom and pain of the present hour, is plain from the example of Paul and Silas, who, when confined in the inner prison, with their feet made fast in the stocks, yet, "at midnight prayed and *sang praises* unto God, and the prisoners heard them." That it is intended to animate the believer's bosom in the near prospect of sorrows and trials, and even of death, is manifest from the example of our Lord. We often read that Christ wept. We never read that Christ laughed. And we read but once of Christ joining with his disciples in singing. In that night in which he was betrayed, when he had given to his disciples broken bread and poured out wine, to be the memorials of his dying love till he should come again; when his hour of dark and mysterious agony was full in his view, it is recorded by two Evangelists, that, *when they had sung an hymn*, they went out.

The testimony of experience to the uses and importance of psalmody, may be briefly added to the testimony of Scripture.

1. In the surprising work of God and revival of Religion, which took place about a century ago in New England, of which Jonathan Edwards was the zealous promoter and defender, he remarks, that "one fruit of the extraordinary degrees of the sweet and joyful influence of the Spirit of God, was the great disposition to abound in the divine exercise of singing praises, not only in appointed solemn meetings, but when Christians occasionally met together at each others houses." Indeed, he mentions this as one of the things which some had found fault with, the abounding so much in singing praises. And he admirably defends it, on the ground that the more the saints on earth are like, in their dispositions, to the saints and angels in heaven, who sing hallelujahs day and night, without ceasing, the more they will be disposed to do like them. He even gives his cautious but decided approbation of a practice which was proposed during that happy period, of companies singing psalms in the streets, going to, or coming from, the places of public worship. It is peculiarly interesting to see that man of soberest and profoundest judgment thus happily expressing himself:—"When God's people are going to his house, the occasion is so joyful to a Christian in a lively frame, that the duty of singing praises seems to be peculiarly beautiful on such an occasion. So that if the state of the country were ripe for it, and there should be frequent occasions for a considerable part of a congregation to go together to the places of public worship, and there was, in other respects, a proportionable appearance of fervency of devotion, it appears to me that it would be ravishingly beautiful, if such things were practised all over the land, and would have a great tendency to enliven, animate, and rejoice the souls of God's saints, and greatly to propagate vital Religion. I believe the time is coming when the world will be full of such things." When such days come, shall not the words of the prophet be fulfilled: "The ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads."

2. Some interesting facts relative to psalmody are to be found in the account of the Moravian mission to Greenland. When after fifteen years of sowing the

precious seed with tears, a handful of believers at length sprung up amid the snows of Greenland, the Moravians, "at their catechetical and other meetings, began to teach the Catechumens hymns in honour of the Saviour, which they learned with eagerness and sung constantly." "A school was begun for the instruction of such as had any talent for singing, and as two of the brethren from Germany understood the science, they greatly assisted in training the young Greenlanders, who not only improved in vocal, but some of them became even tolerably acquainted with instrumental music."

"A brother, one morning, very early going to let out their sheep, heard uncommonly sweet singing in a tent, and drawing near found it was the head of the family performing his morning devotions with his people. Beckoning to the others to come, we stood still (says the Missionary Diary) and listened to this sweet melody, with hearts exceedingly moved, and with eyes filled with tears, and thought these people were, no longer than two years ago, savage heathens, and now they sing to the Lamb that was slain, so charmingly that it strikes to the inmost soul." What! shall the voice of Psalms rise so sweetly from the tents of savage Greenland, amid their snow-clad rocks, and piles of eternal glaciers, and is it beginning to die away from the cottages and firesides of Christian Scotland?

Take one fact more. The missionaries were one year refreshed by a visit from Bishop Johannes de Watterille, who came to inspect the state of the Mission, and set in order what was wanting. "He bestowed much attention upon the hymns and the singing of the congregation, remarking that it appeared to him that the hymns proved a great blessing among strangers; for the factor told him that being once on a trading round, thirty leagues distant, he entered a tent that had been pitched awhile in their neighbourhood, and found the children prettily singing several hymns they had learned from the children of the settlement, which furnished him with an opportunity of useful conversation." What! shall heathen children, that know not the Saviour, be found, in the icy wildernesses of Greenland, imbibing the knowledge and love of Jesus, from the psalmody of the far distant Christians, and shall converted parents, in this land of education and piety, leave their unconverted children untaught to hymn the praises of Jesus, in those plaintive airs, "compared with which Italian trills are tame," those airs which are named from the sufferings of their martyr forefathers?

#### CHRISTIAN TREASURY.

*Whom have I in Heaven but Thee?*—That is, Thee I have, and none but Thee in heaven. I deny not that we have God many ways with us in this life, for we see him in his works, we hear him in his word, we taste him in the sacrament, we feel him by the motions of his Spirit within us, we touch him by faith, we draw near to him in love, we rely upon him by hope, we have fellowship with him by prayer; yet all this is nothing to our manner of having him in heaven. A man can only be said truly to have a lordship, a manor, a living, when he entereth upon the fruits thereof, and receiveth the crop. The Lord is, indeed, our lot and portion even in this life; but we cannot reap the thousandth part of the profits and delights he bath in himself, and will afford us hereafter. They to whom He most imparteth himself and communicateth his goodness here, have but a taste only of the tree of life, a glimpse of the Sun of Righteousness, an earnest of their future reward; but such a taste, such a glimpse, such an earnest as they would not lose for all the possessions or enjoyments of the world. These the kingly prophet so exceedingly desired, that he compares the ardency of his affection to the thirst of the hart, either long chased, or after the sting of the serpent has set all his throat on fire. "As the hart panteth for the rivers of

water, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God,—when shall I come and appear before God!" If we take such contentment in the contemplation of his image in a mirror, as we sometimes here find, how shall we be transported when we see him face to face, and be united to him, spirit to spirit? Can we desire larger possessions than immensity, a surer estate than immutability, a longer term than eternity, a fuller portion than Jehovah?—FEATLEY.

*Meditation on God.*—I know that it is the greatest pleasure and the greatest indulgence to think of God. Think of any thing else, and you will find disappointment in it. Whatever you think of long together, will at last give you pain. It will shew you that you must be disappointed and mortified. Whatever man you think of, you will find in him some imperfection. Whatever kingdom you think of, you will find it is badly governed. Whatever sense you think of, you will find that you are met by ignorance and imperfection. But if you think of God, there is no imperfection. He is what he should be, perfectly perfect. He is perfect happiness, and is such a fountain of happiness in himself, that he has enough for all who will seek it. He has so much power, that nothing can resist him. He is so good, that we may be certain every thing is for the best; there is no pain in thinking of these things; there is no pain in thinking of everlasting happiness. We know, indeed, that when the body is weary, it can no longer think of any thing, and after the most delightful thoughts, at last sink into sleep. But, if you meditate on any thing of an irritating nature, it is ten to one but your meditation disturbs you, and is rather an enemy to peace, and quiet, and repose; but if you think of God and his goodness, there is such a soft delight in it, that if the mind and body are not oppressed by sleep, you can continue to think of them longer, with delight, than you can think of any thing else; and yet, if the body be weary and wants sleep, there is such a softness in the delight of meditating on God, that the mind and body easily and delightfully fall into refreshing slumbers.—MAYOW.

*Trifle not with Temptation.*—Christ never wilfully exposed himself to temptation. Pure and sinless as he was, and all-powerful to resist it as he knew himself to be, Jesus did not go of his own choice into the wilderness to try his strength against the tempter. Wherever that event is mentioned, it is distinctly said, "He was led of the Spirit into the wilderness," an expression peculiar to those passages, as if on purpose to distinguish that act from every other of his life, and show us that he, even he, went not willingly to meet his Father's enemy, and listen to the language of seduction. What a lesson, what a reproof! We, predisposed as we are to sin, incapable of resisting it as we know ourselves to be, do we go boldly, and without necessity, where Satan keeps his court, where he spreads his blandishments, where we know we must meet him, and either defeat his wiles, or be seduced by them? Do we venture to say, that if our own principles are good, there is no risk to us in any company, in any place? Can we walk side by side with the enemies of God, and sit in the counsels of sinners, without any danger of being seduced from our allegiance to God? Jesus was not thus bold, though he might have been. If we set one step into the wilderness of temptation without the leading of the Spirit, for the fulfilment of some known command, we follow not in the footsteps of our Lord. God took him there, that he might in all things be more than conqueror. God may take us there; and if he does, it will be to conquer too. But of those who go there unbidden, to break a lance with the enemy for pastime, or, knight-errant like, to free the world from his enchantments, let no one think he does as Jesus did.—CAROLINE FAY.

## SACRED POETRY.

## THE MISSIONARY.

"He was the first that ever bore  
Glad tidings to that desert shore."

My heart goes with thee, dauntless man,  
Freely as thou dost hie,  
To sojourn with some barbarous clan,  
For them to toil or die.  
Fondly our spirits to our own  
Cling, nor to part allow;  
Thine to some land forlorn has flown,—  
We turn,—and where art thou?  
Thou climb'st the vessel's lofty side,—  
Numbers are gathering there;  
The youthful warrior in his pride,  
The merchant in his care:  
Hearts which, for knowledge, track the seas,  
Spirits which lightly rove.  
Glad as the billows and the breeze—  
And thou—the child of love,  
A savage shore receives thy tread;  
Companion thou hast none;  
The wild boughs wave above thy head,  
Yet still thou journeyest on;  
Treading the tangled wild wood drear,  
Piercing the mountain glen,  
'Till wearily thou drawest near  
The haunts of lonely men.  
Strange is thine aspect to their eyes;  
Strange is thy foreign speech;  
And wild, and strong is their surprise,  
At marvels thou dost teach.  
Thy strength alone is in thy words;  
Yet armies could not bow  
The spirit of these barbarous hordes  
So readily as thou.  
But Oh! thy heart, thou home sick man,  
With saddest thoughts run o'er,  
Sitting, as fades the evening wan,  
Silently at thy door.  
Yet that poor hut upon the wild,  
A stone beneath the tree,  
And souls to God's love reconciled—  
These are enough for thee.

W. HOWITT.

## NOAH'S DOVE.

BY THE REV. JOHN ANDERSON,

Minister of the Congregation of Original Burghers,  
Helensburgh.

FORTH from the ark the dove has gone,  
On pinions that outstrip the wind.  
Day fades, yet, lo! she journey's on,  
If she a resting-place may find,  
Where she may fold her weary wing,—  
'Tween sea and sky, sole living thing.  
Cease, bright creature, cease to roam:—  
Burst the dark waters every where:  
They roll above thy forest home;  
For thee no resting-place is there.  
Back to the ark, on drooping plume,  
She hastens thro' the closing gloom.  
Like thee I left my father's hearth—  
Ark of my childhood's joyous hour—  
This sin and sorrow-deluged earth,  
Eager of foot, to wander o'er.  
This "wandering foot," this "weary breast,"  
Where shall I find a place to rest?

Bright bird, were mine thy wings of wind,  
To cross that dark deep gulf, the Past;  
An ark, like thee, I yet might find;  
There rest and refuge find at last.  
Vain wish; Time is that fatal bourne,  
O'er which no traveller may return.

To all, life is an onward track;  
And tho' it is a changing scene,  
This is unknown,—returning back  
To be again, what we have been.  
Time past has made us what we are,  
No Time can make us what we were.

An arkless dove art thou, like me,  
Of "wandering wing," of "weary breast:"  
Poor wanderer on life's stormy sea,  
Pin'st thou for refuge and for rest?  
Tho' tempest-tost, tho' seaward driven,  
There is a RESTING PLACE IN HEAVEN.

## MISCELLANEOUS.

*Rev. James Hervey.*—This excellent man, writing to a friend, very shortly before his death, says, "Were I to enjoy Hezekiah's grant, and have fifteen years added to my life, I would be much more frequent in my applications to the throne of grace: we sustain a mighty loss by reading so much, and praying so little. Were I to renew my studies, I would take my leave of those accomplished trifles, the historians, the orators, the poets of antiquity, and devote my attention to the Scriptures of Truth. I would sit with much greater assiduity at my Divine Master's feet, and desire to know nothing but Jesus Christ and him crucified. This wisdom, whose fruits are everlasting salvation after death, this I would explore through the spacious and delightful fields of the Old and New Testament."

*Colonel Gardiner.*—It is said that Colonel Gardiner, after his conversion, devoted two hours every morning to reading the Word of God and prayer. He determined that nothing should rob him of his precious time for devotion. Hence, if his regiment had to march at six o'clock, he rose at four; and if he had to march at four, he rose at two.

*Remarkable Preservation.*—Dr Calamy, in his "Life and Times," tells us that he knew a captain of a ship, of the name of Stephens, who resided at Harwich, and was of good reputation, and who, with his crew, once experienced a very remarkable deliverance from drowning, between Holland and England. The vessel sprang a leak, and the water poured in so abundantly, that all on board gave themselves up for lost. But on a sudden it stopped, and the water being pumped out of the vessel, they arrived safely on shore. On examination they discovered that the leak had been stopped by a fish which had got so firmly wedged into it that they could scarcely get it out.

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"THE FEAR OF THE LORD, THAT IS WISDOM."

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THE PARTING SCENE AT TYRE.

BY THE REV. ROBERT COWE, A. M.,

*Minister of the High Meeting, Berwick-upon-Tweed.*

PRIMITIVE Christianity was distinguished by that ingenuous simplicity of spirit that so usually and amiably marks the spring-tide of life. Full of youthful vigour, and unembarrassed by those dampening calculations of worldly expediency, which so unhappily impair the quality of devotion, and restrain the flow of religious feeling, wherever they prevail, it was not ashamed to show itself in its plain and native attire, or to give an honest expression to its sentiments and hopes. And, as the prevalence of hostile opinions did not deter the early Christians from a frank disclosure of their views, so the frowning aspect of ungodly habits was not sufficient to bar their performance of important duties. In this season of youthful fervour they were not more candid than brave; the shame of the cross was their glory; they nobly honoured what the rest of the world despised; Religion, with them, lay near the heart; and to preach, vindicate, and practise it, they resolutely and cheerfully encountered every danger; their piety did not play like moonbeams on the surface of a lake, but shone steadily through their lives, with a brilliancy emanating from the central and heaven-fed light within. Accordingly, they entered warmly into the Lord's work, willingly lending to his followers the aid of their sympathies and prayers. To reflect his image was the surest passport to their favour; in those days, Christians loved each other because they were Christians; they saw in each other a family likeness, that drew their hearts together, producing mutual confidence and esteem.

Of the influence of this ingenuous and affectionate spirit, we have a beautiful and an instructive illustration in the touching scene that occurred when Paul took leave of the Tyrian converts:—"And they all brought us on our way, with wives and children, till we were out of the city, and we kneeled down on the shore and prayed." A residence of no more than seven days among them, had been employed with such prudence, zeal and love, as completely to win their favour. Though faithful in the discharge of his apostolic office, correcting errors and reproving sins, wherever

found, by unfolding the mercy of God in Christ, the beauty of holiness, and the power and excellence of divine truth, he had effectually succeeded in captivating their affections, and rendering them ardent and devoted friends. He had resolved their doubts, enlarged their spiritual knowledge, listened with tender interest to the unburdened sorrows of the penitent, and, by many kind words and deeds, endeared himself to old and young. They had worshipped God together in the name of their common Saviour; their hearts had been warmed in company by the same divine Spirit; their finest sympathies had been awakened by sweet, devotional intercourse; and how could they be unmoved when the hour of separation arrived? They had lived in amity, like brethren in the Lord, and were they to part with the cold adieu of strangers? Their farewell was not of an ordinary kind, not the dictate of formality, but the spontaneous effusion of piety and friendship. In the prospect of parting from a spiritual benefactor, who had treated them with the affection of a guardian and a father, directing them by his counsel, and enlarging their love by his prayers, they deplored their loss, while they saw its necessity. When he rose to go away, instead of exchanging the usual courtesies of farewell in their own dwellings, and allowing him to depart alone with his companions, they flocked around him with every mark of gratitude and esteem—husbands, wives and children, were his honourable escort from the city to the shore. This was a body guard that royalty might envy, a tribute of true affection, a warm expression of love and regret.

But how did the scene close? It closed in a manner worthy of the Gospel, and honourable to Paul and the Tyrians. Their work was divine, and, ere they parted, they made a solemn and harmonious appeal to Almighty God, commending each other, and the cause they had most at heart, to his fatherly care. "They kneeled down on the shore and prayed." Under the broad canopy of heaven, they prostrated themselves, with the bare ground for their cushion; and the voice of supplication, blending with the murmuring of the waves, rose on the wings of faith to the Hearer of Prayer. They did not heed the scoffs of the bystanders; God looked on and approved, and that was en-

couragement enough to them. Consulting their own feelings, and their sense of duty, loving the praise of God more than the praise of men, inspired with more love to Paul, than fear of the heathen, they were not ashamed to pray with him openly, as well as pray for him secretly. It was a noble and spirit-stirring sight,—a sight which it does the heart good to think of, and which must have soothed and ennobled those who were engaged in it. Even Paul must have been the better of such a parting, and must have often reverted to the scene with a grateful and refreshing remembrance in after days. It was, indeed, a rare and noble adieu, so fraught with benediction, so richly seasoned with Christian love. The cross triumphed more sublimely there, than ever martial hero did on a victorious battle-field. It was not a victory of death, but of life, love, and praise. The trophies were ransomed souls and grateful hearts. The shore on which they kneeled had been long the theatre of very different exploits; the hum of merchandise had been triumphantly heard there many a day; the choicest treasures of the world had been imported there when Tyre was in her glory, “when her merchants were princes, and her traffickers were the honourable of the earth;” but the gayest, most enterprising, and splendid sights that eye had ever witnessed there, even in the days of her highest grandeur, were infinitely surpassed by the simple and sublime scene of kneeling worshippers. The most richly laden vessel that ever sailed majestically into that port, contained nothing half so precious as the treasure of kindly feeling and heavenly aspiration in the hearts of that Christian circle. The wealth of no emporium could rival theirs. Love and godliness were in triumphant exercise, uncontrolled and unabashed by the adverse influence that prevailed around. The city, it is true, was not intoxicated with joy; the rich were not elated; the poor were not filled with admiration at the sight, but angels were approving spectators,—God bowed the heavens and came down, and his blessing was there.

Parting scenes are generally of a character very different from this. How many members of the same family, how many friends endeared to each other by congenial tastes, and long, affectionate intercourse, part, with little prospect of ever meeting again in this world, without the most distant allusion to their eternal interests, in commending each other, in prayer, to the Preserver of Life. Precious hours of converse glide away, while the mind is taken up with things comparatively trifling, to the exclusion of those great concerns that should be dear to every heart. Compliments are sent to absent friends, but few breathe this request, “Commend me in prayer to God.” And when the farewell scene is over, and time for calm reflection enjoyed, regret is often felt and expressed for forgetting to speak of something interesting to both parties; but how seldom does it happen that this has any relation to the grave demands of the eternal world? If God is not in all our thoughts in such interesting seasons, does it not

arise from the loose hold Religion has of our hearts? Were we thoroughly pervaded and leavened by divine love, it would unostentatiously discover itself in all the relations of life in which we should be placed. It would season our friendship, as well as every thing else, cementing it with the warmest affection, and embellishing it with the sweetness of the Christian spirit. If we are friends of the right stamp, shall we confine our sympathy to worldly interests, or bodily wants, or even mental tastes; shall we not be most anxious for what is most valuable, and, while wishing our friends well, and contributing to their happiness in temporal things, shall we not enter with a lively and deep concern, into whatever pertains to their immortal souls? Though the better our friends are, the sadder is it to be separated from them; yet is it a consolation to leave the shore on which they stand, waving to us their last adieu, conscious of their benedictions, sure that, when out of sight, we shall not be out of mind, but shall be remembered from the heart by them at the throne of grace. We deprive ourselves of much help and comfort, when we do not reciprocate such feelings; we refuse to others, and withhold from ourselves, one of those consolatory supports provided by the goodness of God, and are not alive to that holy brotherhood, whose tongue knows not how to be silent, when it has the power to strengthen and bless. Our prayers are a debt due to our brethren, which it is unjust not to pay.

But that friends often bid a long adieu to each other, without any recognition of the love and guardianship of God, is not the only ground of complaint; it is painful to think, and deeply to be lamented, that parting scenes are sometimes debasing exhibitions of ungodliness and dissipation. Among some persons a foolish opinion prevails that it is cold and ungenerous to separate in a sober state of mind. Accordingly, the maddening influence of intoxication is courted as a kind of set-off to the long absence in prospect, as if eager to take revenge on the future by large draughts of ill regulated and boisterous merriment. How dishonourable to human nature, how symptomatic of a depraved moral condition, to consider this a rational or pleasing mode of spending the last hours that friends may enjoy together on earth! Are such scenes reverted to with complacency on a death-bed, when the immediate prospect of eternity leads the mind to a more correct estimate of the value of time, and forces upon it the conviction of duties neglected, and privileges misimproved? And how must it sadden the remembrance of such a season, when the person whose society we last enjoyed, under these circumstances, is called to his account, a short time after his departure! Will it add to the serenity of the mind, relieve the conscience of rebuke, or render the recollection of that name welcome and delightful, to think that the last time we were together we tempted him to sin, and left him in a state in which we should tremble to die? Surely such interesting and important periods of life may be spent cheerfully and happily without

being spent sinfully, by the interchange of kind feeling, uncontaminated by the gross appendages of riotous iniquity.

The feelings, in the prospect of separation from those dear to us, are generally in a very susceptible state, and therefore very accessible to religious impressions. Such periods constitute favourable seasons for distilling, in the feelings, the influence of piety, by dropping sentiments of a spiritual character, likely to insinuate themselves into the mind. The melting of the heart by the overflow of the tender sympathies, is a kind of spiritual tillage, which, by judicious management, may be rendered highly conducive to the reception of the good seed of eternal life. As the Egyptians cast their seed into the soil, while saturated with the waters of the Nile, so should the truth be cast into the heart, while it is softened by the springing up of those fountains of emotion which God has wisely and graciously lodged within us. Advice given, warnings uttered, allusions made at such a time, are frequently more memorable and efficacious than at other seasons. They are affectionately retained, because they may be the last heard from the same lips, and are bound like chains around the neck. Such things approximate to the sacred character, associated with the last counsels of the dying, and the heart feels as if it would betray a delicate trust ever to forget them. These are not opportunities to be slighted, especially by parents, guardians, and friends; let the seal of divine truth, with the image and superscription of the King of heaven upon it, be applied to the soul in this melted state, and who knows but the likeness of God may be left behind!

#### A PASTOR'S SKETCHES.

##### No. II.

##### MEMORIAL OF THE C\*\*\*\*\* FAMILY.

In very many instances, especially in cities, where frequent pastoral visitation is impracticable, a pastor's intimacy with the families of his flock begins in the seasons of their distress. This circumstance, though it may create much painful embarrassment in the commencement of his intercourse with them, serves, I am persuaded, to give a deeper and more tender interest to his growth and continuance. The seed which falls into the moistened earth finds a deeper root, and shoots up into greater strength and luxuriance; and in like manner, those affections which are first awakened amid the softening influences of affliction, take a stronger hold, and ripen into more intimate and confiding friendship, than those which spring up and are cherished only amid the lighter and less trying scenes of life.

It was in the day of their deep affliction that I first became acquainted with the interesting family, whose memorial I am now briefly to record. Mrs C——, the widowed head of this family, had been in her early youth, as she told me, "very religious,"—at least, she was the subject of very strong and ardent religious impressions, and, under their influence, continued for me in the diligent and delighted observance of her Christian duty. So inviting did God's service then appear to her, that she gave herself to it, as not only the chief, but the sole employment of her life. That nothing might distract or diminish her attention to it, she formed a solemn resolution that she would never marry,—judging that the cares of domestic life were in-

compatible with due devotion to God; or fearing, at least, that, in her own case, they might ensnare her affections, and betray her into a neglect of her highest interests. Such a resolution, taken on such grounds, was not a good proof of the soundness of her piety, nor did it hold out favourable promise of its constancy. In many, a "necessity," as the apostle speaks, "not to marry," is the dictate of sound discretion and Christian principle. But the absolute purpose to forego the relations of social life, from the notion that they are hurtful or hazardous to the life and progress of religion in the soul, cannot be referred to the same honourable source. That notion impugns the constitution of nature; it counteracts the destinations of Providence; it distrusts or denies the provisions of grace; and as often as it is acted on, (we appeal to the history of Monachism for the proof,) it corrupts or withers those affections which it seeks unnaturally to purify and elevate, and annihilates or contracts those services of usefulness which it professes to multiply and extend. In truth, it is altogether the offspring of a romantic feeling, which soars above the humble realities of man's earthly condition, and forgets the proper nature and sphere of duty and discipline which God has appointed to him. Like all such high-flown feelings too, it is always short-lived, and the purposes which it gives birth to are made much oftener than they are kept, for they die away, or are borne down before the power of those stronger emotions which are awakened amid the changing circumstances of life. It was thus in the present instance. Miss —— kept her purpose only till a temptation was presented to her to break it. And it will not surprise any one who judges of the style of her Christianity by this specimen of it, to learn that, after her marriage, she fell away from her Christian profession and character, and, amid her cares for the things of this world, left off caring for the things of the Lord. Her domestic circumstances, which were rather straitened, and her rising family, which her ambition would fain have maintained in a higher style of comfort than her husband's income could afford, produced a crowd of worldly cares, which seemed utterly to choke the good seed of divine grace in her heart, and to make her unfruitful in the work of God. This result of her married life, though realizing sadly all her early apprehensions, must not, by any means, be considered as justifying them. It is, indeed, but too true,—being evinced, not merely by an occasional instance, but by universal experience,—that in our natural hearts the tendency of every care, and of every comfort in social life, is to exclude God, and to fix down our thoughts and affections upon the things which are seen and temporal. Even in minds religiously disposed, which would recoil from the indulgence of grosser sins, the love of kindred, of husband, or wife, or children, is very apt to usurp an unlawful place and power in them. The amiable habits which it forms, and the delightful pleasures which it yields, procure for it an easy ascendancy, and many, many are the instances in which it comes to reign, to the exclusion of the love of God, over those who, like Mrs C——, entered life with the serious purpose of consecrating it to his service. But this is not the necessary consequence of the social condition. On the contrary, that condition affords the finest scope for the exercise of the best affections, and for habits of most eminent usefulness to the Church and the world; and there are many who, under the guidance and blessing of God's Spirit, signally improve these advantages. The opposite result proceeds from sinful neglect of their duty, and their resources. They cease to watch and to pray that they enter not into temptation. They thus forfeit that promised grace, without which, every scene and circumstance of life is, to our fallen nature, fraught with the power of ensnaring and corrupting us; and hence obey their downward earthly tendencies, and settle

their hearts on those worldly delights, which were intended to raise them in grateful devotion towards their bounteous and blessed Author.

While, from this cause, Mrs C—— was rapidly backsliding from God, and growing into the habits and spirit of a mere worldling, her husband was taken away from her with a stroke. He held the office of a tide-waiter at Leith, and, while on duty, he was killed by a blow from a cable, and carried home to his widow a corpse. This sore and sudden bereavement, it might have been thought, would have recalled her, and led her to return to her "First Husband." But its only effect was, to give greater intenseness and concentration to her worldliness. Her affections were now fixed with undivided regard on her three fatherless children, and her sole object was to support and educate them. This, in all circumstances an anxious and arduous charge, was, in her state of mind and circumstances, made doubly burdensome. She was an ambitious as well as an affectionate mother. Not satisfied that her children should have necessities, she aspired to have them all genteelly clothed and well educated. But her husband had left her in utter poverty. His relations, who seem to have been offended by her *uppishness*, offered her no assistance, and she was too proud to ask it; and, with only her own industry to supply the means, it may easily be conceived what a fight she must have endured in carrying into accomplishment this object of her heart's desire. This fight, which was not "the fight of faith," but rather what Boston would call a "faithless fight," was all the more grievous that she maintained it *alone*. Had she sought to cast her burden upon the Lord, he would, according to his promise, have sustained it. But alas! she was either become too ungodly to seek to him at all, as the husband of the widow, or, from the consciousness of her unworthy and dishonouring apostacy, could not confide in his grace and compassion toward her. She was left, therefore, to struggle on with her difficulties in the strength of her own love and pride, and severe indeed was her struggle. "Many was the day, I may say the year," said she, "during which I suffered hunger and nakedness, that my children might want nothing, and appear respectable among other children."

When I first became acquainted with her, she had got over the hardships which she had endured in bringing up her family. Her son (the youngest, if I mistake not,) was so far advanced, as to have entered on an office in the Customs, which his mother had got for him through the kindness of Mr O——, who remembered her husband, and felt a humane interest in his family. The youngest daughter lived at home with her mother, and, I believe, supported herself by her industry. And the eldest had been, for a considerable time, in an honourable family, in the situation of governess. According to the worldly way of reckoning, therefore, it might have been supposed that her toils and cares were at an end, and that the time was come when she was to reap her recompense in the requitals of her grateful and prosperous children. How far her heart yielded itself to this illusive promise I cannot tell, though, I believe, it is not possible for any mere worldly heart to resist its power. But a sore experience of its illusiveness soon awaited her. It seemed to have been said to her, as to backsliding Israel, "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants; in the day shalt thou make thy plant to grow, and in the morning shall thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow."

Her son had been only a few months in his office when he lost his health. My first visit to the house was on being called by his sister to see him. I found

him already in the last stage of consumption—his voice gone, and his strength so feeble, that he was quite unable to bear the fatigue of conversing with me. It was, therefore, impossible to learn from him much of his views and feelings in the prospect of approaching death,—a disadvantage under which a minister is often made to grieve, when called too late to the sick or dying beds of his people. All that was left to me, was to declare unto him the Gospel, and to join in prayer to God with him and his afflicted friends. And though I could know very little of his state of mind, yet, from his eager and interested attention to the truth, I was, and am, disposed to indulge the hope, that he was vitally interested in the salvation of the Gospel. It was, I think, on returning a third time to visit him, that I found him removed beyond the reach of all ministerial or Christian attentions. His mother and his sister were sunk in sorrow; yet there was very much in their spirit and demeanour, which left the impression upon my mind, that they sorrowed as became Christians. At the funeral of this widow's son, a relation of the family asked what I thought of his religious state; and I well remember, that on my expressing a favourable hope, so far as I had seen, he expressed surprise and incredulity, adding, "I could not have thought so, for his mother and the whole family are still in a state of nature." Though far from admiring this harsh and unfeeling judgment, yet, aware how closely the language of sadness is allied to the language of seriousness, and how many speak, and perhaps feel, religiously in their affliction, whose language and conduct in their prosperity bear no evidence of piety, I was, perhaps, led by it, in some degree, to distrust my own more favourable opinion of the religion of the family.

In less than a year after, the threatening of a renewed stroke gave me occasion to resume my visits to them. The youngest daughter was now sinking under the same ruthless disease which shortly before had cut off her brother. The hectic cheek,—the short hurried breathing,—the profuse wasting perspiration, were all the too sure tokens that she had not long to live. As yet, however, the disease had not made the same progress in her as in her brother, when first I was called to attend him. She was still able to read and to converse, and to apply her mind profitably to the concerns of her eternal peace. I found her at first very timid and reserved. Indeed I cannot say that she ever became much otherwise, but I soon saw and heard enough to satisfy me, that in pronouncing them all to be "in a state of nature," her relation, in so far as she was concerned, was as wide from truth as from charity. For several years before this time, as I learned, she had been brought to a deep concern about her salvation, under the ministry of a man, who had never been reputed to be careful about his own—a mysterious yet instructive fact, which may well awaken, even in those ministers who may have been honoured in converting sinners, a salutary jealousy over themselves, inasmuch as their being made use of to convert others does not argue their own conversion, nor hinder that, after all, themselves may be cast away! Over this man's death she mourned like a dove, as her mother expressed it, as for a spiritual father. The work of grace thus begun in her, advanced steadily in her soul. During her protracted illness, and in the full anticipation of her latter end, she enjoyed a blessed peace; and died in the humble hope, and I doubt not, passed into the full enjoyment of the great salvation. This renewed bereavement lay heavy on the spirits, and the long and anxious waiting, which preceded it, bore hard on the bodily health of the afflicted mother. There were visible in her countenance the lines of deep and settled sadness. And though nothing at the time escaped her which betrayed a want of Religion, there was evidently an embarrassment and restraint, which prevented all cordial response to the lessons of divine truth and all

cordial sympathy with the language of Christian consolation. Soon after her daughter's death, she removed to the country, with the view of recruiting her exhausted strength, and reviving her depressed spirits. On her return to her own house, after an interval of about eight months, it was evident, at a glance, that she had not found what she sought from her country residence. The seeds of disease, which had ripened more rapidly in her children, had been lurking in her own constitution, and care and sorrow seemed now to be hastening on their maturity. She was evidently consumptive. A great change was visible in the state of her mind. She had not lost her dejection, but she had laid aside her reserve. It was at this time that she gave me all the particulars of her early history, which I have already detailed; and the circumstance which gave her freedom to disclose it, was, I doubt not, the gracious experience by which the sequel was distinguished. When left alone, bereaved of her children, her comfort and her pride, and brought to reflect on all her afflictions, on their cause, and their design, the sin of her backsliding came to her remembrance. The light which had been long excluded from her mind again found entrance; and her sin in having so long "forsaken the fountain of living waters, and in hewing out for herself broken cisterns which could hold no water," appeared to her in so strong a light that astonishment and terror seized upon her; and for months, like many an awakened backslider, she was hardly preserved from sinking into despair. At last, however, she was made to know that God was waiting to be gracious. After a dreadful conflict she found her way, under the guidance of the Spirit of Grace, to the peace of reconciliation through the blood of the cross; and I well remember, with what deep emotion she acknowledged the way by which the Lord had led her, saying to me, "the getting of my family, Sir, came between me and God, and I now see that he has taken them away from me again, that he might bring me back to myself." This is no peculiar experience. A similar discipline is common to man, and the effect of it, in the present instance, may help those who are now subjected to its experience, to know what is its design, in their own. It is altogether the dictate of natural feelings, when affliction visits us, when adverse providence cuts off our resources or removes our comforts, to say "all these things are against us." In one view they are against us: if man were only flesh and blood, and his whole interests confined to earth and time, it would be impossible, perhaps, to reconcile such experience with our real good, or with the love and favour of our heavenly Father. But, let it once be considered that man is spirit as well as flesh, that he is destined to live for ever, and that God, as the father of our spirits, takes chiefest care of our spiritual and eternal welfare, and, straightway, the most adverse events in life assume a new and more attractive aspect. They are seen to be what this afflicted widow lived to feel and acknowledge, the irksome, yet the needed discipline by which the soul is cured of its ungodliness, and the purposes of God's fatherly care most effectually accomplished, in its recovery to himself—an experience which carries with it the strongest argument for meek submission to all sufferings, and suggests the most profitable and precious use to which every sufferer should ever labour to apply them.

From this time Mrs C—— made visible and rapid growth in the spiritual life. But her bodily health continued to decline. So long as she was at all able to move about, she lived in unrelieved loneliness, "a widow indeed, and desolate, and continuing," I believe, "in supplications and in prayers night and day." Her good hope, through grace, seemed almost daily to gather strength. In this respect her experience forms a blessed encouragement to the penitent backslider, for it testifies of God's faithfulness to his gracious promise, "Return,

ye backsliding children, and I will heal your backslidings." Yet, when all is known, it gives no countenance or encouragement to presumptuous backsliding, for with her joy in God, through whom she had received the reconciliation, was blended a sense of shame and self-reproach, under which she continued to mourn bitterly, even to the last.

When no longer able to assist herself, her only surviving daughter, who had for some years filled the situation of governess in a family, not far from Edinburgh, came home to wait upon her dying mother. Of the beginning of this young person's spiritual history I have no information; this, however, I know, that she was eminently pious, and, I believe, was made singularly useful in infusing her Christianity into the hearts of her pupils. It may well be imagined, therefore, that she proved a great comfort to her Christian parent, in the last days of her life. These were considerably protracted; the disease, under which she was dying, being generally more tardy in its progress in aged than in younger patients. As Mrs C—— had few friends, and was almost a stranger in the neighbourhood, her daughter sent for me early on the morning of the Sabbath on which she died, to be with her in her last moments. The scene was deeply affecting. When told, a short time before, that her end was near, that she could not survive above a few hours, she replied, "Is it possible that there are only three hours between me and glory? Blessed be God." With these words she ceased to speak, and about two o'clock she expired, leaving her daughter the sole survivor of all the family, an orphan and fatherless, in the world. For a few months Miss C—— lived the lonely inhabitant of her mother's dwelling. But, by and by, her health also began to droop. From a kind consideration of her circumstances, she was invited to the country, on a visit to the family in which she had spent the days of her health and usefulness; and there, she so far recovered strength as to undertake the education of a family of motherless children in Edinburgh. Her Christian character and usefulness formed her sole recommendation to this important charge; but she had not well entered on its duties, when the same dreadful disease which had cut off the rest of her family, seized upon her frame, and in a very little time, brought her down to the grave. I had not an opportunity of seeing her often during her illness, and have nothing to record of her death beyond the simple, but all-satisfying fact, that she died in the faith of that Saviour, whom, while she lived, she loved and honoured.

The whole family is extinct. Death began and completed his triumph over them, in the space of less than three years. But they have exchanged their place on earth, we trust, for a place in heaven, where she who once felt herself sorely bereaved, and counted her pain, and care, and toil, all cruelly frustrated, appears before the throne, saying, in devout, and grateful, and rejoicing admiration of the providence and grace of her God and Saviour, "Behold I and the children thou hast given me."

#### A REVIVAL OF RELIGION IN THE ISLE OF LEWIS.

In our last number we made an interesting extract from a work entitled "History of Revivals of Religion in the British Isles," published by Oliphant and Son, Edinburgh. From the same source we are enabled to present our readers with the following narrative, which cannot fail to be read with thrilling interest by every reflecting person.

"The Rev. Alex. M'Leod commenced his exertions as minister of Uig in 1824. The people attended public worship tolerably well from the time of his admission; but he describes his painful conviction that the fixed

gaze with which they beheld him was not an intelligent, but what Wesley used to call 'a stupid attention.' This lasted but one month, when he began to observe one and another melt into tears, and a tender wistful listening, a 'living ear' substituted for the former stupid one. Presently enquirers came to obtain private instruction, and the exigencies of the people led to the extension of religious opportunities—such as a lecture on Thursdays, and many regular prayer meetings, which still exist, and are attended with avidity. In 1827, upwards of 600 pupils, of various ages, attended the schools—and in 1834, mention is made of 13 Sabbath schools in that one parish. Auxiliaries were required to aid the teachers and catechists, and every thing seemed to be in a state of lively movement. When Mr M'L. first entered on his office, all the people of a certain age were accustomed to flock to the table of communion. He had reason to apprehend that few of them discerned the Lord in the feast, and preached to them carefully for a year, before he ventured to celebrate that solemn ordinance; and so much had their light increased, that but a small portion of the old communicants presented themselves, and they with silent tears.—It is very remarkable, that in the course of years wherein he has acted as their pastor, he has scarcely been obliged to reject or keep back any one from this feast of love. Indeed there are many whom their pastor would be glad to admit, who keep back perhaps from some erroneous apprehension of the nature of the ordinance. This is the case in several other Highland parishes. At the communion services of 1828, the island seemed to be moved with one emotion, for 9000 people flocked to Uig on that occasion. Then and subsequently, the days and nights, from the fast to the thanksgiving days, have been occupied in exhortation and prayer, by the various ministers and elders, amongst whom the name of John Macdonald of Farintosh or Urquhart stands pre-eminent. In 1833, an immense concourse of persons attended, following and seeking the truth, from the isles of Harris and Uist, as they had done for a year or two before; and the cautious pastor, speaking of this and similar occasions, describes to a Christian friend the 'deep impression' which was then made, the 'deepening work,' the 'new and old converts,' the 'liberty of the ministers in preaching,' the 'refreshment of the people in hearing,' and the 'fervent longing for another such season.' He also speaks of 'the knowledge and experience of the people,' of 'the Gospel prospering in Lewis,' of 'many new converts being brought in during the solemnities.' It is not in our power to give much particular detail, the honourable and judicious caution of the faithful pastor, for the present, declining to bring into public view the cases of individuals in whose real devotion to God he has much comfort. General results, however, are in the possession of the public, and may be thankfully and humbly stated, to the praise of that blessed Spirit who has wrought such changes. In proof of the minister's own enjoyment of his scene of labour it is pleasing to state, that he remarks in 1834: 'Ten winters have I passed here, all wonderfully short, pleasant and delightful; and his teachers are all so much interested in their occupation, that they would rather expend their lives in that retired region than remove to wealthier and more southern districts. We hope the faithful records preserved by him who watches for their souls as one who must give account, will, at no distant day, be published, to revive the drooping Church. In the mean time, all that we are about to relate of the general aspect of society there, we mention as detailed by witnesses much interested in stating the truth correctly:

"1. *The prayerfulness of the people.*—One gentleman, who annually visits the Lewis, mentions that he has often walked forth at eventide to have his spirit refreshed by observing the devotional temper of the people of

Uig—and that at all hours, from eight o'clock at night till one in the morning, he has passed by and overheard persons engaged in prayer. Many a bush formed a shelter for a soul communing with its God; and along the brown ridges of the fallow, by stooping, so as to cast the figures between the eye and the clear margin of the horizon, dim forms might be discerned, either alone, or two and three together, kneeling and pouring out their wants at the footstool of mercy. The captain of a king's ship, which lay for a considerable time off the island, who, in pursuing his sports, has crossed and recrossed the lands in all directions, bears witness that he never met with any intoxication, any profanity, nor indeed a single person engaged in any occupation which might tempt him to wish to shrink from public inspection, except during their frequent retirements for prayer. He mentioned, in particular, his having entered a wood-yard in the town of Stornoway, to enquire into the progress of some repairs making on his boat, when he saw two men retire behind the logs to pray together, and though their Gaelic was unintelligible to him, their occupation, and obvious abstraction from the world, and solemn impression of the divine presence, softened and subdued the man of the sea, though not given to the melting mood.

"He said, 'They are an extraordinary people here; one cannot but be struck with their honesty, kindness, and sobriety. I am told they make a good deal of whisky for sale. It cannot be for home consumption, for I think I never met a drunk person out of the town. One hears of Religion elsewhere, but one sees it here in every thing.'

"We have pleasure in mentioning, as another example of the devotional habits of these people, what a friend, who was rowed up the Loch Roag, witnessed. The way being long, it is customary to stop to rest and refresh the oarsman. When they had drawn their boat up into the little bay, and ceased from their toil, the men, before they tasted of their food, raised their blue bonnets, and united in prayer.

"It may be proper to state, that the cabins of the inhabitants, consisting of but one apartment, furnish no opportunity of retirement; and this explains in part the custom of praying in the open air. There is, however, another and more affecting reason. The people want to repair far more frequently to the footstool of mercy than at morning and evening; and as their occupations are in general out of doors, or on the waves, so also are their prayers.

"There are five natives of the parish of Uig who were enlisted when a regiment was raised on the island, and having gone with the army to Egypt, lost their sight by ophthalmia, and after their return have become acquainted with the doctrines of the Gospel. It is common with them to bless God for having taken away their bodily eyes, since they regard that as one of the instruments in his hand for opening the mental sight, which was before in a state of darkness. Three of them are active fellow-helpers in the extension of Christian truth and consolation. One is a most efficient and zealous elder in the parish of Uig; of another we shall have occasion to relate a curious circumstance under the head of *liberality*; and of the third we present the following well authenticated narrative, under the head of *prayerfulness*.

"This blind man, whose name is even unknown to us, had the affliction of losing a wife who was a very pious character. She left a daughter old enough to distinguish the excellencies of her mother. In the course of time the father took another wife, of a very feeble constitution, who, though a good woman, had not attained to the Christian advancement of the first. The girl was most exemplary in all her duties, obeying and reverencing her stepmother as if she had been her own mother. She was in all respects a most promising and pleasing character; and her father having often enjoyed

spiritual conversation with her, was, from these mutual communings, fully satisfied of her happy state. On a Saturday, when the weather was tempestuous, the young people, as was customary with them, were going out fishing. The father urged his daughter to remain at home, but she said her mother liked a fish for her dinner, and she would try to catch one for to-morrow, as it was the only sustenance she cared for. They went to fish, when suddenly a huge billow swept the face of the rock on which they were set. The boys managed to scramble up the rock, but the beloved daughter of the blind veteran was swept into the boiling ocean. The last view her terrified comrades had of her, was sitting on the crest of a wave, with her fishing-rod in one hand, and basket in the other. They returned with the sorrowful tidings; and from the nature of the rocky coast, and the course of the tides and currents, no one entertained a hope of finding the remnants of her mangled body. The Christians around, came as they did of old to Martha and Mary, to weep with the afflicted father, and passed the mournful night in prayer. His mind, though before so satisfied, became filled with alarm and concern about her final state, now that she was gone, and his soul refused to be comforted. In the course of prayer he was led to reiterate the petition, that if she were one of the assembly of the redeemed, he might know it by this token, that the sea should give back his dead, and that he might bury her. In the morning those who passed along the shore in their way to the house of God, found the dear girl gently deposited on the sand, her limbs decently composed, as if she had been adjusted for burial, and in no way defaced or injured. Then went the weeping father, and with solemn joy took up his dead, witnessing that 'precious in the sight of the Lord is the death of his saints; that their very dust is dear to him; and also, that he is verily the learner and the answerer of prayer.

"Are there some who read this fact, that count it the extreme of credulous superstition, and stamp the work in Lewis as of this character for its sake? That is because they do not know the sweet intimacy and communion that subsists between the Father in heaven and his reconciled children. They cannot judge of a case in which they have no experience. Perhaps even some of those who believe in the efficacy of prayer, may say there is a want of caution in narrating this story. Why then should we be cautious to hide what God reveals? His own spirit dictated the narration of the prayers of Gideon, how he selected his tokens himself once and again, and they were granted to him. And if Gideon, who knew the Lord only by the more obscure early promises of redemption, could venture to ask so much, are those who have heard all that we have of the benignity and the compassions of Jesus, not to come boldly to the throne of grace in time of need? Is the divine character changed? Is he not the same God who filled the fleece with dew, and left the earth around dry; and again bedewed the ground, and preserved the fleece from moisture,—that heard the cry of his afflicted servant in the Lewis? His mighty billow swept the lamb from the rock into the engulfing ocean. His gentle wave restored her vacated tabernacle to console her father, and answer his doubt, by an assurance that she was that day with her Saviour in paradise. If he hath done the great thing of dying for us, will he despise to do the less of consoling us, and proving that his eye is upon us still?

2. "The *uprightness* of the people.—On occasion of a year of famine, the natives were put to great straits, and in danger of perishing for want. A vessel laden with meal was driven upon their shores by stress of weather. Did the famine-stricken natives seize on the ship, and lawlessly apply her cargo to the supply of their necessities? If they had, hunger would have formed for them a plausible excuse. Twenty years before, they

would doubtless have done so, and held themselves guiltless. But now it was not so. Every portion was accurately weighed or divided, and as their necessities were so great that they had nothing then to pay, their affectionate minister gave a promissory-note for it, knowing well that the excellent lady, whose property the lands are, would not suffer him to be impoverished. The people knew this also, but none took advantage of it, all were occupied in economising to the utmost till one after another they had repaid their debt. Thus they obtained not only the great blessing of necessary food, but preserved the still greater blessing of integrity, and a spirit free from covetousness.

"It is the rule in this and the other isles of the Hebrides, that when a man meets a stray sheep on the moor, he is entitled to carry it home as his own, and obliged to make an equivalent offering in the collection for the poor on the Sabbath day. After the commencement of the revival in the Lewis, many came to confess to their minister the trouble of conscience they experienced by reason of having what they called a *black sheep* in their flocks—some having had them for several winters. The minister always directed them to make restitution now in the appointed way, and in one season the sum of L.16 was deposited in the plate. The number of sheep annually lost has wonderfully diminished since the commencement of the revival, leading to the conclusion that the loss imputed to accident arose from dishonesty.

3. "The *Christian liberality* of the people.—It has long been the custom to make a collection at the Thursday lecture, for the most necessitous persons in the district where the lecture is held—and thus, without poor rates, these people support their own poor. For many years they have contributed L.13 or upwards to the Gaelic School Society, sometimes L.16, and one year when the society was in difficulty, the contribution amounted to L.20. On transmitting L.16, which was the sum collected in Uig in 1830, Mr M'Leod remarks—'Considering the circumstances of the people, I bear testimony that their liberality and zeal in this case have cause to provoke very many to similar duties. It was most delightful to see the hoary head, and the young scholar of eight or nine years, joining in this contribution. The will preponderates over our purse, so that we cannot do exactly what we would.' In 1831, Mr M'Leod, while he petitions that a teacher may not be removed from his present station for another year, says, 'A poor man in that station declared to me lately, that should the directors demand one of his cows, he would readily give one before he would part with the teacher.'

"The journal of the superintendent, in stating the examination of one of the schools in Uig, mentions the case of a man, named Norman M'Leod, who is one of the many hundreds of souls in the isle of Lewis that have come out of gross darkness into the sweet and blessed light of the knowledge of God, partly by means of the Gaelic schools, and partly by the ministration of the truth:—'Norman M'Leod is a native of this parish, and at an early age enlisted into the army, went abroad, and was in several engagements.' 'Balls,' says he, 'whizzed about me in numbers, but the Lord directed them so that they did me no harm.' He was in Egypt, and there lived in drunkenness and profligacy. 'There,' says he, in his native Gaelic, 'the Lord took from me my bodily sight. I came home, and on the way was wonderfully preserved. At length I found myself in my native land. Here I found things not as I left them. I found the Bible of God, of which I was totally ignorant, among my friends; and schools amongst them for teaching the knowledge of that blessed book. I found such a work among them with Bibles and schools as was altogether new to me. Nay, the very children would correct and reprove me, though an old man. In one of these schools, the Bible caught my ear, it sunk into my heart; it there opened an eye that sin had ever

kept sealed; it read to me my deeds, it led me to trace my former ways; yea, times, places, and deeds that were quite banished from my memory, were recalled into full view. It recorded a black catalogue against me, and seemed to fix my portion amongst the damned. I thought my case altogether a hopeless one, but the same Bible brought to my ears tidings of unutterable worth—salvation through a crucified Saviour.

“The superintendent mentions this as a preface to a little story, ‘which, were the honesty and simplicity of the old man known to the reader, would be considered more interesting still.’

“‘I began,’ said Norman to his minister, ‘to think how these Gaelic schools came to be planted in my country. I thought on the state of my country when I knew it before in my youth, and on the blessed fruits of these schools among my kindred. I contrasted both, and wondered, and thought, and wondered again. Said I, what is this? What a change of things! Blessed God! Blessed Bible! Blessed people, that sent their schools! and blessed schools that teach the Bible of God to perishing sinners! and blessed teachers, men of Christ! I thought what would my poor country be, but for the Bible and these schools. I was led into their history, and traced them to a society in Edinburgh. They engrossed my attention, and I thought them really the schools of Christ. I thought I would pray for them, and so I did; but this, thought I, is not enough. When the Lord took away my eyesight, he gave me a pension. I thought I should give some of that to help *his* schools. A public collection was proposed by you. I felt happy at this, and prayed that the Lord might open *na sporain dhubhá* (that is, the black purses, an appellation given to the purses of greedy worldlings), and I myself gave two shillings. When a collection was proposed this year, ‘I think,’ said I to myself, ‘I shall give this year four shillings, double what I gave last.’ ‘It is enough for you,’ said something within me, ‘to give what you gave last year, two shillings.’ Here follows a long and most original debate, between Norman with the enlarged and melted heart, and the old worldly-wise Norman. Sometimes he would give double, then five, then ten, then back to five. During all this debate he was in great agitation, having, as he felt, lifted up his hand to the Lord that he would give so much. He thought of Ananias and Sapphira, and dared not go back; while the same inward voice asked him, ‘Ah, Norman, what are you about; you are now going crazy altogether; you are a poor blind man, you cannot work, you have a family of seven to support, and the money God gave you as a provision for your family, you should apply to the object for which it was given, which will be most acceptable to him.’ ‘I then began to ruminate on the whole process, and at length I thought my opposition might be the suggestion of Satan to keep me from giving so much to the cause of Christ. On reflecting on this for a while, I felt convinced it was he. I started upon my legs, and lifting up my hand with defiance, I said, ‘Ah! you devil, I will give a score of them. I will give a pound note every year I live, so the further you follow me, the more you shall lose.’ From that moment the temptation ceased.’

“How interesting and encouraging it is to mark the wonderful and merciful working of God in preserving this poor blind man abroad, and in bringing him in safety home to his native land, until, by your instrumentality, he should be made acquainted with the ways and salvation of God. Thus, from Egypt all the way, a blind scholar has been brought to your schools. Thus, the Bible having been blessed to a poor blind man, in a remote hamlet of your land, has drawn forth the prayer of his heart in its own cause, and as much out of his small pittance for the cause of Christ, as out of the purses of those who have their hundreds and their

thousands. Poor Norman contributed his ‘score of shillings’ both last year and the present, and says he means to do so while he lives, ‘unless the king becomes bankrupt!’ We have pleasure in stating that Norman is not weary of his liberality, as he adds one penny to his pound for every year that God adds to his life.

“Their pastor, knowing that, by losses at sea and a bad harvest, they were one season unusually impoverished, did not call in the collection as usual; but they collected it among themselves, and carried it to him. He said he feared they could not afford it, but they would not be excused.

“In 1835, when, in addition to all their usual collections, they in one day at church gathered £20 for church extension, they were favoured with such a successful fishing season, as enabled them to supply all the wants of the winter. The fishing had for many years failed, and the people observed that, by means of this wealth bestowed on them from the sea in 1835, they were amply repaid for all they had been enabled to give. This is another of those facts which we note to the glory of him who is nigh unto all them that fear him. He knoweth what we have need of, and they who scatter in faith shall still increase. Let not any of those contributors shrink from this mention of the gracious dealing of God with them. The effort of their liberality was known to those interested in the church extension scheme, and the plentiful fishing was told in the newspapers. May those who see the divine hand give him the praise!

“Dr Chalmers, who is well acquainted with the amount usually collected in such a situation, observed that £7 would have been a handsome contribution for the parish of Uig. The parish of Lochs must also be mentioned as rivaling its neighbour in liberality, having contributed as much as £20 to the Gaelic School Society in one year, influenced by the same feeling of gratitude and concern for the ignorant. It is pleasing to be enabled to trace this to the only genuine source of liberality. The faithful pastor at Lochs has lately been cheered by seeing several new souls awakened, and the good work has been going on prosperously in the early months of 1836. May the spirit of the Lord cause this thing to grow!”

## DISCOURSE.

BY THE REV. ANDREW GRAY,  
*Minister of Woodside.*

“Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”—REV. iii. 17.

THESE words were not addressed to heathens, my brethren, but to persons within the pale of the visible church, and who professed to be Christians, as you do. Many of them must have sprung from Christian parents, and received the ordinance of baptism in their infancy, for the Laodicean Church was now of at least from thirty to forty years standing. But if language like this can apply to persons who have been born in the bosom of a Christian community, it certainly does appear to follow, as a consequence, that the great moral and spiritual change called conversion, is not necessary for heathens alone, and cannot be reckoned a phenomenon, which is incompatible with the circumstances of the Christian world. And the truth, my brethren, is, that notwithstanding the Christian name we bear, and the Christian pri-



vileges we enjoy, from the first moment of our existence, each of us as much requires to be converted, as did our less favoured ancestors, who propitiated idol deities with human blood. The change, no doubt, externally, cannot be, by any means, so striking; but, considered essentially, and in reference to the heart, it is the same; and, with all our supposed Christianity, so long as we have not experienced that change, it is true of us, as it was of the Laodiceans—we say “we are rich, and increased with goods, and have need of nothing; and know not that we are wretched, and miserable, and poor, and blind, and naked.”

I.—*The unconverted sinner's estimate of his own condition.*

1. “I am rich.” The word “rich,” is here used in its most extended meaning, as descriptive of the possession of that which is of great value. “I am rich.” I possess much; and what I possess is well worth having. I have great reason to be satisfied with the abundance of excellent things which I can call my own.

If the unconverted sinner has money, he is proud of it. He looks upon it as a great portion. He distends with the idea of the consequence he derives from it. You have only to look at him, in order to discover his feeling to be that he is rich. But many of the unconverted have no money to be proud of. That circumstance, however, does not prevent them from finding out that they are rich. Perhaps they have respectable family connections, or they have a goodly personal appearance, or they possess superior talents. In any such case, the mind fastens with special complacency upon the circumstance, and feels all the satisfaction attendant upon the consciousness of being rich. There are those of the class to which our observations have reference, who have amiable tempers, generous dispositions, benevolent hearts; whose charity is extensive; whose deeds of mercy are countless, and whose steady aim it seems to be, to reduce the amount of human misery, and communicate happiness to all around them. Respecting such persons, far be it from me to say any thing that is harsh. But the truth must be spoken. The kindly emotions and sympathies with which they are conversant, the alms-givings and charitable acts which they practise, do sometimes stand forth in conspicuous array before their minds, and, as they review them, they whisper to themselves, “we are rich”—rich in good hearts, “rich in good deeds.” There are those of upright principles, too, who always hold the scales of justice even between themselves and those with whom they transact, and who are the most sincere and unflinching enemies of every species and every degree of fraud; and we shall find among the unconverted, not a few of decent and honourable character, who uniformly employ the weight of their influence in favour of morality, and for the suppression of vice. Such men stand high in their own estimation. They are gratified to think that, being enabled to call principles so exalted, and conduct so exemplary, their own, they have there-

fore good store of the current coin of the eternal world, and are possessed of riches that will endure, after the present system of things has passed away.

2. “And increased with goods.” These words embody an additional conceit of the unconverted man. He is rich, and his wealth is not in the course of decay; on the contrary, it is rising in its amount, it is accumulating fast. He has a good capital; and, in mercantile phrase, he is doing well.

If he is a young man, he, peradventure, rejoices in the rapid growth and extensive range of his literary, and scientific, and professional acquirements, and his heart bounds within him, as the strong hope arises of approaching distinction and fame. Each new stage in his progress he reaches with fresh satisfaction and delight; he is more and more confirmed in the belief, that the literature, the science, the professional skill he has already got, and continues to get, are the very things which it is most important for him to have; and, as onward he speeds with untiring enthusiasm, adding one attainment to another, he seems to say,—“I am rich, and increased with goods.”

I have adverted to one case, but there are others. There is the case of him who has made large acquisitions of religious knowledge; who, perhaps, has figured in the Sabbath school, and won the encomiums of his teachers, and the admiration of his friends, by the application of rare powers of memory and of judgment to the statutes and announcements of God's Word; who, leaving that humble arena, has presented himself for admission into the fellowship of the Church, and has passed, with great *eclat*, the scrutiny of pastoral examination; and who, having now entered some circle of religious companionship, is foremost among his brethren in apt and fluent quotation of Scripture, and in the ease and fulness with which he can discourse respecting doctrinal, practical, or experimental Christianity. When such a man is unconverted,—for unconverted such a man may be,—he regards his attainments as most creditable to himself, and his progress as being of the most satisfactory kind; he feels as if he could, without presumption, make the boast of the Pharisee, that he is not as other men are; and his whole carriage proclaims, as distinctly as his mouth could declare, that he thinks himself rich, “and increased with goods.”

See, again, that man who has left behind him the gay period of youth, and has arrived at the years of maturity and wisdom. He is no longer what he once was. The fire of passion is moderated, and the grosser immoralities of early life are abandoned. He does not now rush headlong into the practice of folly, and of flagrant and open sin. He does not now take a pride in setting at nought all the decencies of society, and in violating its most obvious duties. In extravagance, and vanity, and vice, he perceives not those attractions which he formerly felt to be overpowering. No. He has forsaken the pursuit of pleasure. He has renounced the habits of licentiousness. It is ma-

nifest to all men that he is changed. From being a person of no character, he is become a person of good character. He is inferior to none of his neighbours in moral standing and respectability. He is a prudent, a well-behaved, an honourable citizen. In consequence of the improvement which has taken place, the man fancies that he has great reason to be satisfied with himself. The period of his moral bankruptcy has been succeeded by what, in his estimation, has proved a most prosperous period—a period that has been signalized by so goodly an accumulation of merit as to compensate, and more than compensate, for the shortcomings of the past. This feeling is precisely the counterpart of the feeling of the worldling, who rejoices in the wealth he has amassed, and says,—“I am rich, and increased with goods.”

3. “And have need of nothing.” In these words we are presented with the unconverted man’s climax. It is a great thing to be rich, still better to be making vast acquisitions of wealth, but, beyond comparison, it is best of all to have reached that degree of prosperity at which all anxiety and care can with safety be dismissed, and the man can congratulate himself on his fortune being made; on provision being secured for all his wants; the objects of his most ambitious desires being realised; and an independence attained, so firm and well-founded, as to baffle the power of adversity to overthrow it. One might be rich and increased with goods, and still require many things which he did not possess; but surely there is no room for improvement in his condition, who stands in need of nothing. The prosperity of his state has arrived at the superlative degree.

Perhaps you ask, where is that man? It is not our present business to answer such a question, or to enquire whether he can be found in any part of the world. Enough for us, in the mean time, that we can point to one who fancies he is the person, and who seems to view his own circumstances so favourably as to conclude that he is in the happy predicament of having no wants,—that he is, in every respect, so well supplied, and so felicitously situated, as to have need of nothing. Look there to the unconverted man, the respectable, benevolent church-going sinner, whose heart is a stranger to the renewing grace of God. Does he need pardon? Is he at all dependent on that forgiveness which the Scriptures assure us may be found with a merciful God? He appears not to think so. His bearing is any thing rather than that of a criminal, conscious of his demerit, and aware that his ruin is inevitable unless the clemency of that God, whose law he has despised and whose authority he has rebelled against, should interpose to save him. The unconcern and tranquillity which he displays, are such as it were impossible to reconcile with the supposition that he knew the fact even of a human law being about to arrest him for the penalty incurred by its infringement; and far less can we reconcile them with the idea that he considers himself as one who has traversed every statute of the great moral code of

the universe, and who has consequently forfeited, a thousand times over, the well-being of body and soul for ever. Survey him again, watch his behaviour, and say what indications he gives of being sensible that the grace of God is necessary to sanctify his heart, and purify, and regulate his life. Do you see about him the humble carriage of one who is deeply affected by the thought of the perverse and corrupt tendencies of his nature, who has made the mortifying discovery that his own righteousness is at best but as a filthy rag, and has become convinced that the skill of an Almighty Physician is indispensable to remove his spiritual disease, to cure the grievous wounds and bruises with which he is overspread, and to cleanse and heal his putrifying sores? Do you find that he avails himself of the privilege of access to the mercy-seat, with that frequency and earnestness, and pours out his desires before God with that fulness and fervour to which such sentiments and convictions would infallibly lead? No. He is not given to prayer. He has no experience of holy desire. The gracious words of the Saviour, “ask and ye shall receive,” prove no stimulus to spiritual activities or religious exercises on his part. He sees them not to be suitable to his case. Well fitted they are to set those in motion who have little of their own, whose resources are spent, and whose energies are gone. But he belongs not to that class of unfortunates. He can do for himself. He can subdue and discipline his own spirit. He can correct and govern his own ways. He has no occasion to stoop so low as to supplicate and look for the bounty of the God that made him. It is true, my brethren, that the unconverted man often repairs to the house of God, but the circumstance that he carries none of the divine benefits away, that he returns as empty as he came, proves him to have taken the idea along with him that he had need of nothing. You may see him approach the wells of salvation, but you will never see him drink of their waters. You may see him standing where the manna has fallen, and where the bread of life is dealt out to the famishing soul; but you will never see him taste of the heavenly food. He neither hungers nor thirsts after righteousness. Unmoved he beholds the display of the new covenant mercies of the God of salvation, and from the glorious exhibition of the varied and inexhaustible fulness of Christ, he walks away with a composure and an apathy which proclaim that, in his own opinion, he is independent of it all, and has need of nothing!

#### II.—*The unconverted sinner’s real state.*

1. “He is wretched.” Consider the original state of mankind. Think of its enjoyments, its privileges, its honours, its prospects. How blessed was that state! think of a world which sorrow could not trouble, which disease never ravaged, and which death durst not darken with his gloomy shadow; a world to which angels delighted to resort, as to an abode of purity and peace; a world where man appears with the diadem of innocence yet gracing his brow, and announcing his dignity,

as one of the sons of God; a world where the tree of life was still flourishing, and bidding as fair as though it had remained in its native soil of heaven! What a happy condition! and how wretched the condition which has succeeded! more especially, when contrasted with the former felicity, how ghastly does the hue of the present wretchedness become! There are those indeed, who have obtained the benefit of a remedy for the wretchedness to which all have been reduced, but the unconverted are not among the number. This suggests to us that a farther estimate and illustration of their condition may be had by considering what they might be. They might be free; but instead of that they are slaves to Satan, to the world, to their own lusts. They might be noble princes; but, alas! they are disgraced outcasts from the divine favour. They might be kings and priests unto God; but they are doomed criminals, the branded victims of coming vengeance. They might have for their champion the Lion of the tribe of Judah; but instead thereof, they are the prey of the roaring lion that goeth about seeking whom he may devour. In the Psalmist's expressive language, they "lie among the pots," they are prostrate in the mire, they are in all the debasement of gross and universal pollution; whereas they might be, as the wings of a dove, covered with silver, and her feathers as yellow gold. Surely they are in a wretched condition. If to have the Almighty Potentate of heaven and earth for their foe; to have the cup of his wrath for their portion; and the place whence his mercy is for ever clean gone, for their future dwelling-place, be wretchedness; if a darkened and lifeless soul, a forfeited inheritance of eternal felicity, and a merited curse, of which the foretaste and the beginnings are already experienced, be enough to constitute wretchedness, then are they wretched indeed!

2. "Miserable." Between this term and the last, as applied to the condition of unconverted men, no distinction can be perceived, until we have recourse to the original text. But we find, upon doing so, that the word "pitiable" would more fitly represent the sacred writer's meaning, who appears to be pointing to the emotion or sentiment produced in the mind, when the unconverted state is made the object of thought. You know, my friends, that our mental emotions always correspond with the nature of the objects to which the attention of the mind is directed. Thus, one object excites love; another excites hatred; another joy; another grief; another fear; another wonder; another desire, and so on, each according to its nature. Now it is intimated here, that when the mind comes to the consideration of the state of the unconverted, the appropriate emotion is pity. Unconverted men are proud, and this will therefore be to them an unwelcome announcement. They will doubtless dissent from it, and hold by the idea that this state is an enviable one, and that the sentiments which most naturally arise in the minds of those acquainted with it, are jealousy and desire. But, if they do so, they griev-

ously err. However much they may regard themselves to be envied for their prosperity; however auspicious external appearances may be; however goodly and dazzling the sight which meets the carnal eye, a thorough inquiry into their circumstances and a probing examination which, not content with appearances, seeks to bring realities to view, will prove them to be the suitable objects of no other emotion than pity. The thralldom they are held in calls for pity; the forfeiture they have incurred, the doom they have provoked, the self-deception they are practising, the false security they are indulging, the infatuation they are exemplifying, demand our pity; and, unless we shut our eyes and harden our hearts, render it impossible for us to withhold it.

3. "Poor." Do we count those men poor who have no treasure on earth? How much more, then, are they to be so counted who have no treasure in heaven! If those are deemed poor who are glad, like Lazarus, to be fed with the crumbs that fall from other men's tables, how much more reason is there to apply the term to such as, in a future world of misery, cannot have one drop of water to cool their tongue! If the tattered garment, around the body, be recognised as the symbol of poverty, surely we have the symbol of a deeper poverty, when the soul is enveloped in the unclean rags of self-righteousness! Let us be just to the temporal poor. There is a class far lower in the scale of poverty than they. If we would know poverty in its most dreadful form, we must go to those who are spiritually poor,—who possess no spiritual wealth, are without the means of spiritual maintenance, the necessaries of spiritual and eternal life. It adds to the melancholy interest of their situation, that, unlike all other poor, they neither complain of, nor feel their own wants; but with the sad marks of their destitution staring them in the face, and despite the many efforts of their true friends to convince them of the truth, they fondly cling to the imagination that they are "rich, and increased with goods, and have need of nothing."

4. "Blind." Another on the dismal roll of attributes that characterise the unconverted man's condition, is his *blindness*. It is evident that he sees neither where he is, nor how he is situated, nor what he is doing, nor whither he is going. Sinai overhangs him, but he heeds not the frowning mountain. A tempest of wrath is gathering around him, but he seeks no covert from the storm. One fairer than the sons of men, and chief among ten thousand, appears to him; but he evinces no sense of his attractions. The deformities of sin do not hinder him from embracing it. Though it be the noon-day of the Gospel, he gropes as one in darkness. The grim messenger of death is in sight, and is swiftly making up to him; but he betrays no alarm, and makes no preparation. To-phet and the lake of fire are right before him; yet he presses on. The road which he travels is marked for his warning, as the way to everlasting misery and ruin, and the smoke of the pit rises

in a black cloud at its termination, but he slackens not his pace. Can it be, then, that he sees? Is it the man who sees that walks over a precipice, advances against the point of a spear, or waits till a tottering edifice descends upon his head? Would beauty have no power to draw a man, deformity none to repel him, or dangers to dismay him, unless he were blind? So then it appears, that the man whose case we are considering is blind. He could not otherwise resist the fascination of the Saviour's comeliness, tolerate the presence of sin's deformity, or remain unconcerned at the evils that encompass him.

5. "Naked." This is the last thing mentioned, and it completes the picture of an unconverted state. It intimates a great and a shameful destitution, whereby those to whom it applies are totally disqualified from taking their places with Abraham, Isaac, and Jacob, in the kingdom of heaven. Good clothing is a necessary passport to good society. They that will enter kings' palaces must be suitably apparelled. A wedding-garment is indispensable for a marriage feast. Hence it is, that the unconverted man cannot join the general assembly and church of the First-born. Saints and angels will have nothing to do with him. He may not appear among the multitude before the throne. He will be denied admission to the marriage supper of the Lamb. How could it be thought that angels, in their robes of brightness and purity, would endure in their company one who was not so arrayed; that access to the royal residence above, and a place among the glorified throng, would be granted to one who had not the covering of the Redeemer's righteousness; or that the king would suffer, in the marriage chamber, a guest who lacked the wedding-garment? The unconverted are naked in a two-fold respect—in that they want the garment of justification, and likewise the garment of sanctification. They lack the former, in as much as they have no true faith, and Christ's righteousness, in which it consists, is consequently not imputed to them; and the latter, in as much as their hearts being unrenewed, their persons are unclothed in the beauties of holiness, and unadorned with the graces of the Spirit of God.

III.—*Some inferences descriptive of the unconverted man's error.*

1. It is a *great error*. It is just as great an error as possibly can be. It is an error, of which it cannot be said that it makes the most distant approximation to the truth. It is an error that consists not in going beyond the truth by exaggerating, or in stopping short of the truth by extenuating, but in taking up a position absolutely and totally opposed to the truth. It is not, for example, the error of the man who says it is an hour before noon, or an hour after noon, when it is actually just noon; but it is the error of him who declares it is midnight, while he stands under the blaze of the meridian sun. The error of the unconverted man lies not in undertaking and disguising his own poverty, and destitution, and

wretchedness; nay, it is not in his denial of these things, but it is in his going to the opposite extreme, in his confident affirmation of the very reverse, in his preposterous fancy, that he is on the towering height of prosperity and honour, when, in point of fact, he is in the depths of adversity and shame.

2. It is a *surprising error*. It is surprising from its very grossness. Man is so prone to err, that the occurrence of small mistakes excites no astonishment; on the contrary, we look for it. But it is startling to find men calling bitter sweet, emptiness abundance, disgrace honour, and misery comfort and happiness. Though familiar with blundering, we are not prepared for such blunders as consist in thinking a hovel, a palace,—a noisome pit, a hill of holiness,—or a region of gloom and death, a land of unfading sunshine and joy. The error in question is the more remarkable and extraordinary, when it is considered that there are such ample means of getting at the truth. It is not an error that has been unassailed, or against the commission of which precautions have not been used. Precautions, indeed, might have been reckoned superfluous; but, notwithstanding, precautions have been taken. Faithful pictures of an unconverted state have been multiplied by the pen of inspiration; the oracles of God have spoken out in unambiguous language respecting it; and the testimony of the Creator has been furnished to guide and correct the observation of the creature; and all has been in vain. Nay, an agency has been organised by divine authority, messengers have gone forth accredited by heaven, for the purpose of declaring the truth in the matter before us, and of awakening the attention of all to the misery and danger of an unconverted state; and yet without effect. The error continues to prevail. Entreaties, arguments, demonstrations, and the evidence of indisputable testimony, are brought to bear against it; but, all together, they have not succeeded in dislodging it from men's minds, or in expelling it from the world.

3. It is a *pernicious error*. Perhaps there is no error that is entirely harmless. It is in the nature of error to lead to mischief. But assuredly, there are many errors, the mischief arising from which is so inconsiderable, that it were folly to devote much time or pains to remove them. The mischief here, however, is enormous. Death is the consequence of adhering to this error;—death in its most appalling form—the eternal ruin of body and soul. For consider, a remedy must be applied to the sinner's condition, otherwise he is undone—totally and hopelessly, and for ever undone. But no remedy will be sought after, no remedy will be accepted, should the sinner perish in flattering himself that all is already well. This is an error, therefore, which stands between him and salvation, which stops his entrance on the path of life, and leaves no way open to him but the way that leadeth to destruction.

4. It is an error which, by human means, is

*incorrigible*. We say not that its correction is beyond the power of God. Blessed be His name, we know that he can, and in the case of His people does, correct it. But we say at once, this is what man cannot do. Man's ability is quite unequal to the task. Man, indeed, may be, and is, employed with effect as the instrument of an almighty agent; but he can make no progress in the matter if left to himself. Where this error is adopted and cherished, we are constrained to recognise the presence of a mental disorder,—of a lunacy possessing most unfavourable symptoms. It is quite a customary thing for the subjects of a confirmed disease of the mind to take up the most extravagant ideas, and to form a fixed belief which is contradicted by every thing around them. In the cells of a lunatic asylum will be found those who imagine they are the mightiest potentates, and the happiest beings on earth. There is no hope of such persons. Medical science can do nothing for them. So neither can the wisdom or efforts of man avail to put the unconverted sinner right. We must pray to God for him, my brethren. We must implore that He would be pleased to break the fatal spell; and, while we use the means, we must take care not to trust in the means, but in Him who opens the sinner's understanding, casts down his pride, and melts his heart in the day of his power!

#### THE JEWISH SECTS.

The following account of the various sects among the Jews, tends to illustrate the meaning of various remarks and allusions in the New Testament. It is taken from the instructive work of the Abbe Fleury on the Manners of the Ancient Israelites.

"The difference of sects began in the time of the Macca-bees; under Jonathan, the son of Mattathias, there were already Pharisees, Sadducees, and Essenes. The Pharisees joined to the text of the law the traditions of the fathers, which were preserved without writing; and though the doctrine they maintained was good at the bottom, they mixed a great many superstitions with it. They believed in fate, moderated by free-will, or rather by providence, which guides it. The Sadducees, who were a sort of Deists, invited all to free-will. They acknowledged only the five books of Moses as divine, and these they interpreted literally, and pretended that they did not oblige them to believe a resurrection, or the immortality of the soul, or that there were angels or spirits. Thus they served God only for a temporal reward, and gave themselves up much to sensual pleasures. They had little agreement among themselves, and but small authority with the people. Their number was not great; but they were the chief of the nation, and even many of them priests. The common people were more attached to the Pharisees, who kept up an outward show of great piety. Queen Alexandra gave them considerable power during the minority of her sons.

"The sect of Essenes was the most singular. They avoided living in great towns, their goods were in common, and their diet very plain. They spent a great deal of time in prayer, and meditating upon the law. Their manner of life was very like that of the Prophets and Rechabites. Some of them, too, observed a perfect continence, leading a life altogether contemplative, and in such purity, that many of the fathers have taken them for Christians. They were a very simple and upright people, and are never reprehended by Christ or his Apostles.

"The Pharisees lived in the midst of the world, in

great amity with one another, leading a plain and outwardly strict life; but most of them were interested, ambitious, and covetous. They valued themselves on a great exactness in the outward performance of the law. They gave tithes not only of large fruits, but of the smallest herbs as cummin, mint, and anise. They took great care to wash themselves, to purify their cups, their plate, and all their furniture. They kept the Sabbath so scrupulously, that they made it a crime in our Saviour to moisten a bit of clay at the end of his finger, and in his disciples to pluck some ears of corn to eat as they passed along. They fasted often, many of them twice a-week, *i. e.*, on Mondays and Thursdays. They affected wearing the *totaphot* or *phylacteries*, on the borders of their garments, together with their *tsit-sith*, or fringes, much larger than ordinary. The *totaphot*, *tephillin*, or *phylacteries*, are scraps of writing, containing some passages of the law, fastened upon their forehead and left arm, in obedience to the command of having the law of God always before their eyes, or in their hands. The *tsit-sith*, or fringes, were of different colours, and they were ordered to wear them on the borders of their garments, that they might look upon them, and remember the commandments of God. The Jews even to this day wear these outward marks of Religion, when they go to the synagogue, but upon working days only, for upon the Sabbath and feast days they pretend they have no occasion for these remembrancers.

"The Pharisees gave alms in public, and made their faces dismal, that they might look as if they fasted much. For an unclean person to touch them was reckoned the highest affront; and such they esteemed not only the Gentiles and public sinners, but all that were of an odious profession. In short, most of them were devout only out of interest; they misled ignorant people by their specious discourses, and the women even stripped themselves of whatever was valuable, to enrich them; and, under pretence that they were the people of God, with whom the law was deposited, they despised the Greeks and Romans, and all the nations upon earth.

"We still see in the books of the Jews these traditions, of which the Pharisees made so great a mystery from time to time, and which were written about a hundred years after the resurrection of Christ. It is hardly possible for a Christian to conceive the frivolous questions with which these books are filled; as, Whether it be lawful on the Sabbath day to get upon an ass to take it to the water, or whether it must be led by the halter? Whether one may walk over new sown land; because one runs a hazard of taking up some grains with the foot, and consequently of sowing them on some other place? Whether it be permitted on that day to write as many letters of the alphabet as will make sense? If it be lawful to eat an egg laid on the Sabbath, the same day? About purifying the old leaven before the passover: Whether they must begin again to purify a house, if they should see a mouse running across it with a crumb of bread? If it be lawful to keep pasted paper, or any plaster that has flour in it? If it be lawful to eat what has been dressed with the coals that remain after the old leaven is burnt? and a thousand other such cases of conscience, with which the Talmud and its commentaries are stuffed.

"Thus the Jews forgot the greatness and majesty of the law of God, applying themselves to mean and trifling things; and were now stupid and ignorant in comparison of the Greeks, who reasoned upon more useful and elevated subjects in their schools, and who, at least, were polite and agreeable, if not virtuous. Not but that there were always some Jews more curious than the rest, who took pains to speak Greek correctly, read Greek books, and applied to their studies, as grammar, rhetoric, and philosophy. Such an one was Aristobulus, a peripatetic philosopher, preceptor to Ptolemy Philometor; and such were Eupolemus, De-

metrius, and the two Philos. Some of them wrote histories in Greek, and after the Greek manner; as Jason of Cyrene; and the author of the second book of Maccabees, who has abridged his works; Philo, and Josephus, the celebrated historian.

"Most of the Jews that studied Greek lived at Alexandria. Others were content to speak Greek so as to be understood, that is, badly, and always retaining the turn of their native language: and it is in this compound Greek that the translations of the Old Testament, and the original of the New, are written. The apostles and evangelists thought it sufficient to write in a clear concise manner, despising all ornaments of language, and making use of that which was most easy to be understood by the common people of their own nation; so that, to understand their Greek perfectly, one must be acquainted with Hebrew and Syriac.

"The Jews of these latter times employed themselves much in reading their law, and the Holy Scriptures in general. They were not satisfied with expounding them according to the letter: they found out several senses in them, expressed by allegories and divers metaphors: we see it not only in the New Testament, and the writings of the most ancient fathers in controversy with them, but in the books of Philo, the Talmud, and oldest Hebrew commentators upon the law, which they call *great Genesis*, *great Exodus*, and so on. They held these figurative senses by tradition from their fathers.

"In one word, the manners of the Jews in those times were excessively corrupt. They were ridiculously proud of being descended from Abraham, and puffed up with the promises of the Messiah's kingdom, which they knew to be near, and imagined would abound with victories and all manner of temporal prosperity. They were selfish, avaricious, and sordid, especially the Pharisees, who were in general great hypocrites: they were wavering and unfaithful, always ripe for sedition and revolt, under a pretence of casting off the yoke of the Gentiles. In short they were violent and cruel, as appears by what they made our Saviour and his apostles undergo, and the unexampled injuries they did one another, both in the time of the civil war, and the last siege of Jerusalem."

#### THE MIRACLE OF HOLY FIRE. \*

##### A SUPERSTITIOUS RITE OF THE GREEK CHURCH.

"This is called the Day of Charity; the doors are open both day and night, and free and gratuitous ingress is allowed to all; so that by ten o'clock, A.M., an immense crowd was collected in the church and round the chapel of the Holy Sepulchre. In this strange assemblage we recognized the complexion and costume of every description of Christian: English, French, Lutherans, Italians, Greeks and Russians, Georgians, Circassians, Tartars, Armenians, Copts, Maronites, Druses, and the various tribes of Syrian Arabs, rushed together into one mass; and to complete the universal society, we were increased by the presence of an American and an Abyssinian.

"For what purpose was it that every Christian name was here collected round the Sepulchre of Christ? How were these pious pilgrims occupied at that time and on this spot? They were collected for the purpose of witnessing either a miracle or the mockery of a miracle; either a violation of the laws of nature by God, or the greatest insult which can be offered to God by man; either a fire lighted by the immediate act of heaven, or an act which seemed to call down fire from heaven, to destroy the scene of such monstrous impiety. They were occupied during the awful interval, not in prayer or in any serious meditation, not even in crossing, or prostration, or any vain ceremony

\* From "The Present Condition and Prospects of the Greek or Oriental Church," by the Rev. George Waddington.—London, Murray, 1839.

of worship. So far were they removed from any such feeling, that they selected that particular moment for indulgence in buffooneries and indecencies far surpassing the extravagance of any Italian carnival. They ran and dragged each other round the sepulchre; they mounted on each others shoulders; they built themselves up into pyramids; they hung by their heels naked or half naked; they performed the circuit of the holy chapel, tumbling like mountebanks. The shouts and the shrieks from so many voices in so many languages, sharpened with Oriental shrillness, surpassed any idea that can be formed by the languid imaginations of the West. And the spectacle was rendered still more various, and the uproar more discordant, by the violent proceedings of the Turkish and Albanian soldiers, in their vain attempt to tranquillise fanaticism by blows.

"Presently we observed two priests, a Greek and an Armenian, enter the chapel of the sepulchre; the door was carefully closed after them, and strictly guarded by a strong body of Turks. At this sight the impatience of the mob rather increased, and they rushed with more earnestness towards the walls of the chapel, every one with new torches or tapers in his hand, trimmed to receive the expected fire. There were two or three small orifices or windows in the walls, to which every eye was eagerly directed. But their suspense was still somewhat protracted; for the Turkish governor, who takes especial delight in the miracle, and always superintends its execution, was not yet arrived.

"The body of the church is overlooked by a gallery, which was occupied by Turks of distinction, by English and other travellers, by some Roman Catholics, and several women, chiefly Armenians. These spectators contemplated the scene beneath them with great difference of feeling. The Turks merely laughed with undisguised and unmitigated contempt: a Protestant might smile or sigh, as ridicule or pity predominated; but the memory of what he beheld could furnish matter for none but melancholy reflection. The Latins were sincerely indignant against the performance of a profitable imposture in which themselves had no share, and would willingly have counterfeited contempt, if they could have forgotten the blood of St. Januarius, and similar impieties of their own church. The Armenian women sat expecting a real miracle, in unlimited and unhesitating faith and confidence.

"After the despatch of more important business, the governor at length arrived and took his seat: every light had long ago been extinguished in every part of the church, and the stone beneath had been visited only by such glimpses of daylight as descended upon it, chiefly through the cupola, from a sky of the clearest blue and most heavenly tranquillity. Very soon afterwards we observed a glimmering through the orifices in the holy chapel; it increased to a flame and instantly became perceptible to the crowd. The shout which announced this event, the completion of the miracle, was the prelude to an exhibition of madness surpassing all that had preceded. The more zealous, or more vigorous fanatics pressed towards the chapel, that they might obtain a more genuine light by the immediate application of their tapers to the divine fountain; and the eagerness of those behind to participate, though less perfectly, in the blessing, brought on a struggle with those who were nearer the sanctuary, and who were anxious to carry away their own light uncontaminated; but in this they seldom succeeded; and thus the fire was communicated with extreme rapidity, and in less than five minutes the whole church presented an uninterrupted blaze of several thousand tapers and torches. In the mean time the two priests, whose entrance has been mentioned, were carried out of the chapel on the shoulders of some favoured devotees, either of them waving a celestial torch of the purest flame, which not one among the fanatic crowd either

believed or suspected to be the creation of their own impious hands.

"This fact is made credible by the general history of superstition; that which I am about to mention is even more extravagant but not less true. An opinion is universally prevalent that the holy fire has no power to burn or injure; and experiments of this quality are every year made by almost every pilgrim on his own person; all, of course, singed, and burnt, and scarred; and yet, whether it be that the energy of their enthusiasm repels or deadens the sense of pain, or that each man believes his own suffering to be an exception, in visitation perhaps of some secret and unconfessed sin, all persist in their original belief, and continue to proclaim with one voice, in defiance of truth and sense itself, the innocence of the holy flame.

"As soon as they were wearied by these excesses they gradually retired and dispersed, in order to preserve the remains of their tapers by melting them on fragments of linen which they destined to be portions of their winding-sheet, and a passport to a better state of existence. The Turkish governor and the other spectators departed also; and if the scene which we had witnessed was not such as to make Christianity respectable to the mind of a Mahometan, it was such, at least, as might teach a lasting lesson of moderation to a Protestant; it might teach him to compassionate the fanaticism from which he is so far removed; and, by presenting to his actual observation the wildest imaginable enormities practised in the name of Christ, it might teach him to overlook the narrow limits and scarcely perceptible shades which may happen to divide him from his neighbour; it might teach him the exercise of charity towards trifling errors and partial deviations, by shewing him how boundless is the field of superstition, and how frightful are the paths which perplex it."

#### CHRISTIAN TREASURY.

**Certainty of Death.**—The certainty of death, besides impressing us with a sense of humility, ought to lead us all to be earnest in the duty of preparation for such a change. It is indeed an important event to all, since it fixes their future destiny, and launches them either into happiness or misery for ever. As this life is the only period assigned for escaping the punishment of the wicked, or attaining the joys of heaven, it becomes us to improve the precious season, and to supplicate grace from on high, that we may "work out our salvation with fear and trembling." Abandoning all dependence upon ourselves or our own righteousness, which is "as filthy rags," we ought to come to Christ, so that we "may have life." We ought to consider, that "now is the accepted time, now is the day of salvation," and that "other foundation can no man lay, than that which is laid, even Jesus Christ the righteous." When we remember how short life is, by what a frail tenure we possess it,—that we know not what a day or an hour may bring forth,—that, in this very limited season, our eternal salvation must be secured, it is surely impossible for us to give the least indulgence to a spirit of procrastination. The natural works of God are ever in a progressive state, and all fulfil their fixed destiny. The sun rises at his appointed season, and knows the time of his going down. Those who have been favoured with a higher place in the scale of being, whom God has made chief over all his works below, ought not to be characterized by sloth or inactivity about what concerns their eternal peace, but ought to be most earnestly solicitous to embrace that salvation, which has been secured by the blood of the Lord Jesus Christ, and which is offered to every one, "without money and without price." All the fleeting joys of time, and the possessions of this world, sink into insignificance, when contrasted with the incalculable im-

portance of the joys of eternity. Procrastination in matters of such awful moment, is attended with the greatest danger. We ought to view all worldly concerns in their true nature, as they will appear to all at last, and ought never to allow them to usurp the place which belongs to higher interests. We cannot count with certainty upon the evening of life, and even though we could, we cannot then always ensure our repentance.—THOMAS RUSSELL.

**The Necessity of Prayer.**—Many are hindered, because they refuse to give themselves to prayer or meditation, except they feel themselves brought to it by devotion; and except it be when these duties delight them, and go to their hearts; otherwise all seems to them unprofitable. But this kind of men are like him, that being vexed with cold, will not go to the fire except he were first warm; or like one that is ready to perish with famine, and will not ask meat except he were first satisfied. For why doth a man give himself to prayer or meditation, but that he might be warmed with the fire of divine love? or, that he may be filled with the gifts and grace of God? These men are mistaken in thinking the time lost in prayer or meditation, if they be not presently watered with a shower of devotion; for I answer them, that if they strive as much as in them lieth for this, and do their duty, and are in war, and in continual fight against their own thoughts, with displeasure because they depart not, nor suffer them to be quiet, such men, for this time, are more accepted than if the heat and devotion had come to them suddenly without any such conflict.—GERSON.

**The best Frame for Duty.**—Never are men more unfit than when they think themselves most fit, and best prepared for their duty; never more fit, than when most humbled and ashamed under a sense of their own unfitness.—LUTHER.

**The Broad Road leadeth to Destruction.**—Jesus tells us of two ways only; and throughout the Scriptures there is no mention made of any other. He says that one is broad, full, because the gate is wide, easily entered; and because the way is wide, not easily departed from without design. Some have thence concluded that this path is smooth, pleasant, unobstructed. Jesus does not say so; he speaks only of the largeness of the entrance, the plenitude of space, the multitude that walk there, and the destruction in which it terminates. Other Scriptures have described it. They speak of it as a "crooked way," a "dark way," a "miry way." David calls it a "dark and alippery way." Solomon says that "thorns and snares are in it;" and Isaiah, that "they who go therein shall not know peace." Add to this the testimony of those who have tried it, and we need be in no mistake about it. For what is the history of every man, but a record of the toils, the dangers, the difficulties, the sufferings he has found upon this crowded path? Who walks in peace upon it? Who treads it fearlessly and stumbles not? Who finds a shelter in it from the wind and storm? Who gathers on its banks the medicinal herb and ever-blooming flower? No: let not the inexperienced deceive themselves about this road; it is easily found and easily kept, but an easy walk it is not. It is full of difficulties, and there is no light to walk by; it is full of enemies, and there is no balm for the wounded; the blight of sorrow is there, but no place of shelter from its keenness. It is a dark way, for the light of truth is not upon it; it is a cold way, for the warmth of heaven is not in it; it is a crooked way, where no man sees before him, nor knows whither the next turn may bring him; it is a perilous way, where no man lies down in safety, nor knows that he shall rise in peace. Such is the broad road that leadeth to destruction.—CAROLINE FRX.

## SACRED POETRY.

## ON THE DEATH OF AN INFANT.

FULL many a flow'r is scatter'd by the breeze,  
 And many a blossom shaken from the trees,  
 And many a morning beam in tempest flies,  
 And many a dew-drop shines a while and dies :  
 But oft'ner far the dream that fancy weaves  
 Of future joy and happiness, deceives.  
 And thou, pale mourner o'er an infant's bier,  
 Brighten thy cheek, and dry the trickling tear ;  
 This came, though veiled in darkness, from above,  
 A dispensation of eternal love !  
 He who perceived the dangerous control,  
 The heart-twin'd spell was gaining on thy soul,  
 Snatch'd from thine arms the treacherous decoy,  
 To give thee brighter hope and purer joy.  
 Oh ! see how soon the flow'rs of life decay,  
 How soon terrestrial pleasures fade away.  
 This star of comfort, for a moment giv'n,  
 Just rose on earth, then set to rise in heav'n.  
 Yet mourn not, as of hope bereft, its doom,  
 Nor water with thy tears its early tomb ;  
 Redeem'd by God from sin, releas'd from pain,  
 Its life were punishment, its death is gain.  
 Turn back thine eye along the path of life,  
 View thine own grief, and weariness, and strife ;  
 And say if that which tempts thee to repine  
 Be not a happier lot by far than thine.  
 If death in infancy had laid thee low,  
 Thou hadst escap'd from pain, and sin, and woe ;  
 The years thy soul the path of sorrow trod,  
 Had all been spent in converse with thy God ;  
 And thou hadst shone in yonder cloudless sphere,  
 A seraph there, and not a pilgrim here.  
 O ! it is sweet to die,—to part from earth,—  
 And win all heav'n for things of little worth.  
 Then sure thou wouldst not, though thou couldst, awake  
 The little slumb'rer for its mother's sake.  
 It is when those we love, in death depart,  
 That earth has slightest hold upon the heart.  
 Hath not bereavement higher wishes taught,  
 And purified from earth thine earth-born thought ?  
 I know it hath. Hope then appears more dear,  
 And heaven's bright realms shine brightest through a tear.  
 Though it be hard to bid thy heart divide,  
 And lay the gem of all thy love aside,  
 Faith tells thee, and it tells thee not in vain,  
 That thou shalt meet thine infant yet again.  
 On seraph wings the new-born spirit flies  
 To brighter regions and serener skies ;  
 And, ere thou art aware, the day may be  
 When to those skies thy babe shall welcome thee.  
 While yet on earth thine ever-circling arms  
 Held it securest from surrounding harms ;  
 Yet even there disease could sim her dart,  
 Chill the warm cheek, and stop the flutt'ring heart ;  
 And many a fruitless tear-drop thou hast paid,  
 To view the sickness that thou couldst not aid.  
 No ill can reach it now, it rests above,  
 Safe in the bosom of celestial love :  
 Its short but yet tempestuous way is o'er,  
 And tears shall trickle down its cheek no more.  
 Then far be grief !—Faith looks beyond the tomb,  
 And heav'n's bright portals sparkle through the gloom.  
 If bitter thoughts and tears in heav'n could be,  
 It is thine infant that should weep for thee.

EDMESTON.

## MISCELLANEOUS.

*The Refiner.*—Some time ago, in Dublin, a few ladies, who met together for Christian fellowship and mutual edification, read the third chapter of the prophet Malachi. On coming to the second verse, one of them

gave it as her opinion, that "the fuller's soap," and "the refiner's fire," were only the same image intended to convey the same view of the sanctifying influence of the grace of Christ. From this opinion another of the ladies differed, observing, that there was something remarkable in the expression in the third verse,—“He shall sit as a refiner and purifier of silver.” To this they all assented, and as the lady was going into town, she promised to see a silversmith, and report to them what he should say on the subject. She went, and without telling him the object of her visit, begged to know the process of refining silver, which he fully described to her. “But do you sit, sir?” “Oh ! yes, madam, I must sit, with my eye steadily fixed on the furnace ; since, if the silver remain too long, it is sure to be injured.” She at once saw the beauty, and comfort too, of the expression. “He shall sit as a refiner and purifier of silver.” Christ sees it needful to put his children into the furnace ; but he is seated by the side of it. His eye is steadily intent on the work of purifying ; and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random, but are the wise and gracious appointments of their heavenly Father ; and the very “hairs of their head are all numbered.” As the lady was returning to her friends with the issue of her interview, the silversmith called her back, and said he had forgotten to mention one thing, that he only knew that the process of purifying was complete by seeing his own image in the silver. When Christ sees his own image in his people, his work of purifying is complete.

*Number of the Heathen.*—The inhabitants of the globe are supposed to be upwards of eight hundred millions. Of these four hundred and eighty-one millions are Pagans ; one hundred and forty millions are Mohammedans ; nine millions are Jews ; one hundred and seventy millions are nominal Christians ; a small portion of these are Protestants ; and a still smaller number, it is to be feared, are truly devoted to God in heart and life. How diligent, therefore, should we all be in prayer, and in using all possible means which are accordant with the word of God, for hastening on those happy days, when “all shall know the Lord, from the least to the greatest.”

*An African Prince.*—Naimbanna, a black prince, arrived in England, from the neighbourhood of Sierra Leone, in 1791. The gentlemen to whose care he was intrusted, took great pains to convince him that the Bible was the Word of God, and he received it as such, with great reverence and simplicity. Do we ask what it was that satisfied him on this subject ? let us listen to his artless words. “When I found,” said he, “all good men minding the Bible, and calling it the Word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men called it, the Word of God.”

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IS CHRISTIANITY OPPOSED TO OUR  
WORLDLY INTERESTS ?

BY THE REV. ALEXANDER WHYTE, A. M.,  
*Minister of Fettercairn.*

THIS is a question which, to many persons, is of considerable importance. They feel no inclination to quarrel with Religion in the abstract. To such a kind, and such modifications of Religion as may suit their worldly views, they have no objections; but to be religious, as the Word of God requires, they “cannot away with.” This, they maintain, would hurt their worldly interests, and yield no adequate return, in any other way, and therefore they reject it.

I. That Religion, such as the Word of God requires, would injure their worldly interests, they infer from the opposition of various divine commands to many things which they deem essential to success. The commands which relate to the regulation of the *affections* are of this kind. Because they are enjoined to “set their affection on things above, and not on things on the earth,” and not to “love the world, neither the things that are in the world,” but to “love God with all their heart, and soul, and mind, and strength,” they conclude that they cannot enter on the prosecution of any worldly undertaking, with the zeal which is necessary to ensure success. But are they sure that they would succeed if they were to disobey these commands, and set their affections wholly on the world? Do they not see many, who have tried this way to success, labouring under all the miseries of disappointment, “sowing the wind, and reaping the whirlwind?” Again, are they sure that success, even if they were to obtain it without Religion, would yield them all the advantages they expect from it? Are there not many godless persons who have been very prosperous in the world, and yet are very miserable? God has often “cursed their blessings.” Verily, “a man’s life consisteth not in the abundance of things which he possesseth.” Farther, are they sure that success is denied to those who give their hearts, not to the world, but to God? No decree of perpetual poverty stands against the godly. Some have much, and some have little of “the good things of this life,” but

whatever portion they have, the blessing of God is in it, and that “maketh rich, and addeth no sorrow therewith.” Farther still, are they sure that every kind and degree of affection for what is in this world is forbidden? Worldly advantages are to be valued as God’s gifts, as means of well-doing, and excitements to duty. For these purposes they are desirable, and Religion only requires that the desire of them be not indulged to excess. It is only what is sinful in the world, and indulging the desire of what is not sinful, to a sinful extent, that is forbidden. Love to God must be the guiding emotion in the heart. To it all others must be subject, and this never was, and never can be, at variance with any one’s worldly interests, or opposed to honourable exertions, and honest gains.

The commands which relate to the regulation of the *thoughts*, are also represented by the ungodly as hostile to worldly success. “Meditate upon these things,”—“thou shalt meditate therein day and night,”—“give thyself wholly to them.” How, say they, can such commands as these be obeyed, without neglecting the daily duties of life, which their situations in society impose on them? When so many conflicting interests are to be studied, and so many individuals, in all ranks and professions, of the greatest talents and most unwearied industry, are constantly exerting themselves for the attainment of the same ends, they count it impossible to attend both to Religion and to the things of this world, with any prospect of success.

All this supposes that Religion entirely abstracts the thoughts from the concerns of this life. But no part of Scripture warrants this conclusion, not even that in which our Saviour says,—“take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.” All that this and other similar passages teach is, that we should guard against all sinful anxieties and distrustful fears about the necessities of life, and, even in the most discouraging circumstances, repose implicit confidence in the all-sufficient providence of God; not that we should become utterly careless, and exercise no forethought, with respect to what concerns our state in this world. Among the things which are “honest, just, and of good report,” are certainly included the “things honest in the sight of all men,” which

we are commanded to "provide," and to all these the divine precept, "think on these things," undoubtedly is applicable to some extent or other.

Nay; when believers are thus under the guidance of heavenly habits of thinking, they have a "promise of the life that now is," as well as "of that which is to come." The command is, "seek first the kingdom of God and his righteousness," and the promise, "all these things shall be added unto you;" or, in other words, "thou shalt meditate therein day and night," and "then thou shalt make thy way prosperous, and thou shalt have good success." How far they shall prosper and have good success is not revealed, that is among the secrets of God. But they know that "all things will work together for their good," and that every thing needful in their station will be given to them. Reason asks no more, and faith says, "it is enough."

There is also much in the state of society, that shews the effect of religious habits of thinking to be favourable to worldly success. Daily experience shews, that those who are most destitute of pious and sober sentiments, are the most profligate, needy, and wretched; and that the reverse is the state of those who give themselves to the study of right things,—of the statutes and testimonies of the Lord their God. They are as liable as others to the unavoidable evils of this life; and often, too, they fall into error and reap its bitter fruits. But having received "from above," the "wisdom" which "is profitable to direct," and having acquired those thoughtful habits which make them look to consequences, they are generally enabled to make such arrangements as lead to some measure of success. "The prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished." "I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "The law of his God is in his heart, none of his steps shall slide."

There is still another set of commands, namely, those which relate to *speech and behaviour*, whereon the ungodly endeavour to found a charge against Religion, as opposed to their worldly interests. "Be ye holy in all manner of conversation;" "these words which I command thee this day, shall be in thine heart, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up;" and "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Such rules of life they hold to be utterly impracticable in the present state of society, and at variance with all their worldly comforts. But is God so hard a task-master, and so little acquainted with his own work, as to command what is not good for them that serve him, and require of them what they are not able to do, or what he has not determined to make them able to do? They may rest assured, that however worldly and wicked the portion of society with which they are connected may be, his grace will be sufficient

for them, if they set themselves honestly to "walk in his ways." Lot, in Sodom; Joseph, in Egypt; Joshua, among the rebellious Israelites; David, in Saul's court; Daniel, in Babylon; and many others, might be mentioned, as practical evidences of all this in former times. And God is the same now that he was then; his "arm is not shortened, but is stretched out still."

The principles, indeed, by which the truly religious among men regulate their conduct, are those alone which can give any assurance of success. They alone keep that sense of God upon the mind, which is a constant check to the operation of influences unfavourable to prosperity, and a constant excitement to watchfulness, activity, integrity, and all those energies and virtues, to the exercise of which Providence attaches the blessings of life. Of this the ungodly, whatever they allege against Religion, are so fully convinced, that they often assume the mask of piety to gain the confidence of others, and work out their selfish ends. Every thing in the development and consequences of human motives, in fact, as they appear in past history and passing events, shews that true Religion is the surest guide to every thing good in this life, and that, if it were more extensively practised, and more uniformly applied to the regulation of every part of the intercourse of society, it would greatly increase every comfort to which its enemies maintain that it stands opposed. It is, therefore, even in a worldly sense, not "vain," but profitable "to serve God."

II. But the ungodly farther maintain, that Religion, such as the Word of God requires, can make no adequate return for the disadvantages, in this life, to which, they say, it would expose them. That true Religion does not necessarily lead to disadvantages, but the reverse, has already been proven. And yet, even though the case were otherwise,—though difficulties, disappointments, and troubles, were constantly to attend its steps in this world, still there is a worth in it, which would be more than sufficient to make up for all these evils. It has a value which cannot be tried by worldly things. It is the "pearl of great price," compared with which all earthly things are worthless.—the "one thing needful," the want of which could not be supplied by all that the universe has to give. In respect of safety, happiness, and permanency, there is nothing that can be placed in the balance against it.

As to *safety*, no soul is secure without it, and none is insecure that has it. On every ungodly soul the wrath of God abides continually; and what can silver and gold, and all that they command, benefit any one so situated? The wealthy votary of Mammon, who has not an interest in the blood of the Saviour, and is not under the sanctifying influences of the Spirit, however secure he may think himself, is but a condemned and perishing creature. "What is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Contrasted with this, how secure is the state of

the godly! On them Religion shines with brightness, and shews them the way of life, and guides them in it. It conducts them to the Saviour, where they rest as under "the shadow of a great rock in a weary land." It hides them in "the secret of his presence," as in "a pavilion," and allows no plague to come nigh their souls. The judgments of God may be abroad on the earth, but they, having their "hearts stayed on God," are "kept in perfect peace," and "no weapon formed against them prospers." They are washed in "the blood of sprinkling,"—they are sanctified by the Holy Spirit,—they are "sealed unto salvation." God is their friend, and what have they to fear? He justifies them, and who can condemn them? Such a state of security is of more value than all worlds. How many are convinced of this, when the conviction cannot profit them! When death and eternity draw near, Religion is every thing—this world nothing.

As to *happiness*, that, too, is to be found only among those who truly serve the Lord. Only those who are safe can be happy; but none can be safe who serve not God. Hence it is that so many, who have every thing that wealth can command, are never satisfied. A guilty mind will not let them rest; their conscience, not being "sprinkled from dead works," will not be still; while others are joyous around them, they are often sad, and the world has nothing that can cheer them. Even "in laughter" their hearts are "sorrowful," and the end of their "mirth is heaviness of spirit;" so true it is, that guilt and grief are inseparable. But, Religion's "ways are ways of pleasantness, and all her paths are peace." Religion has its sorrows, but it has also its joys; and these being "the fruits of the Spirit," are more excellent than all the satisfactions that earthly things can yield. Religion weans the thoughts and affections from such objects and pursuits as "cheat and wound the heart," and keeps those, over whom it has acquired a guiding power, employed in "labours of love" and usefulness, and in the various exercises of heavenly wisdom that give enjoyment to the soul. It lifts up their minds above the numberless annoyances of this world, and makes them glad under a sense of the "loving-kindness" of him whose "favour is better than life." Having peace with God, through the blood of Jesus, and righteousness wrought in them by the spirit of grace, "the terrors of the Lord" are to them destroyed, and all the glories of salvation are spread out before them. "Blessed are they whose iniquities are forgiven, whose sins are covered." By such considerations as these, their spirits are sustained under all the afflictions that befall them "in the house of their pilgrimage," and they are enabled, at last, to leave the world in all the blessedness of that hope which is "full of immortality," and to enter on a new course of happiness, the exquisite nature of which no tongue can tell and no heart conceive. What are the "broken cisterns" of this world, to the fulness of the "fountain of life," from which the godly draw their delights?

As to *permanency*, here also, the advantage is on the same side. All worldly things, however valuable they may be while they last, soon come to an end, or are soon transferred to other owners. "Whose shall these things then be?" and what benefit can they yield beyond the grave? What was the world to the rich man, when "in hell he lifted up his eyes, being in torment?" And what is it to any one, when he has passed away from it to another state of being? "We brought nothing into this world, and it is certain we can carry nothing out." To rest on it is to lean on "a bruised reed." But true Religion provides a more lasting reward for all who guide their steps by its directions. It accompanies them, and secures their safety and happiness through the whole of this life, and does not forsake them even when their last hour arrives. It enters with them into "the valley of the shadow of death," and attends them to the presence of their Judge, and abides with them, and blesses them through "the ceaseless ages of eternity." When the imagination has exerted itself to the utmost bounds of its capacity, it can form no adequate conception of the interminable continuance of those invaluable blessings which Religion is the means of conveying to the godly. And yet how many talk of what they term sacrifices for Religion!—Sacrifices for Religion! What thoughtlessness and impiety does such language betray! No man, by devoting himself truly to the duties of Religion, ever sacrificed any thing worthy of a Christian's regard. He who lives to Christ, loses nothing, and gains every thing that is good for him. It is no loss to throw away useless encumbrances and perishing trifles, and to submit to some temporary inconveniences, that he may realise the joys which are at God's right hand for evermore; the crown of glory that never fades; the life of bliss that endures for ever. The loss—the sacrifice—is, not with those who choose "the good part which shall not be taken away" from them, but with such as "care for none of these things," such as only "mind earthly things,"—"things of nought," that "perish with the using."

#### BIOGRAPHICAL SKETCH OF MRS ANN H. JUDSON.

THE subject of our present sketch was born of respectable parents, on the 22d December 1789, at Bradford, Massachusetts, America. In her earliest years, Miss Hasseltine was characterised by great activity and energy of mind, by indefatigable perseverance in the prosecution of her designs, and by an ardent desire for the acquisition of knowledge. She was educated at the academy in her native town, and soon distinguished herself by the peculiar vigour and cultivation of her intellectual powers. Religion, however, appears to have occupied a very small share of her attention, and it was enough, in her estimation, to secure her eternal happiness, if she abstained from the more obvious and open sins. The frivolous gaieties and follies which occupy the attention and engross the thoughts of many young females, were her chief employment and delight while at the Bradford academy; and for two or three years

after she entered that institution, she owns that she seldom, if ever, thought of the salvation of her immortal soul. This sleep, however, she had afterwards reason to praise God, "was not unto death." The Lord was found of her, even at an hour when she sought him not. The first circumstance which led to a saving change in her whole character, is thus described in her own words:—

"One Sabbath morning, having prepared myself to attend public worship, just as I was leaving my toilet, I accidentally took up Hannah More's *Strictures on Female Education*; and the first words that caught my eye, were, 'She that liveth in pleasure, is dead while she liveth.' They were written in italics, with marks of admiration; and they struck me to the heart. I stood for a few moments, amazed at the incident, and half inclined to think, that some invisible agency had directed my eye to those words. At first I thought I would live a different life, and be more serious and sedate; but at last I thought, that the words were not so applicable to me as I first imagined, and resolved to think no more of them.

"In the course of a few months (at the age of fifteen,) I met with Bunyan's *Pilgrim's Progress*. I read it as a Sabbath book, and was much interested in the story. I finished the book on a Sabbath, and it left this impression on my mind—that Christian, because he adhered to the narrow path, was carried safely through all his trials, and at last admitted into heaven. I resolved, from that moment, to begin a religious life; and in order to keep my resolutions, I went to my chamber and prayed for divine assistance. When I had done, I felt pleased with myself, and thought I was in a fair way for heaven. But I was perplexed to know what it was to live a religious life, and again had recourse to my system of works. The first step that appeared necessary for me to take, was, to refrain from attending parties of pleasure, and be reserved and serious in the presence of the other scholars. Accordingly, on Monday morning, I went to school, with a determination to keep my resolution, and confident that I should. I had not been long in school, before one of the young ladies, an intimate friend of mine, came with a very animated countenance, and told me, that Miss \_\_\_\_\_ in a neighbouring town, was to have a splendid party on new year's day, and that she and I were included in the party selected. I coolly replied, that I should not go, though I did receive an invitation. She seemed surprised, and asked me what was the matter. I replied, that I should never again attend such a party. I continued of the same opinion during the day, and felt much pleased with such a good opportunity of trying myself."

Soon, however, she relapsed into her former state of thoughtlessness and unconcern, and the whole winter of 1805 was passed in a giddy round of gay amusements. In the spring of the following year, a partial revival of Religion took place at Bradford, and she herself began to participate in the general interest which was felt in favour of the subject; and at length, under the blessing of the Spirit, she was led to embrace the offer of salvation made in the Gospel. The change which thus was effected in her sentiments and feelings, was not transient and temporary, but permanent as it was pleasing. Religion became, from this period, the business of her life.

"'Redeeming love,' says an intimate friend, 'was now her theme. One might spend days with her, without hearing any other subject reverted to. The throne of grace, too, was her early and late resort. I have known her to spend cold winter evenings in a chamber without fire, and return to the family with a solemnity spread over her countenance,' which told of him with

whom she had been communing. Nor was her love of social pleasures diminished, although the complexion of them was completely changed. Even at this late period I fancy I see her, with strong feeling depicted on her countenance, inclining over her Bible, rising to place it on the stand, retiring to her chamber, and after a season of prayer, proceeding to visit this and that family, to speak of him whom her soul loved.'

In the course of the year 1810, Miss Hasseltine first became acquainted with Mr Judson, who was at that time endeavouring to make arrangements for setting out as a Missionary to the heathen. On the proposal being made, that she should become the wife of one who was thus desirous of spending his days in preaching the Gospel in a far distant land, she felt, as might have been expected, no little embarrassment and perplexity of mind. Her friends were divided in opinion as to the propriety of the step, and the more so, as no female had ever before left America on such an errand. Her feelings on the occasion will be best understood from the language of her private Journal:—

"For several weeks past, my mind has been greatly agitated. An opportunity has been presented to me, of spending my days among the heathen, in attempting to persuade them to receive the Gospel. Were I convinced of its being a call from God, and that it would be more pleasing to him for me to spend my life in this way than in any other, I think I should be willing to relinquish every earthly object, and in full view of dangers and hardships, give myself up to the great work."

At length, after much prayer and anxious consideration of the subject, Miss Hasseltine came to the final determination of availing herself of the opportunity which was thus presented to her of being peculiarly useful in the cause of Christ. The letter in which Mr Judson asks the consent of her father to their union, indicates high-toned Christian feeling; and, as the biographer well remarks, "it is alike honourable to the writer and to the parent."

"I have now to ask, whether you can consent to part with your daughter early next spring, to see her no more in this world; whether you can consent to her departure for a heathen land, and her subjection to the hardships and sufferings of a missionary life: whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death? Can you consent to all this, for the sake of him who left his heavenly home, and died for her and for you, for the sake of perishing, immortal souls, for the sake of Zion, and the glory of God? Can you consent to all this, in hope of soon meeting your daughter in the world of glory, with a crown of righteousness, brightened by the acclamations of praise which shall redound to her Saviour from heathens saved, through her means, from eternal woe and despair?"

In a short time the marriage was celebrated, and adequate preparations for their voyage to India, Mr and M Judson set sail, along with several other Missionaries and their wives, on the 6th of February 1812. His reflections on her departure, display a heart of exquisite sensibility and tenderness, regulated by principles ardent and elevated piety.

"Took leave of my friends and native land, and embarked on board the brig Caravan, for India. Had long anticipated the trying scene of parting, that I found it more tolerable than I had feared. Still my heart bleeds. O America, my native land, must I leave thee! Must I leave my parents, my sisters and brothers, I

friends beloved, and all the scenes of my early youth? Must I leave thee, Bradford, my dear native town, where I spent the pleasant years of childhood; where I learnt to lip the name of my mother; where my infant mind first began to expand; where I entered the field of science; where I learnt the endearments of friendship, and tasted of all the happiness this world can afford; where I learnt also to value a Saviour's blood, and to count all things but loss, in comparison with the knowledge of him? Yes, I must leave you all, for a heathen land, an uncongenial clime. Farewell, happy, happy scenes—but never, no, never to be forgotten.”

On the 18th of June, the Missionaries landed at Calcutta, and were welcomed to India by the venerable Dr Carey; and, at his invitation, they sailed up the river next day to Serampore. After they had been there about ten days, Messrs Judson and Newell were summoned to Calcutta, and to their astonishment, an order of the government was read to them, requiring them immediately to leave the country and return to America. At their outset, the Board of Commissioners, in their native land, had fixed upon the Burman Empire as the seat of their mission; and it was only from a persuasion of the impracticability of such an undertaking, that the Missionaries had renounced the idea of attempting it. In these circumstances, they petitioned the government for leave to go to the Isle of France. The request was granted; but as only two passengers could be accommodated in the vessel, Mr and Mrs Newell set sail for that island, while Mr and Mrs Judson remained in Calcutta for two months longer. In this short interval, an event occurred which, in the overruling Providence of God, was productive of most important results. During the voyage from America to India, Mr and Mrs Judson were led to the consideration of the subject of infant baptism, and the issue of their inquiries was a renunciation of their former opinions, and a full adoption of the Baptist principles. On application, accordingly, to the Serampore Missionaries, they were baptised in Calcutta. This change in their sentiments they considered as likely to dissolve their connection with the Board of Commissioners in America, and their only hope must rest on the Baptist church in that country.

In the meantime, the Bengal government were offended at the stay of the Missionaries in Calcutta, and issued a peremptory order for their immediate embarkation on board one of the East India Company's Ships bound for England. Mr Judson, however, having ascertained that a ship would sail in two days for the Isle of France, contrived to procure a passage for himself and his wife to that island. On their arrival, they expected to be immediately welcomed by their dear friends, Mr and Mrs Newell; but scarcely had they reached the port, when they received the distressing intelligence that Mrs Newell was dead. The feelings of Mrs Judson, on the loss of her early companion and friend, are thus recorded in her Journal:—

“Have at last arrived in port; but O what news, what distressing news! Harriet is dead. Harriet, my dear friend, my earliest associate in the mission, is no more. O death! thou destroyer of domestic felicity, could not this wide world afford victims sufficient to satisfy thy cravings, without entering the family of a solitary few, whose comfort and happiness depended much on the society of each other? Could not this infant mission be shielded from thy shafts? But thou hast only executed the commission of a higher power. Though thou

hast come, clothed in thy usual garb, thou wast sent by a kind Father to release his child from toil and pain. Be still, then, my heart, and know that God has done it. Just and true are thy ways, O thou King of saints! Who would not fear thee? Who would not love thee?”

The change which had taken place in the views of Mr and Mrs Judson, in reference to Baptism, soon led the Baptist Churches in America to take into consideration, the general subject of missions, and the consequence was the formation of the “Baptist General Convention,” which, as one of its first acts, adopted Mr and Mrs Judson as their Missionaries, leaving it to their discretion to choose a field of labour. After much consideration, they resolved on attempting to establish a mission at Penang, in Prince of Wales Island. With this view they determined on visiting Madras, expecting to obtain a passage thence to Penang. After reaching Madras, however, they were disappointed in their expectations. No passage could be procured, and fearing lest the government of Bengal should send them to England, they came to the resolution of setting sail for Rangoon. Thus, by a train of circumstances, under the regulation and all-wise disposal of Him who cannot err, they were impelled, contrary to their expectations and plans, to settle in the Burman Empire. The passage to Rangoon was unpleasant and dangerous, but, by the blessing of God, they reached it in safety in July 1813.

Immediately on their arrival at this, the scene of their future labours, Mr and Mrs Judson commenced the study of the language, and for this purpose they hired an able and intelligent teacher. But as he did not understand English, the only mode in which they could acquire the language, was by pointing to various objects, the names of which the teacher pronounced in Burman. Amid all disadvantages, however, they made rapid progress, and were soon able to converse with the natives with tolerable freedom. Mrs Judson gives the following interesting account of her introduction to the viceroy and his lady:—

“To-day, for the first time, I have visited the wife of the viceroy. I was introduced to her by a French lady who has frequently visited her. When we first arrived at the government house, she was not up, consequently we had to wait some time. But the inferior wives of the viceroy diverted us much by their curiosity, in minutely examining every thing we had on, and by trying on our gloves, bonnets, &c. At last her highness made her appearance, dressed richly in the Burman fashion, with a long silver pipe in her mouth, smoking. At her appearance all the other wives took their seats at a respectful distance, and sat in a crouching posture, without speaking. She received me very politely, took me by the hand, seated me upon a mat, and herself by me. She excused herself for not coming in sooner, saying she was unwell. One of the women brought her a bunch of flowers, of which she took several and ornamented my cap. She was very inquisitive whether I had a husband and children, whether I was my husband's first wife—meaning by this, whether I was the highest among them, supposing that Mr Judson, like the Burmans, had many wives; and whether I intended tarrying long in the country.

“When the viceroy came in, I really trembled; for I never before beheld such a savage looking creature. His long robe, and enormous spear, not a little increased my dread. He spoke to me, however, very condescendingly, and asked me if I would drink some rum or wine. When I arose to go, her highness again took my hand, told me she was happy to see me, that I must

come to see her every day. She led me to the door; I made my *salam*, and departed. My only object in visiting her was, that if we should get into any difficulty with the Burmans, I could have access to her, when perhaps it would not be possible for Mr Judson to have an audience with the viceroy."

During the first six months of their residence in Rangoon, Mrs Judson's health had been on the decline, and as no medical aid could be procured in the country, she repaired to Madras, where she entirely recovered, so as to be able after only three month's absence to return to her husband. For three years they continued to labour alone in a land of strangers, without the comfort of thinking that they were conferring any direct benefit on the natives. The preparation for their work had been not a little interrupted, in the first instance by the ill health of Mrs Judson, and then by the death of their child. At length their hearts were refreshed by the arrival, in October 1816, of Mr and Mrs Hough, who had been sent to assist them in their labours, by the American Baptist Convention.

The prospects of the mission now became brighter. Mr and Mrs Judson had acquired the language,—a grammar had been prepared,—two tracts were prepared, the one containing a view of the Christian Religion, of which one thousand copies were printed; and the other a catechism, of which three thousand copies were printed. An edition of eight hundred copies of St. Matthew's Gospel, translated by Mr Judson, was commenced. The labours of Mrs Judson among the Burman females are thus noticed by her in a letter to a friend:—

"How interested you would be, could you meet with my little society of females, on the Sabbath. Interested, I say—yes, you would be interested, if it was only from this circumstance, that these poor idolators enjoy the means of grace, and sit under the sound of the Gospel; I have generally fifteen or twenty. They are attentive while I read the Scriptures, and endeavour to teach them about God. One of them told me the other day, that she could not think of giving up a Religion which her parents, grand-parents, &c. &c. had embraced, and accepting a new one, of which they had never heard. I asked her if she wished to go to hell, because her progenitors had gone there. She replied, if, with all her offerings and good works on her head (speaking in their idiom) she must go to hell, then let her go. I told her, if she went to hell after having heard of the Saviour, her very relations would contribute to torment and upbraid her, for her rejection of that Saviour, of whom they had never heard, and that even she herself would regret her folly when it was too late. If I do, said she, I will then cry out to you to be my intercessor with your God, who will certainly not refuse you. Another told me that she *did* believe in Christ, and prayed to him every day. I asked her if she also believed in Gaudama, and prayed to him. She replied, she worshipped them both. I have several times had my hopes and expectations raised, by the apparent seriousness of several females, as Mr Judson has in regard to several men: but their goodness was like the morning cloud and early dew, which soon passeth away. Four or five children have committed the catechism to memory, and often repeat it to each other."

In December 1817, Mr Judson left Rangoon on a visit to Chittagong in Arracan, with the view of benefiting his health, and of procuring one of the native Christians residing there, who spoke the Burman language, to assist him in preaching the Gospel. He intended to be absent only three months, but the vessel being detained by contrary winds, and its course being entirely

changed, a much longer period elapsed before he could again reach Rangoon. Meanwhile, Mrs Judson's mind was much harassed, not only on account of the protracted absence of her husband, but also from an unexpected change in the conduct of the local magistracy. Her distress and perplexity are thus described:—

"Three months of Mr Judson's absence had nearly expired, and we had begun to look for his return, when a native boat arrived, twelve days from Chittagong, bringing the distressing intelligence, that neither Mr Judson nor the vessel had been heard of at that port. I should not have given so much credit to this report, as to have allowed its harassing my feelings, had it not been corroborated by communications from my friends in Bengal, which arrived just at this time. From the circumstance, that the vessel had not reached the port of destination, I knew not what conclusion to draw. Hope, at times, suggested the idea that the ship's course might have been altered, that she might yet be safe; but despondency more frequently strove to convince me that all was lost. Thus was I, for four months, in that agonizing state of suspense, which is frequently more oppressive than the most dreaded certainty.

"Two or three days after the arrival of the above intelligence, Mr Hough received an order, couched in the most menacing language, to appear immediately at the court-house, to give an account of himself. This, so unlike any message we had ever before received from government, spread consternation and alarm among our teachers, domestics, and adherents; some of whom followed Mr Hough at a distance, and heard the appalling words from some of the petty officers, that a royal order had arrived, for the banishment of all foreign teachers. As it was late when Mr Hough arrived at the court-house, he was merely ordered to give security for his appearance at an early hour on the approaching day, when, to use their own unfeeling language, 'if he did not tell all the truth relative to his situation in the country, they would write with his heart's blood.'

"Our embarrassments at this period were greatly increased by the circumstance, that the viceroy and family, who had always been our steady friends, had been recently recalled to Ava; and the present viceroy, with whom we had but a slight acquaintance, had left his family at the capital. Mr Hough was not sufficiently acquainted with the language, to allow his appealing in person to the viceroy; and, as it is not customary for females to appear at his court in the absence of the viceroy's lady, we had nothing before us but the gloomy prospect of being obliged to submit to all those evils, in the power of petty officers to inflict, when unprotected by higher authority.

"The following days, Friday and Saturday, Mr Hough was detained at the court-house, and under the necessity of answering, through an interpreter, the most trivial questions; such as, what were the names of his parents, how many suits of clothes he had, &c., all which were written down in the most formal manner imaginable. The court would not allow his retirement for any refreshment; and this, together with several other petty grievances, convinced us that it was their object to harass and distress us as much as possible. feeling safe in the idea that circumstances were such that we could not appeal to the viceroy."

In these painful circumstances, Mrs Hough and Mr Judson appealed to the viceroy, who immediately issued orders that they should receive no more molestation. About this time the Cholera began to break out among the natives, and the utmost consternation prevailed in Rangoon. There was also at the same time a report of a war between England and Burmah, and the English

vessels were hastening to depart. In this state of matters, Mr Hough and his family set off for Bengal, carrying with them the press and other printing apparatus. Mrs Judson at first thought of accompanying them, but providentially she still remained at Rangoon, and in a few days her mind was set at rest by the safe return of her husband. A few weeks after Mr Hough's departure, his place was happily supplied by the arrival of Messrs Colman and Wheelock from Boston. Thus reinforced, Mr Judson began to think of building a *zayat* or place of worship, where the Burmans might have an opportunity of hearing the Gospel publicly preached. The place is thus described by Mrs Judson—

"The *zayat* is situate thirty or forty rods from the mission-house; and in dimensions, is twenty-seven by eighteen feet. It is raised four feet from the ground, and is divided into three parts. The first division is laid entirely open to the road, without doors, windows, or a partition in the front side, and takes up a third part of the whole building. It is made of bamboo and thatch, and is the place where Mr Judson sits all the day long, and says to the passers by, 'Ho! every one that thirsteth,' &c. The next, and the middle division, is a large airy room, with four doors and four windows, opening in opposite directions; made entirely of boards, and is whitewashed, to distinguish it from the other *zayats* around us.

"In this room, we have public worship in Burman on the Sabbath, and in the middle of which I am now situated at my writing-table, while six of the male scholars are at one end, each with his torch and black board, over which he is industriously bending, and emitting the curious sounds of the language. The third, and last division, is only an entry way, which opens into the garden, leading to the mission-house.

"In this apartment all the women are seated, with their lights and black boards, much in the same position and employment as the men. The black board, on which all the Burmans learn to read and write, answers the same purpose as our slates. They are about a yard in length, made black with charcoal and the juice of a leaf; and the letters are clearly imprinted with a species of white stone, a little similar to our slate pencils. A lesson is written out on this board, by an instructor; and when the scholar is perfect master of it, it is erased, and a new one written. The Burmans are truly systematic in their elementary instructions, and a scholar is not considered qualified to read without spelling, until he has a perfect knowledge of all the various combinations of letters."

*To be concluded in our next.*

## CHRISTIAN PHILOSOPHY.

No. III.

### REFRACTION AND COMPOSITION OF LIGHT.

BY THE REV. JAMES BRODIE,  
*Minister of Monimail.*

THOUGH it is one of the primary properties of light that it moves in straight lines, it is nevertheless refracted, or bent, when it passes from one transparent substance into another of a different density. If, for example, we trace the course followed by a ray falling on water, we find, that while it is a straight line both before and after it enters the water, there is a bend at the point of entrance. It is on this principle that the powers of lenses and magnifying glasses depend. Glass being a denser or heavier body than air, the rays of light, on entering it, are all refracted, and the rounded form of the lens gives them an inclination inwards, so that after passing through it, they meet in a point, or focus, behind, and then produce an image of the body from which they

originally proceeded. The crooked appearance presented by a straight rod partly immersed in water, affords another familiar illustration of the same property.

This refraction, or rather refrangibility of light, is one of its most important qualities; but it is not possible fully to illustrate it without figures and demonstrations, of which the present publication does not admit. We may, however, enumerate some of the beneficial effects which it produces. The refraction of the solar rays in coming through our atmosphere, diffuses more uniformly, during the day, the light and heat of the sun, and it causes, in the evening, our twilight, by means of which we are enabled to see, even after the sun has set, and are gradually prepared for the approach of darkness. The refraction of light, when transmitted through glass, communicates all their value to the spectacles, that help the aged eye to read the word of God; to the telescope, that unfolds the mysteries of the heavenly orbs, and to the microscope, that opens up the wonders of the insect world. And it is the refraction of light in passing through the eye, the most beautiful of all optical instruments, that enables us to discern the size and form of the objects around, for without this refraction, we could only distinguish between light and darkness, and guess at the prevailing colour of the scene before us. In all this it becomes us to trace the hand of God, and to mark the wisdom and goodness of our Heavenly Father, who adapts the properties of light to the nature and condition of man.

Hitherto we have considered light as a simple substance, and all its parts as refracted and reflected in the same manner. This, however, is not the case. The white light that comes from the sun, or from any other luminous body, is actually made up of seven different kinds of light, of different colours, *viz.*, red, orange, yellow, green, blue, indigo and violet. The method employed by Sir Isaac Newton to establish this remarkable fact, is at once simple and satisfactory. In the window shutter of a dark room he made a small round hole, and placed behind it a prism, or three sided piece of glass, so that the beam of light coming in at the hole might pass through the prism, and then put a white screen at a little distance farther back to receive the light. When the prism was removed, the beam proceeded in a straight line to the screen, and formed on it a round white spot, but when refracted by the prism, it formed an oblong image, containing the seven colours before enumerated, the red being the least, and the violet most refracted from the original direction of the solar beam. By making a hole in the screen opposite any one of these colours, so as to allow it alone to pass, and by letting the colour thus separated fall upon a second prism, he found that he could not separate it into an oblong image, or into any other colour. Hence he called all the seven colours simple, in opposition to white light, which he called compound. He afterwards shewed that these seven colours, when again united, produce white.

The decomposition of light, which is caused by its refraction in the atmosphere, is the cause of the beautifully varied tints of the sky, which sometimes give such a gorgeous appearance to the rising and setting sun. To it we also owe the rainbow, the most lovely of all natural phenomena. When the sun shines on a cloud, the drops of rain refract the rays which fall on them in an oblique direction, and reflect a portion of them when thus refracted and decomposed. As this reflection can only take place at one particular angle, the coloured image assumes a circular form. The colours are the same as those produced by the prism, the red rays forming the outermost, and the violet the innermost portion of the bow. Sometimes a secondary, or external bow, much fainter than the other, is observed, in which the order of the colours is reversed.

Light, however, is most frequently decomposed by

reflection. When it comes from the sun it is of the purest white, but very few substances give it back unchanged. The leaves of plants, for example, reflect the green rays, the others being in a great measure lost, while among the varied blossoms that deck our fields, each one reflects its peculiar hue. To this decomposition of light, when reflected from terrestrial objects, we owe the beauty of the varied landscape, and, at the same time, that ready and distinct perception of different objects which results from their diversified colours. And we may further remark, that if it had been otherwise ordered, we would have had not merely the sameness of an Arctic scene, but a glare more intolerable than that of a summer's sun shining on new fallen snow.

The first mention that is made of the rainbow, is in Genesis ix. 12, when it is said, that after the Lord had made a covenant, that there should not be any more a flood to destroy the earth, he said, "This is the token of the covenant which I make between me and you. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant." The manner in which the rainbow is here spoken of, would almost lead us to suppose that it had previously been unknown, that the mist which is said to have watered the earth (Gen. ii. 6) fell only during the night, and that rain in the day time was caused by some change in the constitution of the atmosphere, which removed the danger of a second flood. Be this, however, as it may, the rainbow is the token of an everlasting covenant; and if the ancient heathen were led by vague tradition to honour it as a deity and the messenger of the gods, it should surely remind us of the awful catastrophe it commemorates, and of the gracious promise Jehovah afterwards made. It affords, too, a very apt similitude for illustrating the joys which spring from hope in the Redeemer. When the Christian looks on the dark cloud of affliction with the eye of faith, he sees there the bow of promise in all its beauty; he remembers that the Lord, who provided an ark of refuge wherein to save his people from the flood of vengeance, has promised to keep them unto the end; and he feels confident that no cloud can long exclude him from the sunshine of a Father's love.

Mild arch of promise! on the evening sky  
Thou shinest fair with many a lovely ray,  
Each in the other melting. Much mine eye  
Delights to linger on thee; for the day,  
Changeful and many weathered, seemed to smile,  
Flashing brief splendour through its clouds a while,  
That deepened dark anon and fell in rain:  
But pleasant it is now to pause and view  
Thy various tints of frail and watery hue,  
And think the storm shall not return again.  
Such is the smile that piety bestows  
On the good man's pale cheek, when he in peace  
Departing gently from a world of woes,  
Anticipates the realm where sorrows cease!

SOUTHERY.

We find the rainbow again spoken of in Ezekiel i. 28. "And above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire stone, and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins, even upward, and from the appearance of his loins, even downward, I saw, as it were, the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Similar passages are found in Revelations iv. 3, and x. 1. In these passages the rainbow is evidently employed as a means of shadowing forth the perfections of the Redeemer. And let no one accuse us of giving undue indulgence to our fancy, when we say that it is admirably adapted to the purpose to

which it is applied. *The symbols of Scripture are, all of them, appropriate.* The sacrifice of a lamb, without spot or blemish, for instance, is a fit type of the offering up of the Holy One on the cross for us; bread and wine, in the Sacrament of the Supper, naturally shew forth the benefits we receive from him, whose flesh is meat indeed, and whose blood is drink indeed; the washing with water in baptism, naturally represents the purification of the soul by grace: and, in like manner, the rainbow is an apt symbol of him who "makes known to principalities and powers the manifold wisdom of God;" for, as in it all the various colours are exhibited, and still their beautiful harmony is preserved, so, in Christ, the different perfections of deity are separately manifested, and, at the same time, their essential unity is proved.

If, therefore, we admit the propriety of the Scripture expression, "God is light," and if we allow that the orb of day is the best image of the Creator's glory, then the decomposition of Light into its original elements, by reflection and refraction in this terrestrial scene, is the appropriate emblem of the work which Christ has accomplished here. The rays of the unclouded sun, when they shine full on the eye, give pain instead of pleasure, and dazzle, instead of enabling us to see; but, reflected from the varied landscape around, they produce all that beauty of colouring which delights the eye, and all that cheerful sense of security which distinguishes the smiling day; and, in like manner, Jehovah, in his essential majesty, clothed with honour and with strength, covering himself with light as with a garment, pours down a flood of glory, which no created being can directly contemplate, and "no man can see and live;" but in Jesus and in his work, this brilliance of omnipotence is veiled, and the blinding splendour of pure divinity, which, directly viewed, would overwhelm us, is changed into a softened radiance, that gives all its bias and all its beauty to that heavenly habitation, which "hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."

## DISCOURSE.

BY THE LATE REV. WILLIAM GILLESPIE,  
Minister of Kells.

"Leaving us an example, that we should follow his steps."—1 PETER ii. 21.

THE excellence of Christianity is evinced, not more by the sublimity of its doctrines, and the purity of its precepts, than by the perfect example of its author. The founders of all the ancient systems of philosophy and Religion had many blemishes, which were at variance with their principles, and tarnished their fame; and should we imitate them too closely, we should be betrayed into error, prejudice, and crime. They frequently contradicted, by their lives, what they so powerfully enforced by their eloquence. Like the Scribes and Pharisees, those high pretenders to sanctity, "they bound heavy burdens, grievous to be borne, and laid them upon men's shoulders, but they themselves would not move them with one of their fingers."

Christianity, in fact, is the only system of Religion ever communicated to mankind, which exhibits in the person of its blessed founder, a perfect example of all moral excellence. A good life is said to be "visible philosophy," and that of Jesus is the mirror from which is reflected his sublime and amiable Religion. It proves to us not merely



that his Religion is true, but likewise that it is practicable, and he who assumed our nature, and had a fellow-feeling for all our infirmities, has shewn us our duty in every relation of life, and become at once our instructor and our guide. That character, which even his enemies have never ventured to impeach, attracts our admiration by its beauty, and disarms malice by its modest unobtrusive excellence. Never can we examine it too narrowly, or imitate it too closely. "Because, Christ also has suffered for us, leaving us an example, that we should follow his steps."

Let us pause for a few moments to contemplate the character of the blessed Jesus. Let us endeavour to concentrate some of those rays of excellence, which were reflected from his humanity. How dignified, how divine, is his person and the purity of his conduct! In the words of inspiration, "He was holy, harmless, undefiled." No unhallowed thoughts ever rose in his heart. Nay, to indulge such thoughts, he enumerated amongst the greatest of crimes. Contemplate his equanimity. The storms of passion disturb not the placid tranquillity of his soul. Him, no interest captivates, no ambition inflames, no fame dazzles, no grandeur allures. He is equally unmoved, whether the inconstant Jews, strewing his path with flowers, wished to make him their king, or raised the inhuman cry, "away with him, away with him." His mind is majestic, and serene as the unclouded heaven from whence he sprung. It is tranquil as the ocean, which he stilled with his voice. By his abstinence, humility, and self-denial, he shews his contempt of the illusive pleasures, the vain honours, and the empty grandeur of this passing state. He beholds them, as the sun seems to view those fleeting vapours, that may conceal, but cannot add to his majesty and effulgence. Sublimier objects occupied his mind. Beyond the troubled horizon of this world, his eye rests on a region of purer bliss. From this vale of tears, he looks forward to that better world, where his Father shall wipe all sorrow from the eyes; and, amid the conflict and humiliation of the present scene, anticipates his triumph at the right hand of God, where he shall obtain "a name, above every name." Ye! whose hearts are captivated by the riches, the pleasures, and the honours of the world, reflect, that he who had all these in his power, despised them as beneath the dignity of an immortal nature, and not worthy to be compared to the glory that shall be revealed to us.

Nor was that heart so pure and serene, without kindness and beneficence. His tranquillity was not the result of apathy, nor his temperance that of insensibility to the benevolent affections. The God-Man, is all love, all goodness, all beneficence. His whole life is a beautiful epitome of his divine and amiable Religion. How admirably does it accord with that dispensation of love and mercy, which he came to communicate! When angels announced his advent to the shepherds of Bethlehem, it was in songs of joy, which proclaimed,

"Peace on earth, and good-will to the children of men." The star which pointed him out to the wise men, was the precursor of that "Sun of Righteousness that was to arise with healing under his wings." He appears amongst men, full of grace and truth; and though his enemies have assailed his doctrine, they have been forced to confess their admiration of his life. Yes, Christians, his mercy and his beneficence attest his divinity no less than the ancient predictions, and those miraculous works, which prove him to be the Son of God with power. He goes about continually doing good. His divine lips are opened only to instruct, and his blessed hands are unceasingly stretched forth in works of charity and beneficence.

As he walks in the fields, amid the works of the Creator smiling around him, he inculcates the sublimest truths of his Providence and his love. With what simplicity and affection does he breathe the words of divine wisdom! He who clothes the lilies of the valley, will he not much more clothe his children? And he who feeds the birds of the air, will he not protect and nourish those who love him? He recommended our love to each other by the example of his supreme love, "which maketh his sun to shine on the evil and on the good, and his rain to fall on the just and on the unjust." He inculcates upon us, mercy to our brethren, by the mercy of God to us; forbearance to each other, from his long suffering; and the mutual forgiveness of injuries, as we expect forgiveness from Him, whom we have all so frequently offended.

He communicates the sublimest truths in the most beautiful and interesting parables, derived from the most familiar incidents in life, or the simplest objects of nature. From the brow of a mountain, beneath the canopy of heaven, he teaches the will of the Great Author of nature, who is not confined to temples made with hands. How full of affection are his words, "Blessed are the meek; blessed are the merciful; blessed are the poor in spirit; blessed are the peace-makers." He is fond of the candour, simplicity, and innocence of little children, so congenial to his own nature, which unites to the simplicity of a child, the dignity and magnanimity of a God. "Unless ye become as little children," says he, "ye cannot enter into the kingdom of heaven." He calls himself by the affectionate and humble appellation of the good shepherd, who came to gather the "lost sheep of the house of Israel." In him is fulfilled the ancient prediction, "that he shall feed his flock as a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

Compassion and kindness flow from his lips. He weeps over the grave of a departed friend. His greatest miracle was wrought in proof of the most amiable sentiment which actuates the human breast. He felt for the poor culprit who was brought before him. "He that is without sin amongst you," says he, "let him cast the first

stone." And he would "not send away the multitude fasting in the wilderness, lest they should faint by the way." And on that night on which he was betrayed, when his disciples, weary with watching, had fallen asleep, instead of guarding their master in the season of his suffering and his peril, he merely rebuked them in these gentle terms: "Could ye not watch with me," says he, "one hour,"—a last, a parting hour! then, as if regretting the reproof he had just given, he immediately adds this apology: "The spirit, indeed, is willing, but the flesh is weak." Full of affection to his native country, he exclaims, "Oh, Jerusalem, (anticipating the judgments ere long to befall that devoted city,) thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy little ones together, as a hen doth gather her brood under her wings, and ye would not!" "As he beheld from a mountain," says the Evangelist, "the city, he wept over it." "Daughters of Jerusalem," says he, at another time, to the sorrowing females who deplored his fate, when he was dragged through the city, bending all the while under the weight of his own cross, "weep not for me, but weep for yourselves and for your children." What disinterested friendship! What divine composure! What love of his country!

His miracles, too, while proofs of his divine mission, were eternal monuments likewise of his love. They accord with that goodness by which his whole doctrine and life were so peculiarly distinguished; and, as one expresses it, "have a much stronger character of beneficence than of power." Unlike his predecessors, the prophets, he wrought no miracles of the severe kind, and his disciples wrought but few, and such only as were necessary to establish their authority, and to confirm their doctrines. He bade not, like Moses, the earth open to swallow up his enemies, nor, like Elijah, invoked the fire of heaven to consume the votaries of idolatry. In proof of his mission, the sun stood not still to prolong the slaughter of his foes; the sea rolled not back to overwhelm his enemies with its waves; the voice of the thunder accompanied not the promulgation of his laws; nor did darkness, lightnings, and tempests fill the people with terror. On the contrary, "the songs of angels chanted peace at his birth;" a heavenly voice proclaimed, "This is my beloved Son, hear ye him;" and the ocean sunk to a calm when he uttered these words, "Peace, be still." His sympathy evaporates not in unavailing expressions of pity; but every miracle he wrought, carried a blessing in its bosom to some distressed fellow-creature. In him were realized the prophecies of old, "That the eyes of the blind were opened, the ears of the deaf unstopt, the lame leapt as the hart, and the tongue of the dumb was heard to sing." He wrought not one miracle for his own advantage, to relieve himself from pain, or to extricate himself from difficulty and misfortune. No, Christians, affliction and sorrow he bore without even a murmur; but the

distresses of others touched his benevolent heart, and called forth his miraculous powers. He restored a daughter from the dead to the arms of her afflicted mother; and called a brother from the grave, to the embraces of his weeping and disconsolate sisters. But it was chiefly for the salvation of the souls of men, that he became on earth the "way, and the truth, and the life." This was the grand end of his mission; for this he lived, he suffered, he died; for this he ascended triumphant from the grave, "leading captivity captive." With him a new era was to arise. "Truth was to spring out of the earth, and righteousness was to look down from heaven." "The crooked places were to be made straight, and the rugged places smooth." "Old things were to be done away, and all things were to be made new." The savage nature of man was to be humanized; the wolf was to lie down with the lamb, and the leopard was to dwell with the kid. The wilderness and solitary place was to hear his voice, and be glad, and the desert to rejoice, and blossom as the rose. The voice of God was again to be heard in the gardens and in the groves, and incense and a pure offering were to ascend up on high, from the rising to the setting sun. Such are the blessed effects of that divine charity, which so eminently characterized the life and the dispensation of Jesus,—which is the queen of all the virtues,—the Lord of perfectness and the fulfilling of the law! "By this shall all men know," says he, "that ye are my disciples, if ye love one another."

Nor was the character of Jesus less distinguished for sincerity and justice! He gives to every man his due, "provides things honest in the sight of men." "He did no sin, neither was guile found in his lips." The son of God pays tribute to Cæsar. In short, he who came to establish a kingdom not of this world, gives tribute to whom tribute is due, honour to whom honour, and shews a respect to human governments and institutions.

Neither were the sterner virtues of justice, temperance and self-denial combined in him with that ruggedness and austerity of manners, which frequently characterize the founders of new systems of Religion. He was mild, gentle and unassuming, and, though the eternal Son of God, demeaned himself as the humblest of men. Thus, he is compared to a Lamb without spot, to express the gentleness of his nature, as well as the immaculateness of his sacrifice. He affects no peculiar reservedness of temper, but, on the contrary, mixes in all the innocent pleasures of society, and his first miracle was wrought at Cana of Galilee, at the celebration of a marriage feast. He treats man suitably to his nature, as a being formed to live in society, and whose happiness springs from the proper exercise of all the amiable affections of his nature. Not, therefore, forbidding in his manners, he was so easy of access, that the very children, attracted by the mildness and benignity of his nature, flocked unto him, and he took them up in his arms and blessed them, saying, "of such is the kingdom of heaven." We find no harshness,

no rudeness, no selfishness or affectation in the character of Jesus. His is that genuine mildness and unaffected kindness of deportment, so different from that false politeness so common in the world, and which frequently varnishes over the basest qualities of the heart. Greatly, therefore, do they mistake the true spirit of his Religion, who consider it to consist in mortification, solitude and privations, as was supposed by the monks and anchorites of the early ages, who mistook the doctrines of Plato for those of Christ. No, Christians, we are to let our light shine before men, and genuine Christianity consists in that universal goodness and benevolence which breathes nothing but love to God and man.

Nor was his piety less ardent than his beneficence. We find him proof against all the snares of the tempter, and all the wealth and kingdoms of the world will not induce him to deny his God. "It was his meat and his drink to do the will of his father;" and with emotion He exclaims, "to do thy will I take delight, O my God." Apart from men, he frequently conversed with God; in the retired garden of Gethsemane, or in the solitary Mount of Olives, he often spent whole nights in prayer, and the silent stars witnessed the pious aspirations of the Son of Man. Christians, if Jesus so prayed, who had no errors to be corrected, or sins to be forgiven, as we have, then well may we. Well may we pour out our spirits in that prayer which is the revealed channel of divine communication, which wafts the soul to the heavens to which it aspires, and assimilates it to the object which it adores.

His Religion is truth itself, and truth is in all his thoughts, his actions, and his words. That sincerity is ever the object of his praise, which gives life and energy to Religion, and lies at the foundation of all the virtues. Thus, the ostentatious hypocrisy of the Pharisees he reproves with more than his usual earnestness, and the prayer which he has left us as a model for our imitation, is the most simple, comprehensive and sublime. How divine is the prayer, that the "will of God may be done on earth, as it is done by the angels in Heaven;" and though he was soon to introduce a new order of things, a better dispensation, of which the former was but the shadow, yet we find him in the synagogues and temples of the Jews, paying a becoming respect to the institutions of Religion, which wise and good men must ever revere, as the cause of order, subordination, and instruction, among the great mass of mankind. Thus, to a mind the most comprehensive and enlightened, we find him uniting the utmost modesty, humility and simplicity.

If suffering be the grand test of the excellence of the Christian, in how sublime and interesting a light must our Saviour appear! It is affirmed by the ancients, that to behold a good man bravely struggling with adversity, and by patience overcoming it, is a spectacle on which even the gods look down with delight. But how much more admirable must he appear, who not only bears,

but rejoices in suffering, that he may promote the present and eternal happiness of others. How great is Jesus in suffering! here he is nothing less than the God in humanity. Is he not subjected to hunger, to poverty, to persecution and sorrow; oppressed, calumniated, despised? Is not his breast bare to every blast of affliction? Is he not assailed by every art of malice? Was he not almost wholly destitute of those consolatory endearments of friendship, which alleviate, by tender sympathy, the miseries of the unfortunate? Was he not destitute of all the ease which wealth affords, and while the "foxes have their holes, and the birds of the air have their nests, the Son of Man had not where to lay his head." His good deeds, his labours of love, met not even with the animating meed of deserved approbation; and what is frequently unmeritedly bestowed on the statesman and the warrior, is denied to the most benevolent soul that ever appeared upon earth. Around the brow of Jesus no wreath of glory was twined. He was a friendless wanderer in this vale of tears, but the unspotted excellence of his own character bore him up under all the complicated misfortunes and afflictions to which he was exposed. It was this that enabled him in meekness, resignation and patience, to possess his soul. It was this that enabled him to display that exemplary magnanimity, that elevation of character, that trust in Providence, that cheerful resignation to his Father's will, which the heaven-born spirit of his Religion can only inspire. It was this which enabled him to show with what unshrinking fortitude he could carry himself amid all the troubles and persecutions by which he was assailed. In the palace of Caiaphas, the high priest, this led him to support the mildest dignity, the most sweet and amiable forbearance, though surrounded by bigotted priests, by malignant rulers, by a ferocious soldiery, and a low and brutal rabble. "When he was reviled, he reviled not again; when he suffered, he threatened not, but in all things submitted himself to Him who judgeth righteously." It was this that, in the garden of Gethsemane, even in the hour of his bitterest anguish, caused him to exclaim in these memorable words of resignation, "Not my will, O God! but thine be done." Finally, it was this which, at the Cross on Mount Calvary, when his enemies were inflicting upon him all that malice could devise, or cruelty inflict, made him pray with love all divine, for forgiveness to his bloody and implacable murderers! Well might the centurion exclaim, "Truly this was a just man; truly this was the Son of God."

In short, Christians, what a character was here! What spotless purity, what unassuming modesty, what ardent, extensive, and unwearied beneficence, what sublime and fervent piety! what fortitude in adversity, what patience in suffering, and what resignation to the divine will! In the period of his humiliation, he evinced all the glory of unshaken magnanimity, and while he suffered the death of a man, he displayed all the fortitude and benignity of a God.

Such, Christians, is a short and imperfect sketch of that excellence which the Apostles have handed down to us. From the obscurest source was to arise that divine stream which was to refresh and beautify the earth. He who was born in a stable, laid in a manger, the heir of indigence and misfortune, despised by the rulers, and held at naught even by the vilest of the people, condemned as a felon, and executed as the basest malefactor, who exhibited in his life an utter contempt for all the honours, riches and pleasures, which are the darling objects of human pursuit, was destined to give birth to a Religion superior to the most perfect delineation of human wisdom, which was to supersede that of the Cæsars, and spread itself to the remotest corners of the earth,—a Religion which was to give hope to the despairing, and consolation to the afflicted, to become the parent of liberty and civilization, to restore to humanity its violated rights, and to raise man to the true dignity of his nature. But it belongs to the divine wisdom to produce from causes apparently the most inadequate, the most sublime and magnificent effects. The feeble acorn which Jesus planted, has become a mighty tree, whose top reaches to the heavens, whose branches spread over the whole world, so that all nations may repose under its shade. The rock cut out of the mountain without hands, was to smite the image (of superstition,) and fill the whole earth.

Let this, then, be the great model of our imitation,—let this be the pillar of light to conduct the pilgrim through the perilous wilderness,—let it be the star to guide the mariner through the tempestuous ocean of life. Consider those as your greatest enemies, who would persuade you that Christianity emancipates you from the ties of moral obligation. For what end did Christ teach us such holy precepts, if we were not bound to obey them? or set before us such exalted virtues, if we are not bound to imitate them? Can we call Jesus Master and Lord, and yet neglect the duties which he has commanded? Can we contemplate such disinterested beneficence, without feeling our bosoms glow with kindred love,—such dignified purity, without preserving ourselves from sensual and degrading indulgences,—such integrity and justice, without respecting the rights of our brethren, and the claims of our country,—finally, such sublime and fervent piety, without elevating our desires and our affections to the source of all excellence and perfection? If we contemplate him in all the beauty of his character, it must be the object at once of our admiration and love; we shall be attracted by its excellence, and imperceptibly be led to imitate what we love and admire.

Weak and imperfect as we are, we must ever come short of the faintest image of his excellence. Yet our souls will be ennobled by the object of our contemplation, animated by the virtues which we admire, and inspired with that love by which we are redeemed. By this alone shall we prove ourselves worthy of the Christian's name, advance the

interests of Christ's kingdom upon earth, and prepare ourselves for the rewards and enjoyments above.—Amen.

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SCRIPTURAL RESEARCHES.

NO. IV.

CAIN AND ABEL.

BY THE REV. JAMES ESDAILE,  
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"The Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, he had not respect."

THE offering of these two brothers is the first act of worship recorded in the history of Religion; and having its origin in the very cradle, as it were, of the human race, we need not be surprised at its early and universal prevalence among mankind. We are not told whether they offered from the suggestion of their own feelings, or in consequence of a positive appointment by God; hence much controversy has prevailed on this subject, into which I decline to enter; and shall merely state in one sentence, the argument which appears decisive, in my mind, in favour of the divine appointment of sacrifices. It is this, that if sacrifices are of human invention, it follows as a matter of course, that fallen, apostate man could devise an acceptable method of approaching God: but the apostle tells us, that it was by faith that "Abel offered a more excellent sacrifice than Cain;" that is, he offered in the faith of some promised blessing connected with sacrifice; and whatever is of faith is not from the invention of men, but by the revelation of God.

I hold, then, that both the brothers offered in consequence of a divine command, or in dependence on a divine promise. What was it then, that made the difference? It is needless to agitate this question after the explicit declaration already quoted from the words of the apostle, who tells us, that the excellence of Abel's sacrifice consisted in the faith of the offerer. But we may probably discover, in the nature of their respective offerings, some features of the mind and feelings of the offerers. "Cain brought of the fruit of the ground an offering unto the Lord." This was an authorised offering under the law, and acceptable to God when offered in a proper spirit; but it was an offering of thanksgiving rather than of supplication; and we may infer that it was offered by Cain as an expression of gratitude for temporal mercies, and that he looked to no higher blessings; in short, Cain's offering was one that might have been presented in the state of innocence as a symbol of thankfulness to the Giver of all good. But Abel's offering was an expiatory sacrifice, which could not, by possibility, have been comprehended in the state of innocence. Abel by faith looked forward to that sacrifice which was to take away the sin of the world; and the very circumstance of his offering such a sacrifice, and of God's accepting it in honour of his faith, is a decided proof that infinitely more was revealed to our first parents after the fall, than is recorded by the sacred historian. This is not a defect in his writings, but a proof of the divine wisdom by which they were dictated, which guarded the great mystery of godliness against premature disclosure, but scattered marks and tokens on every hand, that after ages might see that it was the prominent feature in all God's dispensations since the beginning of the world.

In consequence of the rejection of Cain's offering we are told that he "was very wroth, and his countenance fell." From this, it is evident that he had experienced a grievous disappointment. What, then, do we suppose to have been his expectations, or why was his wrath directed against his brother? It was not that he envied his spiritual privileges; the man who really prizes these blessings cannot hate him who pos-

sees them. Cain's feelings were earthly and selfish : it is evident, that he was afraid of an invasion of his birthright ; and his jealousy on this subject was not allayed even on the assurance of God, who said to him, "unto thee shall be his desire, and thou shalt rule over him."

What was the cause of this jealousy ? We can only conjecture ; yet, I think, there are tolerable grounds for forming an opinion. Great, beyond conception, must have been the misery and disappointment of Adam and Eve, when they witnessed and felt the terrible consequences of their transgression ; which they must have felt with a degree of acuteness which never can be experienced by any of their descendants. We cannot know the miseries of sin as they did, for it is inherent in our nature from the commencement of our existence, and its power is increased and strengthened chiefly by its insidiousness in concealing its malignity. But our first parents had known the happiness which results from perfect innocence, when there was neither sin, nor sorrow, nor pain ; and they had enjoyed uninterrupted communion with God, which we can taste only for short periods and at distant intervals. All these advantages they lost by the fall ; but they could not lose the recollection of them ; and this recollection would tend to embitter their misery. One promise, however, was given them to support them under the miseries of the fall ; and that promise was, that "the seed of the woman should bruise the head of the serpent." We may naturally suppose that they would consider their first son as the promised seed ; and this supposition is confirmed by the name which Eve gave to her first-born, whom she called Cain, (which means *gain*, or acquisition,) saying, "I have gained a man from the Lord."

This child of their hopes, and expected conqueror of the serpent, would be made acquainted with their expectations, and would grow up in the confidence of effecting their emancipation from the misery which sin had brought into the world. In process of time, therefore, when the two brothers had attained to such an age as authorised them to worship God by sacrifice, Cain took the lead, by the prerogative of birth, to present an offering unto God. Abel followed his example,—but with a different spirit, and with a very different result to his services,—for they were accepted, whilst Cain's were rejected. How dreadful must have been the disappointment of the latter ! The cherished hopes, the fond anticipations, the ambitious aspirings instilled by his parents' instructions, and eagerly embraced by his own mind, were laid prostrate in the dust, and he stood as a rejected suppliant, in the presence of a brother, his inferior by birthright, but now a formidable and favoured rival.

I dwell not on the tragical consequences which followed these transactions, my object being merely to direct attention to these first recorded acts of religious worship. I do not, however, suppose that they were the first sacrifices that ever were offered. There is strong presumptive evidence that Adam sacrificed before the birth of Cain and Abel ; and that his offering was of the same kind with that of the latter, viz., a propitiatory sacrifice made by blood. This may be inferred from the following circumstances :—Immediately on their fall, our first parents "knew that they were naked, and were afraid." To hide their shame, "they sewed fig leaves together, and made themselves aprons." Gen. iii. 7. This was a simple and an elegant contrivance ; and after their example, all their descendants have so covered their defects by decorations, as to make their very infirmities the foundation and ground-work of vanity. But God taught them a different lesson. Immediately after pronouncing the sentence against them, it is said, "Unto Adam also, and his wife, did the Lord God make coats of skins, and clothed them ;"

that is, he directed them to employ this species of clothing. Now, whence had they those skins ? The permission to eat animal food had not then been granted to man ; and we cannot suppose that the animals were killed, merely for the purpose of furnishing clothing to the first human pair,—that is a refinement of comparatively modern times, when the innocent animals are persecuted into the remotest wildernesses and fastnesses of the earth, merely for their skins, to furnish trappings of vanity to the luxurious and the wealthy.

But Adam and Eve were clothed in the skins of animals which had been offered in sacrifice ; that, in the death of the victim they might see the heinousness of sin, and, in the shelter and comfort which they derived from wearing their spoils, might learn, that, instead of being clothed with sin, as with a garment, they could derive security and hope from the blood of atonement.

No ordinance can be conceived so effectual for preparing the world for the doctrine of atonement through the blood of Christ, as the institution of sacrifices. Had such a practice been unknown, the doctrine of atonement, through Christ, would have appeared strange and startling, and it would have been said, "how comes it that nothing similar to this has been heard of since the foundation of the world ?" But when we find the doctrine of atonement by blood forming a fundamental article in all Religions, whilst human reason could give no adequate explanation of the practice, and then perceive the extraordinary nature of the Christian sacrifice, both in regard to its evidence and its efficacy, we have no difficulty in recognising sacrifices as symbolical prophecies, published and read among all nations, to prepare them for trusting in that great sacrifice, which alone can take away the sins of the world.

We must not imagine that the heathen nations derived their practice of sacrificing from the Jews ; no people on earth had less influence than they in disseminating the doctrine and practice of sacrifice over the world. The sacrificial regulations were given to them when they sojourned in the wilderness, and when they were expressly forbidden to hold intercourse with the surrounding nations, with which they were in a state of constant hostility. But this was not the commencement of the practice among them, it was merely an authoritative republication of an ordinance which had existed throughout the world, ever since the fall of man, that the Jews might recognise its divine origin, as coming to them through the hands of their great leader and legislator, who was guided, in all his proceedings, by the dictation of heaven ; and we shall find that the sacrifices under the law, were the same as those which were in use before the law was given, with the exception of a few, such as the Passover, which had an immediate reference to the history of the Jews. Cain and Abel, for instance, offered the fruits of the earth, and the firstlings of the flocks, and these were recognised offerings, not only under the law of Moses, but among all the heathen nations. The next sacrifice, of which we have any account, was offered by Noah, when he was rescued from the waters of the flood ; he "built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar." Gen. viii. 20. These were considered as acceptable sacrifices among all nations.

Abraham is the next person, renowned for piety, who is recorded as worshipping God by sacrifice ; for he built an altar at Bethel, "and called upon the name of the Lord ;" this place became sacred to him and his descendants ; they delighted to repair to it to offer sacrifices unto God ; and well might they do so, when God honoured it so far as to call himself "The God of Bethel !" Abraham, by the direction of God, offered the very same sacrifices which were afterwards enjoined by the law of Moses. He took a heifer, and a she-goat, and

a ram, and a turtle-dove, and a young pigeon; the animals he cut into pieces, but he left the birds entire.—Gen. xv. 9, 10. Compare this with the legal rule of sacrifice given by Moses, and it will be found that the practice here described, is ordained as the regular law of sacrifice.—Lev. i. 10—17. From this it will appear, that the same victims, and the same rules of sacrifice, were prescribed to Abraham, which were afterwards enjoined to Moses, at the distance of four hundred and twenty-three years.

But it may, perhaps, appear a little remarkable, that nations decidedly hostile to the Israelitish people, should, nevertheless, offer the same victims, and observe the same rites of sacrifice. Balaam, and Job, and David, though living in different countries, and in different ages, and under different dispensations, nevertheless, offer the very same sacrifices unto God. When David went to bring the ark from the house of Obed-Edom, the event was celebrated with the greatest solemnity: and the king, and the Levites, offered seven bullocks and seven rams unto the Lord.—1 Chron. xv. 25, 26. The same sacrifice was offered by Job, in behalf of his friends: "Take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering."—Job xlii. 8.

This offering by the man of Uz was, perhaps, prior even to the giving of the law to Moses; for the book of Job has all the marks of the very highest antiquity. He lived at a period when the paternal and the priestly characters were combined; and he offered up regular burnt-offerings in behalf of his children. This proves that he either lived before the law was given, or, at least, that he had no connexion with the commonwealth of Israel.\* If it is alleged that he was a good man, and that God imparted his will to him, the fact is admitted; but then, I infer from this that neither sacrifice, nor the rule of sacrificing, ever were invented by man; and that, wherever the practice and the rites existed, they were both dictated by God. Hence the general uniformity which prevailed on these points among all nations; and hence Balaam, a wicked man, who was reluctantly withheld from cursing Israel, did not venture to deviate from the prescribed rule, except by attempting to make his conformity more conspicuous by a sevenfold number of altars and victims; conceiving, as the ignorant and superstitious have always done, that there is merit in excess where the end and object are considered to be good. On this principle, he said to the king of Moab, "Build me here seven altars, and prepare me here seven oxen and seven rams."—Num. xxiii. 1.

From the facts that have been stated, we see the antiquity, and the universality, and the general uniformity of sacrificing which prevailed among the early branches of the human family; whilst it is impossible to say which (or whether any of them) borrowed from the others. It was, in fact, a primeval rite, appointed by God, to keep open an intercourse between man and his Maker, and to typify that great sacrifice offered by Him "who is the way, and the truth, and the life," through whom alone we can come unto God. The distinction of animals into clean and unclean, which prevailed before the flood, must have been made en-

\* There is every probability that Job lived even before the time of Abraham, and, therefore, could not have borrowed the practice and rule of sacrificing from him. We may judge of the period when he lived, by the longevity which he attained. There was a gradual curtailment of the extent of human life after the flood, till it sunk down to its present standard. Abraham reached the age of 175 years, and we know of none who came after him who exceeded that age, except Isaac, who lived to 180. But we have reason to think, that Job must have been considerably older: we know not what his age was when he was in the height of his prosperity, the richest man in the East, with seven sons and three daughters; but we are informed, that after all his misfortunes, when a family and possessions were again given to him, he lived in the enjoyment of these blessings for 40 years.—Job. xlii. 16. The Septuagint makes Job to have lived 210 years. We may infer from these facts, and the *data* mentioned above, that he both lived longer and earlier than Abraham.

tirely with a reference to sacrifices; for it was only after the flood that permission was given to Noah and his descendants to eat the flesh even of clean animals; and all those which were used in sacrifice, were also used for human food, to intimate, that both soul and body should be pure; or, as it is expressed in Scripture, "that we should cleanse ourselves from all filthiness of the flesh and of the spirit; and perfect holiness in the fear of the Lord." And, moreover, the offering of clean animals to God was intended to teach us that we must serve God with our substance, that we must be ready to part with a portion of that which he has allotted for our food, as a token of gratitude, and a confession that all that we have is his, and that it is only of his own that we are giving unto him. We may, therefore, recognise in the universal practice of sacrifice the intimation of a universal law, binding on all mankind, to surrender a part of their substance for the service of the altar, and the worship of God; and another reason for offering only clean animals was this, that the offerers themselves partook of the sacrifices, as a token of their communion with the Deity, to whom the offering was presented; and hence, they were not permitted to offer on the altar what could not be used by themselves as food.

The distinction of animals into clean and unclean is not purely arbitrary; it is founded in nature, and has a meaning and a moral. That it is founded in nature is apparent from this, that the animals themselves recognise distinction by their habits and instincts; and it is rare that a beast of prey will choose to feed on an animal of its own class or kind: the clean graminivorous and frugivorous beasts and birds are almost universally selected as food by the rapacious tribes, whilst they shun those of their own kind and character. Since, then, the animals used in sacrifice from the beginning of the world, and generally among all nations, are only the meek, gentle, and useful, we are entitled to infer, that mildness, gentleness and benevolence are the qualities which God requires in his worshippers: and as the rapacious and blood-thirsty animals are rejected in sacrifices, so the man of violence, cruelty and blood, is an abomination in the sight of God.

Even the rites and ceremonies, then, of the sacrificial law, read us an important moral and religious lesson; and as Moses was enjoined to form the visible tabernacle according to the pattern which he had seen on the Mount, so we may be certain that every part of the altar service was intended to convey an important lesson to mankind. Hence, in reference to the sacrificial animals, we are enjoined to imitate the meekness of the lamb, and the gentleness of the dove; whilst the murderous strength of the roaring lion, and the savage cruelty of the ravening wolf, are employed as figures, to represent the qualities in human nature most abhorrent to God. We see, then, the moral congruity of offering to God the animals which his word authorises us to consider as emblematical of the mild, peaceable, Christian virtues; and of rejecting those whose habits are characteristic of violence, impurity, or guilt. The sow was rejected as the utmost abomination, on account of its filthy habits, to show that indecency is an odious deformity in a being bearing the image of Christ; and that *want of decency is more than want of sense*, as it is the sure sign of moral turpitude, and of a grovelling earthly mind.

#### CHRISTIAN TREASURY.

*The Prevalence of Idolatry.*—This is the grand sin of nature. Every unregenerate man ascribes to the creature divine prerogatives, and allows it the highest room in his soul; or, if he is convinced of misery, he flies to it as his Saviour. Indeed, God and his Christ shall be called Lord and Saviour, but the real expecta-

tion is from the creature, and the work of God is laid upon it. Pleasure, profit, and honour are the natural man's trinity, and his carnal self is these in unity. It was our first sin to aspire to be as gods, and it is the greatest sin that is propagated in our nature from generation to generation. When God should guide us, we guide ourselves; when He should be our sovereign, we rule ourselves; the laws which he gave us we find fault with, and would correct, and, if we had the making of them, we would have made them otherwise; when he should take care of us, (and must, or we perish,) we will take care of ourselves; when we should depend on him in daily receivings, we had rather have our portion in our own hands; when we should submit to his providence, we usually quarrel at it, and think we could make a better disposal than God hath made; when we should study and love, trust and honour God, we study and love, trust and honour our carnal selves. Instead of God, we would have all men's eyes and dependence on us, and all men's thanks returned to us, and would gladly be the only man on earth extolled and admired by all. Thus, we are naturally our own idols. But down falls this Dagon, when God does once renew the soul. It is the chief design of that great work to bring the heart back to God himself. He convinceth the sinner that the creature can neither be his God, to make him happy, nor his Christ, to recover him from his misery, and restore him to God, who is his happiness. God does this, not only by his Word, but by providence also. This is the reason why affliction so frequently concurs in the work of conversion. Arguments which speak to the quick will force a hearing, when the most powerful words are slighted. If a sinner make his credit his god, and God shall cast him into the lowest disgrace, or bring him, who idolized his riches, into a condition wherein they cannot help him, or cause them to take wing and fly away, what a help were to this work of conviction! If a man make pleasure his god, whatsoever a roving eye, curious ear, a greedy appetite, or a lustful heart could desire, and God should take these from him, or turn them into gall or wormwood, what a help is here to conviction! When God shall cast a man into languishing sickness, and inflict wounds on his heart, and stir up against him his own conscience, and then, as it were, say to him, "Try if your credit, riches or pleasure can help you. Can they heal your wounded conscience? Can they support your tottering tabernacles? Can they keep your departing soul in your body, or save you from mine everlasting wrath, or redeem your soul from carnal flames? Cry aloud to them, and see now whether these will be to you instead of God and Christ." How this works now with the sinner! Sense acknowledges the truth, and even the flesh is convinced of the creature's vanity, and our very deceiver is un deceived.

—**HAXTER.**  
*Where is Satisfaction to be found?*—The hungry craving soul that would fain be happy, but knows not how, need not spend its days in making uncertain guesses and fruitless attempts and trials: It may fix its hovering thoughts, and upon assurance here given, say, I have now found at last where satisfaction may be had; and we only this to do, to bend all my powers hither, and attend this one thing, the possessing myself of this blessing; earnestly to endeavour and patiently to wait for it. Happy discovery! Welcome tidings! I now know which way to turn my eye and direct my pursuit. I shall no longer spend myself in dubious, toilsome wanderings, in anxious vain inquiry: I have found, I have found! blessedness is here. If I can but get a lively, incessant sight of God, I have enough,—shew me the Father and it sufficeth. Let the weary wandering soul think itself and return to God. He will not mock us with shadows as the world hath done. This is our carnal life, to know him, the only true God, and Jesus

Christ, whom he hath sent. Apart from Christ, thou canst not know nor see him with fruit and comfort, but the Gospel Revelation (which is the Revelation of God in Christ), gives thee a lovely prospect of him; his glory shines in the face of Jesus Christ.—**HOWE.**

*Whom have I in Heaven but Thee?*—Yes, but you will say, how might David truly demand, "Whom have I in heaven but thee?" Is there none to be had in heaven but God? Are there none that walk in the streets of the celestial Jerusalem that are paved with gold? Do none dwell in those glorious tabernacles that are not made with hands? Do those twelve precious gates serve only to beautify the holy city? Do none enter in at them? Surely, if those dark and low rooms are so well filled, it is not likely that those large, fair, and lightsome upper rooms are void! The sky is not more richly decked with glistening stars, than the throne of God with celestial lights. Beyond question, there are innumerable armies of cherubim and seraphim, archangels and angels, saints and martyrs; yet the faithful soul hath none of these, or rather none of these have her, but he whom they all serve, who hath vouchsafed to make her his spouse: in none but him hath she affianced, him she serveth as her lord, obeyeth as her king, honoureth as her father, and loveth as her husband; and in this respect may truly say, "Whom have I in heaven but thee?" When Cyrus took the King of Armenia, and his son Tigranes, their wives and children, prisoners, and, upon their humble submission, gave them their lives and their liberty, on their return home, as they all began to commend Cyrus, some for his personage, some for his power, some for his clemency, Tigranes asked his wife, what thinkest thou? is he not a comely and a proper man, and of a majestic presence? "Truly," said she, "I know not what manner of man he is, for I never looked on him!" "What!" inquired he, "where were thine eyes all the while? Upon whom didst thou then look?" "I fixed my eyes," said she, "all the while upon him (meaning her husband,) who, in my hearing, offered to Cyrus to lay down his life for my ransom!" In like manner, if any question the devout soul, whether she be not captivated with the cherubim and seraphim, angels, or saints, her answer will be, that she scarcely ever cast a look on them, because her eyes were never off him, who not only offered, but laid down his life for her, and ransomed her with his own blood.—**FENTLEY.**

*On the Efficacy of Affliction.*—Many who have waited year after year on the preaching of the word; who have looked on communion after communion, while the blessed symbols of redemption have been distributed among the faithful, who have gone away from these holy things with minds uninstructed and unmoved, whom the fetters of inattention have bound; in whom every power and sensibility has been numbed, "who have had ears, but heard not; eyes, but saw not;" many such have often experienced, how effectually even a single visitation of calamity becomes the means of dissolving the bands of this sinful torpor. How often has the threatening of death served to cast the light of such a convincing commentary on the doctrines of repentance and faith, as not even the highest eloquence of human illustration could ever elicit. And attendance on a sick-bed, and the sight of an expiring friend, and the hearing of those last breathings of Christian faith, which raise the departing soul above even the mortal struggle; those words which would soften the grief of separation, by expressing the sad hope of the meeting hereafter; how often have these brought religion forward to the most careless eye, in all its native importance and solemnity. What an incalculable power does the call to repentance, and the proposal of mercy receive, when the near view of the eternal world teaches the need of divine forgiveness, and the value of divine favour.—**MCLA.**

## SACRED POETRY.

## A MOTHER'S DEATH.

By THE REV. STEVENSON M'GILL, D. D.,  
Professor of Theology, University of Glasgow.

FAR from each busy scene, I meditate,  
Sad, yet not sorrowing, on the hour of death—  
The death of thee, my parent, lost so late—  
Thy death so sweeten'd by thy Christian faith!  
And thee, O world! I gladly leave behind,  
To seek retirement's calm and silent road;  
Sublimar thoughts engage my chastened mind;  
And, from the grave, my soul ascends to God—  
Ascends through Him, on whom I place my trust,  
Who heals the wound by which my heart was torn;  
And, while my tears fall o'er my Mother's dust,  
My mind is soothed—I weep—but do not mourn.  
Yes—sweet the thoughts which fill my glist'ning eye;  
Soft as the dew-drops are the tears I shed;  
And, while I feel affection's broken tie,  
I love to think on the departed dead.  
No anguish'd thought attends my Mother's grave;  
Past days remind me only of her love;  
And, through her faith in Him who came to save,  
I see her now among the bless'd above.  
And with her there, I hope my Lord to join,  
Free from my griefs and all my worldly cares;  
Her hope, her path, her portion, shall be mine;  
Nor vain for me shall be her dying prayers.  
She was through life my fond but faithful friend;  
More than myself, she felt my griefs and joys;  
Yet still she kept before me life's great end—  
The Christian's calling, and the Christian's prize.  
Lofty, though tender, was her virtuous mind;  
Upright and generous, candid as the day;  
True while she loved, unflattering while kind—  
To noblest aims she pointed still my way.  
In youth's sweet days she heard her Saviour's voice;  
With deep devotion gave herself to God;  
Through chequer'd life, felt still religion's joys;  
Through good and ill, still held the heavenly road.  
Her course was long—in peace she saw its end,  
And look'd beyond the vale with lively faith;  
She saw the glory of the promised land,  
And feared no evil in the shades of death.  
Low in the grave I laid her honour'd head,  
And thought of all the scenes thro' which she pass'd;  
The young and aged number'd with the dead—  
The valued friends with whom I once was bless'd.  
I felt myself a stranger on the earth;  
Saw Jordan's gloomy waves before me roll—  
Eternal things in all their speechless worth  
And solemn grandeur, rose before my soul.  
Prostrate I fell before the sacred throne;  
With humble prayer, renewed my sacred vows;  
And, trusting in my Saviour's grace alone,  
Look'd to the mansions of my Father's house.  
And now I love the calm and silent shade;  
To rise in faith beyond the bounds of time;  
With softened heart, to think upon the dead,  
And elevate my soul in thoughts sublime.  
Yet, while I see the wond'rous ages roll,  
The plan of grace fulfilling all its ends;  
With every scene which rises on my soul,  
I see the forms of my DEPARTED FRIENDS.  
The weary traveller in a trackless land,  
The sea-toss'd mariners where'er they roam,  
Think of the country where their wanderings end,  
And see their friends in every thought of home.

## MISCELLANEOUS.

*Submission to the will of God.*—Fenelon, Archbishop of Cambray, when his illustrious pupil, the Duke of Burgundy, lay dead in his coffin, and the nobles of his court, in all the pomp of silent sadness, stood weeping around, came into the room, and fixing his eyes on the corpse, broke out in these words: "There lies my beloved prince, for whom I had the affection of the tenderest parent; nor was my affection lost—he loved me with the ardour of a son! There he lies, and all my worldly happiness lies dead with him; but, if the turning of a straw would call him back to life, I would not, for ten thousand worlds, be the turner of that straw, in opposition to the will of God."

*Providential Escape.*—There was a small court between St Antholin's Church, and that part of the rectory-mansie, in which the late Henry Venn's father's study was situated. This had been roofed and tiled over; and here he used to play, when he was able to say his lessons, till his father was at leisure to hear him. One day, being perfect in his lesson, he, as usual, asked leave to play, but was refused; as this leave had rarely before been denied, and his father did not appear to be at leisure to hear him, he concluded that his request had been misunderstood, and again asked permission to play, but was immediately and peremptorily refused. Soon after, his mother came into the room, and seeing him looking out of the window, while his father appeared deeply engaged in writing, she asked, of her own accord, whether he might not be allowed to play, but her request was also refused. She thought this extraordinary, but her surprise was changed into astonishment and gratitude, when, a few minutes after, the whole roof fell in, and would have crushed her child to death, had he been playing there, as was requested. His father acknowledged that he had no particular reason, at the moment, for denying the wonted permission, but, having once refused, thought it proper to persist in the refusal.

*Danger of Daubing with Untempered Mortar.*—Is a very interesting and instructive little work, entitled, "African Light," published by Waugh and Innes, Edinburgh, the author, Mr Campbell, the South African traveller, gives the following illustration of Ezek. xiii. 10 and 11, where the prophet speaks of the danger arising from daubing with untempered mortar. "In countries destitute of coal, bricks are only either sun-dried, or very slightly burnt with bushes and branches of trees, laid over them and set on fire. Such are ready to moulder if exposed to moisture, and entirely to melt away if exposed to heavy rain dashing against them. To prevent such a catastrophe, all the houses in the Cape colony are daubed, or plastered, over with fire mortar, made from ground sea-shells. Should only a small hole remain unnoticed in the plaster, a powerful rain will get into it, and probably soon be the destruction of the whole building. Well do I remember one deluge of rain that turned a new house of three floors absolutely into a mass of rubbish, and brought down the gable of a parish church, besides injuring many other buildings."

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“ THE FEAR OF THE LORD, THAT IS WISDOM.”

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ON THE CHOICE OF COMPANIONS.

BY THE REV. ALEXANDER LEITH ROSS FOOTE,

*One of the Ministers of Brechin.*

WE believe all enquirers into the nature of man, agree in assigning to him this quality, that he is a social being. There may, indeed, be a few misanthropes, a few selfish beings, who dislike and shun human intercourse. You do not admire such unamiable characters; you pity them as destitute of the finer feelings of humanity, or as doing violence to them, but you do not suffer these exceptions to shake your confidence in what seems to be, on the whole, a general law of our nature. It is this principle that brings men together into communities, more or less large, according to circumstances, and continues to keep them together. It may be said, perhaps, that necessity, more than choice, is the foundation of human society, as we are so dependent on each other, that we could not live in solitude, even if we would, and that we must live in society, even though contrary to our inclination. This is, indeed, so far true; necessity, our natural wants and weakness, and our natural dependence, thence resulting, have no small share in constituting and preserving human society. But we deny that it is the sole or even chief foundation of it. We maintain that though each individual had within himself resources for his subsistence, he would be wretched in solitude; that, though placed in the choicest spot imagination ever conceived, though the sun ever shone upon him, and balmy gales ever fanned him, and though for him nature poured spontaneously from her lap the richest of her fruits, he would still sigh for the intercourse of his fellows, and seek it, not from necessity but from choice.

Not only, however, does this principle lead to the formation of society in general, but of the more intimate connections that exist in it. It is this principle, to come nearer our present topic, that leads to companionship, which is the selection, from the mass of society, of a few individuals whose company we more highly relish, and more frequently resort to,—in whom we place greater confidence; between whom and us there exists a closer identity of feeling and pursuit. Companions

differ from mere acquaintances, with whom we have intercourse only in the way of business, or in the occasional courtesies of life. The former are higher in our friendship; they are more intimate, less numerous. We have, in general, many acquaintances, but, comparatively, few companions. Intimate friendship will not extend over a large surface,—it will not divide into small and numerous portions. Thus we see that companionship has its foundation in nature. It is natural for us to have companions. There is, perhaps, no one who has not companions, or who does not desire to have them. You cannot fail to have observed how the truth of this is exemplified in the young; how early and invariably they choose companions whom they love as brothers. The tendency, in fact, requires to be checked rather than excited. Companionship is found to be one of the grand charms of human existence in all ages and in all circumstances.

And here we feel ourselves bound to pause and acknowledge the goodness of our Creator in conferring upon us this tendency, which so much enlarges the sphere of our enjoyment and improvement. In this as in every other part of the constitution of our nature and of the world around us, we see that “he is good and doeth good.” And being thus constituted, it is evident that it is not only natural for us to have companions, but lawful; and not only lawful, but a duty. When good companions are to be obtained, it is a positive duty to resort to them, because we may be quite sure the beneficent Author of our constitution would not have conferred upon us a tendency which could answer no good end.

It is time, however, after these general remarks, to proceed to the illustration of the influence which companions exert over one's character. It is the declaration of the wise man, that “he that walketh with wise men shall be wise, but the companion of fools shall be destroyed,” and, like every other Scripture statement, it is consistent with universal experience; so much so, that you are irresistibly led to form an opinion of a man from the company he keeps; either, you suspect he is already like them, or he is in a fair way of becoming so, and you are generally right. This influence arises from a well known principle of our na-

ture, that of imitation; a principle that exerts a mighty influence over us, and of the power of which, it is well for us to be fully aware. There is, perhaps, no other principle that contributes more largely to form individual character than this. Most men are, in a great measure, what they are, in opinions, pursuits, and manners, through the power of imitation.

It is indeed true, that imitation alone will not account for every peculiarity of character. Men will not imitate that for which they have no natural taste or capability. If we had not a natural tendency to evil, we would not, at so early a period, so rashly imitate evil example. The grand outlines of human character are anterior to an external influence. But then the principle of imitation wonderfully contributes to develop it, and in various ways to mould it. Now, it is obvious that the principle of imitation will operate in forming character according to the nature of the object we are conversant with; and it will hold equally true, and for the same reason, that "he that walketh with wise men shall be wise, but the companion of fools shall be destroyed," shall acquire their character and share in their end.

We may illustrate, first, the influence of *good* companions. "He that walketh with wise men shall be wise." This is true in reference to natural wisdom, or the knowledge of the affairs of life and the phenomena of nature. He who frequents the company of men of business, of literature, or of science, will gradually and imperceptibly assimilate to them. His mind, being directed frequently to a particular subject of enquiry, will acquire a relish for it, and much information regarding it. His genius will be checked, his judgment sharpened, his energy and his ambition stimulated by the friendly collision of conversation, and the spirit-stirring influence of emulation. "For, as iron sharpeneth iron, so doth the countenance of a man his friend." This is true also in reference to spiritual wisdom, or the knowledge, love, and practice of Religion. This is the best, we may say, the only real wisdom. "The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ, the power of God, and the wisdom of God." The best wisdom, compared with this, is folly. He cannot be termed a wise man who neglects it; he is not wise for himself; he is not wise for eternity; he is not wise toward God. He, then, who frequents the company of the holy, the religiously wise, the pious, the devoted, the spiritual, will have his understanding enlightened, his heart inspired, his good inclinations strengthened. He will be induced, perhaps imperceptibly, to choose the right path, and encouraged and directed to walk in it. Thus do wise and good companions strengthen each others hands, especially in times of abounding iniquity;—"Then they that feared the Lord spake often one to another." It is too true, that having no natural inclination to what is good, the continued society of the best will not change the heart. But it is fitted to do so, and, in fact, is often employed by the Spirit

to do so. Many can trace their first religious impressions, and much of their subsequent improvements, to this source.

But we must turn to another and less pleasing topic, the influence of *evil* companions:—"A companion of fools shall be destroyed." It is awful, it is humiliating to think that the process of assimilation goes on more rapidly in this than in the former case, owing to the depravity of the heart. We are much more easily corrupted by bad example, than improved by good. How soon is the youth, whose principles seemed firmest, and whose conduct raised him above all suspicion, corrupted, irretrievably corrupted, by evil company! Alas! it requires no effort of fancy to conceive a case in illustration of this. The youth was educated in the knowledge of the truth; he was taught to lisp the language of devotion; he saw a copy of every thing that was good, and sober, and industrious, in his parents; he grew up for a while a comfort and an honour to them, and if any one could have been depended upon, it was he. But O! ye parents, be not too sanguine as to the future conduct of your children. How shall I be able to tell the heart-rending sequel of his history! He had to leave the domestic circle, and go forth into the world. He met with those who "have no fear of God before their eyes." They laughed at his religious scruples, and gloried in their own freedom from restraint. At first, it may be, he was shocked, and shunned them. But gradually he resorted to them, and at last joined himself to their company. His parents, ever anxious about his welfare, and regular in their enquiries after him, heard of his situation; instinctively they dreaded the fatal result; warned him of his danger; expostulated with him; threatened him; wept and prayed for him. But in vain, he heeded not; he was already under the baleful attraction; he went on from bad to worse, till he surpassed in wickedness the most wicked of his companions. And what is he now? His own wickedness hath taken hold of him; he is holden with the cords of his sins; in the greatness of his folly he hath gone astray, and, unless grace prevents, he shall die without instruction; and Oh, in the place of misery, how shall he upbraid those wicked companions who led him astray, and how shall they upbraid him with his folly in listening to them! Has such a case never been exemplified? we all know that it has; and if such be the influence which companionship exerts over the character, we cannot do better than afford some advice as to the choice of companions.

1. Be anxious to obtain good companions. If you are so placed, in the course of providence, that you cannot safely, or so fully as you could wish, exercise this beautiful tendency of our nature, it is better you should refrain from doing so than risk your real good. But if you are more favourably situated, consider it your duty to do so, and if you do not, remember that you are thwarting a benevolent design of your Maker and attribute this backwardness to a certain sel-

ness in your nature, which you should endeavour to overcome.

2. Exercise much caution in the choice of companions. Be not too hasty. In youth the heart is unsuspecting, and warm, sudden, violent in its attachments. This is the cause of much evil. They, who would corrupt them, know this, and basely take advantage of it. Do not, then, make one a friend, a companion, in the first moment of acquaintance, nor for some considerable time. Let the awful consequences of a wrong choice teach caution, extreme caution. There is, indeed, something very beautiful and interesting in the open-hearted, unsuspecting youth, who, as yet a stranger to the deep treachery of the world, would embrace every one as a friend; but we cannot look upon him, at the same time, without alarm, when we think how soon he may become a prey to the seducer. Be cautious, therefore.

3. Exercise much discrimination in the choice of companions. Do not choose them because their manners are engaging; because they are high in rank; because they are rich; because they can minister to your gratification. Study well their religious character. Let them be select, though they should be few; let them be pious, though they should be neither rich, nor accomplished, nor great. Let them be such as will improve your understanding and heart; such as fear God, love Jesus, reverence the Sabbath and Sanctuary, and hate all ill. Do not confine your choice of companions to those of your own age; rather—for those of your own age are not always the safest guides—choose those of maturer age, maturer wisdom, maturer piety. This is an important point, and a further illustration of it may not be unnecessary. We are under great temptation to frequent the company of those who are enthusiastically devoted to the same pursuit or amusement as ourselves, though we know them to be, in other respects, very unworthy of our countenance. Illustrations of this are too numerous to be all mentioned. We may be permitted, as an instance, to advert to what is a very favourite pursuit with some—music. We do not look for the sympathy of those who are “born deaf as the dead to harmony”—their temptations will come from some other quarter—but the love of music has led many a young man into the society of those who have deeply injured his moral principles.

4. Exercise much decision in the choice of companions. It is for want of this that so many are led astray. They have not courage to resist the solicitations of wicked enticers, and to give up their friendship when their consciences whisper that they ought. Away, then, with this timidity, and say, with the determination of the Psalmist, “Depart from me, ye evil doers, for I will keep the commandments of my God.” It requires, we admit, no small resolution to reject the companionship of those of the same age, the same profession, the same neighbourhood, and who press almost imperceptibly into our friendship; but, in the divine strength it may be done. Are

there any whose consciences whisper that their companions are not what they should be? as they regard the divine authority, and their own souls' good, let them part with them at once and for ever. The sooner it is done, and the more decidedly it is done, the better. If they act a firm part, they will be troubled with their solicitations no more. “Jesus saith, Get thee hence, Satan: then the devil leaveth him”—ashamed, afraid. You are not ashamed, you are not afraid to choose your own views in politics, and to separate yourselves from your nearest friends, and join your political party; then, why not shew the same determination in the choice of your religious views and your religious society? “Wherefore, come out from among them, and be ye separate.”

5. Do not trust to your own wisdom in the choice of companions. You should ask the advice of others, especially of your parents. It is one of the many duties incumbent on parents to assist their children in the choice of companions, and if they are not satisfied with the character of their associates, they should use the last exertion of their authority to part them, and their children should immediately comply. Above all, they should ask counsel of God, who knows the hearts of all men. He has promised to direct his people in this, as in every other matter, and he will do it.

6. When you have obtained good companions, esteem them, and remain steady to them. You cannot expect their friendship, if you withhold yours. “He that hath friends, must shew himself friendly.” Every trifling difference should not cool your mutual love. Do not expect too much. If companions agree in more important points, it is quite unreasonable to expect they should agree in every thing. You must learn to bear with each other. Interpret favourably each others conduct. Let not jealousy find a place in your hearts, for it will magnify every little topic of distrust. Let not the envy and malice of others separate you. Give no ear to the back-biter, who would poison you with false reports of your friend's character. If you lightly abandon the friendship of any one, you cannot reasonably expect to be admitted into the undoubting friendship of others. Listen to the advice of friends, though it should be somewhat humiliating to you. “Faithful are the wounds of a friend.” Desert not your friends in time of need. “A friend loveth at all times, and a brother is born for adversity.” “Thine own friend, and thy father's friend, forsake not.”

“The friends thou hast, and their adoption proved,  
Grapple them to thy soul with hooks of steel.”

#### BIOGRAPHICAL SKETCH OF MRS ANN H. JUDSON.

Concluded from page 327.

THE 30th of April 1819, was a memorable day in the history of the Burman mission, for on that day Moungh Náo, the first convert, made his first visit to the zayat. He was silent and reserved, and excited little attention. But he persevered in his visits, evidently

anxious to become acquainted with the principles of Christianity; and such was his progress, that in the month of June he was admitted publicly into the Church of Christ by baptism, and in the following week the Missionaries enjoyed the high privilege of sitting down at the Lord's table with the first-fruits of their mission, a converted Burman. In reference to this interesting young man, Mrs Judson writes:—

“ Little did I think, when I last wrote, that I should so soon have the joyful intelligence to communicate, that one Burman has embraced the Christian Religion, and gives good evidence of being a true disciple of the dear Redeemer. This event—this single trophy of victorious grace, has filled our hearts with sensations, hardly to be conceived by Christians in Christian countries. This circumstance has convinced us, that God can and does operate on the minds of the most dark and ignorant; and that he makes his own truths, his own words, the instrument of operation. It serves, also, to encourage us to hope, that the Lord has other chosen ones in this place. As Mr Judson has given some account of the first impressions of this man, and as I have had him particularly under my instruction since his conversion, I will give you some of his remarks in his own words, with which you will be much interested. ‘ In our Religion there is no way to escape the punishment due to sin; but, according to the Religion of Christ, he himself has died in order to deliver his disciples. I wish all the Burmans would become his disciples; then we should meet together as you do in your country; then we should all be happy together in heaven. How great are my thanks to Jesus Christ for sending teachers to this country! and how great are my thanks to the teachers for coming! Had they never come and built that *zayat*, I should never have heard of Christ and the true God. I mourn that so much of my life passed away before I heard of this Religion. How much I have lost!’ It is peculiarly interesting to see with what eagerness he drinks in the truths from the Scriptures. A few days ago I was reading with him Christ's sermon on the mount. He was deeply impressed, and unusually solemn. ‘ These words,’ said he, ‘ take hold on my very heart; they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our Religion is this! When Burmans make offerings to the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are. But this Religion makes the mind fear God; it makes it, of its own accord, fear sin.’ ”

Shortly after this period two more made a public profession of their belief in the principles of Christianity. The Missionaries and their object now became well known in Rangoon. The people, however, seemed to be afraid of repairing to the *zayat*, lest the jealousy of the government should be excited. The attendance, therefore, was daily diminishing. Mr Judson and his only remaining associate, Mr Colman, saw that no further attempts could with safety be made without the authority of the king. With the permission of the viceroy, accordingly, they set out to Ava, leaving their families at Rangoon. Their first convert, Moug Nau, accompanied them. They took with them as a present to his Burman Majesty, the Bible, in six volumes, covered with gold leaf, in the Burman style, and each volume enclosed in a rich wrapper. On the 25th January 1820, they arrived safely at Amara-pora, at that time the capital of the empire. The particulars of their interview with the king are too important to be omitted:—

“ We proceeded to the palace. At the outer gate we were detained a long time, until the various officers

were satisfied that we had a right to enter; after which, we deposited a present for the private minister of state, Moug Zah, and were ushered into his apartment in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were Missionaries or ‘ propagators of Religion; that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hands, looked over about half of it, and then familiarly asked several questions about our God, and our Religion, to which we replied. Just at this crisis, some one announced that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his majesty was coming forth to witness the display made on the occasion. When the minister was dressed, he just said, ‘ How can you propagate Religion in this empire? But come along.’ Our hearts sunk at these insidious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side, the present was placed on the other, and Moug Yo, and another officer of Mya-day-men, sat a little behind. The scene to which we were now introduced really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end where we sat opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moug Yo whispered that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of the modern Ahasnerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait and majesty of an Eastern monarch. His dress was rich, but not distinctive; and he carried in his hand the gold sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly rivetted our attention. He strode on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—‘ Who are these?’ ‘ The teachers, great king,’ I replied. ‘ What, you speak Burman—the priests that I heard of last night?’ ‘ When did you arrive?’ ‘ Are you teachers of Religion?’ ‘ Are you like the Portuguese priests?’ ‘ Are you married?’ ‘ Why do you dress so?’ These, and some other similar questions we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moug Zah now began to read the petition.

“ The emperor heard it, and stretched out his hand. Moug Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the mean time, I gave Moug Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. ‘ O, have mercy on Burmah! Have

mercy on her king! But, alas! the time was not yet come. He held the tract long enough to read the two first sentences, which assert, that there is one eternal God, who is independent of the incidents of mortality, and that, besides him, there is no God; and then, with an air of indifference,—perhaps disdain,—he dashed it to the ground! Mounz Zah stooped forward, picked it up, and handed it to us. Mounz Yo made a slight attempt to save us, by unfolding one of the volumes which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Mounz Zah interpreted his royal master's will, in the following terms:—"In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them—take them away."

The next day they made some further efforts to accomplish their object, but in vain; and accordingly without delay they returned to Rangoon. They immediately called the three converts together, and stated the result of their visit, at the same time, expressing it as their determination to forsake their present station, and attempt the establishment of a mission in a populous tract of country between Bengal and Arracan. The converts remonstrated against their departure, and as some favourable symptoms were beginning to appear among the people, it was at length resolved that Mr and Mrs Judson should remain in Rangoon, and that Mr and Mrs Colman should proceed to Chittagong.

Thus were Mr and Mrs Judson again left alone, but their hearts were cheered by the evident spread of a spirit of enquiry among the natives. From the extent of her exertions, however, in imparting instruction to the native females, as well as from the effect of climate, Mrs Judson's health began to yield. The disease, which was an affection of the liver, increased to an alarming degree, and it became necessary that she should repair without delay to Bengal. Mr Judson thought it right to accompany her. But before setting sail, they had the satisfaction of seeing the Christian Church at Rangoon increased to the number of ten individuals, including one female. On the 19th of July 1820, Mr and Mrs Judson embarked for Bengal. They were accompanied to the vessel by all the native converts, and by nearly a hundred other individuals, who testified sincere grief at their departure.

After spending a few months at Serampore, Mrs Judson found her health considerably improved, and she resolved to return with her husband to the scene of their labours. Their return was hailed by the converts with the utmost satisfaction. It was soon but too apparent, however, that Mrs Judson's disease had been merely mitigated by her stay at Serampore, not totally eradicated. It was at length resolved, therefore, that she should visit America; and on the 21st of August 1821, she embarked for Bengal. Her feelings on parting from her husband, and from the little Church in Burmah, will be best described in her own words:—

"Those only who have had to pass through a variety of toil and privation, to obtain a darling object, can realise how entirely every fibre of the heart adheres to that object, when secured. Had we encountered no difficulties, and suffered no privations in our attempts to form a Church of Christ, under the government of a heathen despot, we should have been warmly attached to the individuals composing it, but should not have felt such tender solicitude and anxious affection, as in the present case.

"Rangoon, from having been the theatre, in which so much of the faithfulness, power, and mercy of God had been exhibited—from having been considered, for ten years past, as my home for life—and from a thousand interesting associations of ideas, had become the dearest spot on earth. Hence, you will readily imagine, that no ordinary consideration could have induced my departure."

On her arrival in Calcutta, Mrs Judson was persuaded to change her intention, and to embark in a ship bound for England. On her passage she had a severe attack of her complaint, which confined her to her cabin for several days. During her stay in England, she resided chiefly in the house of the late excellent Mr Joseph Butterworth, member of parliament, a man of an admirable Christian spirit, and one who could so fully appreciate the worth of his guest, that at a meeting of the English Baptist Missionary Society, he stated that Mrs Judson's visit to his family showed him more strongly than ever the effect of the apostolic admonition:—"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

After spending a few months in visiting various places, both in England and Scotland, she set sail for New York, where she arrived on the 25th of September 1822. It was during her visit to America, that she prepared for the press her "History of the Burman Mission," which has been read with no small interest by Christians on both sides of the Atlantic. The labour connected with the compilation of this work, tended not a little to retard her restoration to health. By the care and kindness of her friends, however, and particularly of her brother-in-law, Dr Elnathan Judson, she had so far recovered as to set sail from Boston in the summer of 1823, along with Mr and Mrs Wade, who had been set apart as Missionaries for Burmah.

During the absence of Mrs Judson, the members of the Church at Rangoon had increased to eighteen, and Mr Judson's hands had been strengthened by the arrival of Dr Price, as a coadjutor in the mission. No sooner, however, did the king hear that a Missionary had come to the country, possessed of medical knowledge, than he instantly gave orders that he should be brought to the capital. Dr Price, accordingly, obeyed the summons, and Mr Judson also, a few days after his wife reached Rangoon, set out with her for Ava, the residence of the king.

At this time, in consequence of repeated encroachments of the Burmese government on the British possessions in India, a war was proclaimed, and in May 1824, an army of nearly six thousand English and native troops, under the command of Sir Archibald Campbell, arrived at Rangoon. The Missionaries who had remained after the departure of Messrs Judson and Price were for some time in imminent danger, until the capture of the town by the British, secured for them liberty and protection. News speedily reached Ava that Rangoon had been taken, and the court was thrown into the greatest commotion. A suspicion arose, and was quickly propagated, that the foreigners residing in the country must have been conveying to the British army secret information, and orders were issued for the apprehension of all foreigners then in the capital. The scene which ensued is graphically delineated by Mrs Judson, in a letter to her brother-in-law in America:—

"On the 8th of June, just as we were preparing for

dinner, in rushed an officer holding a black book, with a dozen Burmans accompanied by one who, from his spotted face, we knew to be an executioner, and a 'son of the prison.' 'Where is the teacher?' was the first inquiry. Mr Judson presented himself. 'You are called by the king,' said the officer; 'a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr Judson, threw him on the floor, and produced the small cord, the instrument of torture. I caught hold of his arm; 'Stay, said I, I will give you money.' 'Take her too,' said the officer; 'she also is a foreigner.' Mr Judson, with an imploring look, begged they would let me remain till further orders. The scene now was shocking beyond description. The whole neighbourhood had collected—the masons at work on the brick house threw down their tools, and ran—the little Burman children were screaming and crying—the Bengalee servants stood in amazement at the indignities offered their master—and the hardened executioner, with a kind of hellish joy, drew tight the cords, bound Mr Judson fast, and dragged him off I knew not whither. In vain I begged and entreated the spotted face to take the silver, and loosen the ropes, but he spurned my offers, and immediately departed. I gave the money, however, to Mounng Ing to follow after, to make some farther attempt to mitigate the torture of Mr Judson, but instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration.

"The officer and his gang proceeded on to the court-house, where the governor of the city and officers were collected, one of whom read the order of the king, to commit Mr Judson to the death prison, into which he was soon hurled; the door closed, and Mounng Ing saw no more. What a night was now before me! I retired into my room, and endeavoured to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me, for the magistrate of the place had come into the verandah, and continually called on me to come out, and submit to his examination. But previously to going out, I destroyed all my letters, journals, and writings of every kind, lest they should disclose the fact, that we had correspondents in England, and had minuted down every occurrence since our arrival in the country. When this work of destruction was finished, I went out and submitted to the examination of the magistrate, who inquired very minutely of every thing I knew, then ordered the gates of the compound to be shut, no person to be allowed to go in or out, placed a guard of ten ruffians, to whom he gave a strict charge to keep me safe, and departed.

"It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. The guard instantly ordered me to unbar the doors and come out, or they would break the house down. I obstinately refused to obey, and endeavoured to intimidate them by threatening to complain of their conduct to the higher authorities on the morrow. Finding me resolved in disregarding their orders, they took the two Bengalee servants, and confined them in the stocks, in a very painful position. I could not endure this; but called the head man to a window, and promised to make them all a present in the morning, if they would release the servants. After much debate, and many severe threatenings, they consented, but seemed resolved to annoy me as much as possible. My unprotected, desolate state, my entire uncertainty of the fate of Mr Judson, and the dreadful carousings and almost diabolical language of the guard, all conspired to make it by far the most distressing night I had ever passed. You may well imagine, my dear brother, that sleep was a stranger to my eyes, and peace and composure to my mind.

"The next morning I sent Mounng Ing to ascertain the situation of your brother, and give him food if still living. He soon returned, with the intelligence, that Mr Judson, and all the white foreigners, were confined in the death prison, with three pair of iron fetters each, and fastened to a long pole to prevent their moving! The point of my anguish now was, that I was a prisoner myself, and could make no effort for the release of the Missionaries. I begged and entreated the magistrate to allow me to go to some member of government to state my case, but he said he could not dare to consent, for fear I should make my escape. I next wrote a note to one of the king's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message—she 'did not understand it'; which was a polite refusal to interfere; though I afterwards ascertained, that she had an anxious desire to assist us, but dared not, on account of the queen. The day dragged heavily away, and another dreadful night was before me. I endeavoured to soften the feelings of the guard, by giving them tea and cigars for the night, so that they allowed me to remain inside of my room, without threatening as they did the night before. But the idea of your brother being stretched on the bare floor, in irons and confinement, haunted my mind like a spectre, and prevented my obtaining any quiet sleep, though nature was almost exhausted.

"On the third day I sent a message to the governor of the city, who has the entire direction of prison affairs, to allow me to visit him with a present. This had the desired effect; and he immediately sent orders to the guards to permit my going into town. The governor received me pleasantly, and asked me what I wanted. I stated to him the situation of the foreigners, and particularly that of the teachers, who were Americans, and had nothing to do with the war. He told me it was not in his power to release them from prison or irons, but that he could make their situation more comfortable; there was his head officer, with whom I must consult, relative to the means. The officer, who proved to be one of the city writers, and whose countenance, at the first glance, presented the most perfect assemblage of all the evil passions attached to human nature, took me aside, and endeavoured to convince me, that myself, as well as the prisoners, were entirely at his disposal; that our future comfort must depend on my liberality in regard to presents, and that these must be made in a private way, and unknown to any officer in the government! 'What must I do,' said I, 'to obtain a mitigation of the present sufferings of the two teachers?' 'Pay to me,' said he, 'two hundred tickals, (about a hundred dollars), two pieces of fine cloth, and two pieces of handkerchiefs.' I had taken money with me in the morning, our house being two miles from the prison; I could not easily return. This I offered to the writer, and begged he would not insist on the other articles, as they were not in my possession. He hesitated for some time, but fearing to lose sight of so much money, he concluded to take it, promising to relieve the teachers from their most painful situation.

"I then procured an order from the governor, for my admittance into prison; but the sensations produced by meeting your brother in that wretched, horrid situation, and the affecting scene which ensued, I will not attempt to describe. Mr Judson crawled to the door of the prison (for I was never allowed to enter), gave me some directions relative to his release; but before we could make any arrangement, I was ordered to depart, by those iron-hearted jailors who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order from the governor for my admittance; they again harshly repeated, 'Depart, or we will pull you

out. The same evening, the Missionaries, together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison enclosure. Here I was allowed to send them food, and mats to sleep on, but was not permitted to enter again for several days.

"My next object was to get a petition presented to the queen; but no person being admitted into the palace who was in disgrace with his majesty, I sought to present it through the medium of her brother's wife. I had visited her in better days, and received particular marks of her favour. But now times were altered: Mr Judson was in prison, and I in distress, which was a sufficient reason for giving me a cold reception. I took a present of considerable value. She was lolling on her carpet as I entered, with her attendants around her. I waited not for the usual question to a suppliant, 'What do you want?' but in a bold, earnest, yet respectful manner, stated our distresses and our wrongs, and begged her assistance. She partly raised her head, opened the present I had brought, and coolly replied, 'Your case is not singular; all the foreigners are treated alike.' 'But it is singular,' said I; 'the teachers are Americans; they are Ministers of Religion, and have nothing to do with war or politics, and came to Ava in obedience to the king's command. They have never done any thing to deserve such treatment; and is it right they should be treated thus?' 'The king does as he pleases,' said she; 'I am not the king, what can I do?' 'You can state their case to the queen, and obtain their release,' replied I. 'Place yourself in my situation,—were you in America, your husband, innocent of crime, thrown into prison, in irons, and you a solitary, unprotected female,—what would you do?' With a slight degree of feeling, she said, 'I will present your petition—come again to-morrow.' I returned to the house with considerable hope, that the speedy release of the Missionaries was at hand. But the next day, Mr Gouger's property, to the amount of fifty thousand dollars, was taken and carried to the palace. The officers, on their return, politely informed me, they should visit our house on the morrow. I felt obliged for this information, and accordingly made preparations to receive them, by secreting as many little articles as possible, together with considerable silver, as I knew, if the war should be protracted, we should be in a state of starvation without it. But my mind was in a dreadful state of agitation, lest it should be discovered, and cause my being thrown into prison. And had it been possible to procure money from any other quarter, I should not have ventured on such a step."

The conduct of this heroic female, during her husband's imprisonment, is surely sufficient to impress even the most thoughtless mind, with the vigour and efficacy of Christian principle and feeling. No steps were left untaken, no means untried, to promote the comfort, and, if possible, to effect the deliverance of the persecuted ambassadors of Christ. Time after time, she made application to various members of the king's household; and amid all her discouragements, she still persisted in presenting petitions, in making urgent personal entreaties, and devising new schemes for the release of the prisoners. "For nearly a year and a-half," says she, "so entirely engrossed was every thought with present scenes and sufferings, that I seldom reflected on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava." Heart-rending, indeed, is the account of the sufferings which the Missionaries endured; and did our space permit, we could give a plain unvarnished tale, which, nevertheless, would be enough to melt a heart of stone. One or two passages will suffice.

"Notwithstanding the order the governor had given for my admittance into prison, it was with the greatest difficulty that I could persuade the under jailor to open the gate. I used to carry Mr J.'s food myself, for the sake of getting in, and would then remain an hour or two unless driven out. We had been in this comfortable situation but two or three days, when one morning, having carried in Mr Judson's breakfast, which, in consequence of fever, he was unable to take, I remained longer than usual, when the governor, in great haste, sent for me. I promised him to return as soon as I had ascertained the governor's will, he being much alarmed at this unusual message. I was very agreeably disappointed, when the governor informed me that he wished to consult me about his watch, and seemed unusually pleasant and conversable. I found afterwards, that his only object was to detain me until the dreadful scene about to take place in prison, was over. For when I left him to go to my room, one of the servants came running, and with a ghastly countenance, informed me, that all the white prisoners were carried away. I would not believe the report, and instantly went back to the governor, who said he had just heard of it, but did not wish to tell me. I hastily ran into the street, hoping to get a glimpse of them before they were out of sight, but in this was disappointed. I ran first into one street, then into another, inquiring of all I met, but no one would answer me. At length, an old woman told me, the white prisoners had gone towards the little river; for they were to be carried to Amarapura. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded that the old woman had deceived me. Some of the friends of the foreigners went to the place of execution, but found them not. I then returned to the governor, to try and discover the cause of their removal, and the probability of their future fate. The old man assured me, that he was ignorant of the intention of government to remove the foreigners, till that morning; that since I went out he had learned, that the prisoners were to be sent to Amarapura, but for what purpose he knew not. 'I will send off a man immediately,' said he, 'to see what is to be done with them. You can do nothing more for your husband,' continued he, 'take care of yourself.' With a heavy heart I went to my room, and having no hope to excite me to exertion, I sunk down almost in despair. For several days previous, I had been actively engaged in building my own little room, and making our hovel comfortable. My thoughts had been almost entirely occupied in contriving means to get into the prison. But now I looked towards the gate with a kind of melancholy feeling, but no wish to enter. All was the stillness of death; no preparation of your brother's food; no expectation of meeting him at the usual dinner hour; all my employment, all my occupation seemed to have ceased, and I had nothing left but the dreadful recollection that Mr Judson was carried off, I knew not whither.—It was one of the most insupportable days I ever passed. Towards night, however, I came to the determination to set off the next morning for Amarapura, and for this purpose was obliged to go to our house out of town.

"Never before had I suffered so much from fear in traversing the streets of Ava. The last words of the governor, 'Take care of yourself,' made me suspect there was some design with which I was unacquainted. I saw, also, he was afraid to have me go into the streets, and advised me to wait till dark, when he would send me in a cart, and a man to open the gates. I took two or three trunks of the most valuable articles, together with the medicine chest, to deposit in the house of the governor: and after committing the house and premises to our faithful Moug Ing and a Bengalee servant, who had continued with us, (though we were unable to pay

his wages,) I took leave, as I then thought probable, of our house in Ava for ever."

And a short time after this, when she had reached Oung-pen-la, where Mr Judson was confined, she thus remarks:—

"Our dear little Maria was the greatest sufferer at this time, my illness depriving her of her usual nourishment, and neither a nurse nor a drop of milk could be procured in the village. By making presents to the jailors, I obtained leave for Mr Judson to come out of prison, and take the little emaciated creature around the village, to beg a little nourishment from those mothers who had young children. Her cries in the night were heart-rending, when it was impossible to supply her wants. I now began to think the very afflictions of Job had come upon me. When in health I could bear the various trials and vicissitudes, through which I was called to pass, but to be confined with sickness, and unable to assist those who were so dear to me, when in distress, was almost too much for me to bear; and had it not been for the consolations of Religion, and an assured conviction that every additional trial was ordered by infinite love and mercy, I must have sunk under my accumulated sufferings. Sometimes our jailors seemed a little softened at our distress, and for several days together allowed Mr Judson to come to the house, which was to me an unspeakable consolation. Then, again, they would be as iron-hearted in their demands, as though we were free from sufferings, and in affluent circumstances. The annoyance, the extortions and oppressions to which we were subject, during our six months residence in Oung-pen-la, are beyond enumeration or description."

At length the approach of the English army towards the town convinced the government that some decisive steps must be taken to arrest their progress. Hitherto they had trusted to force, now they began to think of endeavouring to procure a peace. At length it was resolved to send to the English camp Mr Judson, along with one of two English officers who had been taken prisoners. Dr Price, however, being anxious to go, Mr Judson remained behind. The court waited with the utmost anxiety for the return of the ambassadors; and at length Dr Price arrived, bringing the terms of peace; one part of which was, the immediate surrender of the prisoners, particularly Mr Judson, his wife, and child. With considerable hesitation, the terms were agreed to, and Mr Judson and his family set out to the British camp. Their departure is thus described in the glowing language of Mrs Judson:—

"It was on a cool, moonlight evening, in the month of March, that, with hearts filled with gratitude to God, and overflowing with joy at our prospects, we passed down the Irrawaddy, surrounded by six or eight golden boats, and accompanied by all we had on earth. The thought we had still to pass the Burman camp, would sometimes occur to damp our joy, for we feared that some obstacle might there arise to retard our progress. Nor were we mistaken in our conjectures. We reached the camp about midnight, where we were detained two hours; the Woongyee, and high officers, insisting that we should wait at the camp, while Dr Price, (who did not return to Ava with your brother, but remained at the camp,) should go on with the money, and first ascertain whether peace would be made. The Burmese government still entertained the idea, that as soon as the English had received the money and prisoners, they would continue their march, and yet destroy the capital. We knew not but that some circumstance might occur to break off the negotiations; Mr Judson, therefore, strenuously insisted that he would not remain, but go on immediately. The officers were finally prevailed on

to consent, hoping much from Mr Judson's assistance in making peace.

"We now, for the first time, for more than a year and a-half, felt that we were free, and no longer subject to the oppressive yoke of the Burmese. And with what sensation of delight, on the next morning, did I behold the mast of the steam-boat, the sure presage of being within the bounds of civilized life. As soon as our boat reached the shore, Brigadier A. and another officer came on board, congratulated us on our arrival, and invited us on board the steam-boat, where I passed the remainder of the day, while your brother went down to meet the General, who, with a detachment of the army, had encamped at Yandaboo, a few miles further down the river. Mr Judson returned in the evening, with an invitation from Sir Archibald to come immediately to his quarters, where I was the next morning introduced, and received with the greatest kindness by the General, who had a tent pitched for us near his own— took us to his own table, and treated us with the kindness of a father, rather than as strangers of another country.

"We feel that our obligations to General Campbell can never be cancelled. Our final release from Ava, and our recovering all the property that had there been taken, was owing entirely to his efforts. His subsequent hospitality, and kind attention to the accommodations for our passage to Rangoon, have left an indelible impression on our minds, which can never be forgotten. We daily received the congratulations of the British officers, whose conduct towards us formed a striking contrast to that of the Burmese. I presume to say, that no persons on earth were ever happier than we were, during the fortnight we passed at the English camp. For several days this single idea wholly occupied my mind, that we were out of the power of the Burmese government, and once more under the protection of the English. Our feelings continually dictated expressions like these, 'What shall we render unto the Lord for all his benefits towards us?'"

It was chiefly in consequence of the eloquent, forcible appeals of this wonderful female, that the Burmese government were persuaded to submit to the terms of peace. But such were the extreme sufferings through which she had passed, that her frame, already weakened by frequent attacks of disease, could not long survive the shock. And, accordingly, during the absence of Mr Judson, on an exploring expedition with Mr Crawford, the Commissioner of the Governor-General of India, Mrs Judson, having been attacked with a severe fever, was cut off, after eighteen days' illness. It would be consoling to know something of the state of her mind in her last moments, but this cannot be discovered. She died in a land of strangers; and to the few friends who surrounded her dying bed, the severity of her disease prevented her from saying much. But her life speaks volumes in favour of Christianity, as not merely impelling to all that is amiable and excellent, but to all that is heroic and magnanimous, and truly sublime, in the character and actions of the human being.

## DISCOURSE.

BY THE REV. J. A. WALLACE,

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"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise."—LUKE xxiii. 42, 43.

WE are not aware of a more striking instance of the power of divine grace, than that which is brought before us in the conversion of the male



factor on the cross. He, certainly, was not a man, in regard to whose previous character we are warranted to form a favourable opinion, or who had aught about him which was fitted, either to recommend him to the mercy of God, or to predispose him to a cordial reception of the Gospel. On the contrary, he was labouring under the greatest of all possible disadvantages, and was actually met by difficulties, which no power, inherent in his own nature, could have enabled him effectually to grapple with and to overcome. And it is just by taking these difficulties and disadvantages into account, that we are brought to the conclusion, that it is not only by grace that men are saved, through faith, and that not of themselves, it being the gift of God, but that the salvation of the Gospel is adapted to the necessities even of the very chief of sinners, and that, moreover, when they are placed in circumstances which of all others are the most undesirable, apparently the most hopeless.

Let us look then, for a little, at the circumstances in which this man was placed, and we shall discover much which seems, to all outward appearance, to be standing greatly in the way of his own salvation. First of all, he was not only a stranger to that holiness of heart, without which no man can see the Lord, but he was not a man of honest and of good report, even in the sight of his fellow-creatures, who generally judge of themselves, and of each other, by a standard which is very different from that of the Bible. In point of fact, he held the position of a malefactor, who was deemed to be deserving of death. And as it was the object of the Saviour's enemies to put upon him every possible indignity, to sink him into a state of the lowest degradation, and to number him even amongst transgressors, it is by no means improbable, that this man was fixed upon to be crucified along with him, just because he was a malefactor of the most notorious description. At all events, the fact of his being condemned to be crucified, a punishment which, at that time, was reckoned the severest and the most ignominious, is of itself, and in the absence of all other evidence, the most decisive proof that he was a man of a base and infamous character. And we are not sure but that he held that character up to the very time when he was nailed to the accursed tree,—nay, that he actually joined with the other malefactor, in the language of bitterest reproach against the great Redeemer himself. At least, in the account which is given of the crucifixion, both by Matthew and Mark, no distinction is made between the two; it is merely stated in these general terms, that "they that were crucified with him reviled him," a mode of expression which might almost warrant the inference that the one malefactor, at the first, was a scoffer, as well as the other. But be that as it may, there can be no doubt that he held the character of a condemned criminal; a man whose previous conduct was so infamous, that in suffering the punishment of death, he himself most freely acknowledged that he was receiving only the due reward of his own deeds.

This then is one fact in the case of the malefactor on the cross, which makes his salvation the more extraordinary,—he held the character of a great sinner. But we go on to observe, that he not only held this character, but that he held it in the most appalling, the most perilous of all circumstances. His mortal life was verging to its close. The final pangs of dissolution were beginning to seize hold upon him. He was come to the very brink of an eternal world. There was but little time to prepare for the last and awful change. And that time, instead of being dealt out to him amid the quiet and the peacefulness of a dying bed, was most cruelly embittered by the tortures of the crucifixion,—by the scornful revilings of an infidel associate,—by the blasphemous railings of a savage and infuriated mob. These were the circumstances in which his salvation was to be achieved, and was actually achieved; and such being the fact, his is not merely the case of a great sinner obtaining mercy at the hands of the Saviour, but it is the case of a great sinner obtaining mercy at the very last hour, and in circumstances apparently as desperate, as it is ever possible for a human being to be placed in.

But we observe, moreover, that the malefactor himself was not only brought into a most deplorable condition, but that so also apparently was the very Saviour, on whom the last and only hope of his soul was depending. That Saviour did not seem, at that moment, to be sitting, as he is now, at the right hand of the majesty of God, ruling with undisputed supremacy over all the powers and the principalities which are in heaven, and in earth, and in hell, and bearing the name, before which "every knee shall bow, and every tongue confess, that he is Lord, to the glory of God the Father." In point of fact, he was brought down into a state of the lowest humiliation. The foundations of his kingdom seemed to be on the very eve of being rooted up for ever, and his dominion thereby brought to an end. Nay, he had actually fallen into the hands of his mortal enemies. With loud voices they were triumphing over him in his last agonies. Even the vilest and most reprobate of malefactors was lifting up his blasphemous reproaches against him, as if he had lost the eternal power and godhead that belonged to him. Aye, the very disciples that had been privileged to follow his footsteps, and to witness his miracles, and to listen to his preaching, had all forsaken him and fled, as if they believed no longer that it was he who was able to redeem Israel. And, what was more appalling—more comfortless—more humiliating than all the rest, he seemed to have been deserted of the Father, and left as an abandoned victim to the fell vengeance of the mightiest powers and principalities of hell.

Take then the whole of these circumstances into consideration; the exceeding sinfulness of the man's character; the extremity to which he was driven at the very close of his mortal life, and the desertion and humiliation of the Saviour himself; and what is the inference we are apt to draw from

them? Why, judging according to the outward appearance, we conclude at once, that the difficulties were greater by far than could ever be overcome; that his salvation was impossible. And yet what was the result? The thing which was impossible with men, was yet proved to be possible with God; and even to the malefactor, in spite of all his disadvantages, the cross of Christ was made the wisdom of God, and the power of God unto his salvation.

And how are we to account for that marvellous fact? Not, certainly, by supposing that there was any principle of virtue inherent in the man's own mind,—for there is not the vestige of a foundation for the maintenance of such an opinion,—but by simply referring it to the operation of the Spirit of Almighty God. Had he been left to himself, or to the spontaneous influence of his own corruptions, he must have died in the same state of mind in which he seems to have lived, and might, peradventure, have exhibited to the very last a spirit, just as hardened, and as reprobate, and as blasphemous, as that of the malefactor who was crucified along with him. But as soon as the Spirit of God took hold upon his heart, how striking was the change which was produced, and how different was the spirit which he breathed! Instead of the recklessness and the blasphemy of an infidel spirit, there was actually the germ of every principle which belongs to the character of a Christian,—the feeling of generous indignation against sin—the open acknowledgment of the justice of his punishment—the recognition of the power and the mercy of the great Redeemer—faith, humility, devotion, purity, heavenly-mindedness, all breathing in the prayer, “Lord remember me when thou comest into thy kingdom.”

And what followed almost immediately? Why, the faith which was able to discern the mercy and the majesty of the Saviour, even amid the weakness and the humiliation of the cross, was not left without a rich and most abundant recompense of reward. The prayer which ascended from the depths of one of the neediest and most miserable spirits that ever breathed, was at once and most graciously accepted. And that very hour which seemed the darkest and the most deserted of the Saviour's humiliation, was signaled by the working of one of the mightiest miracles which ever drew the admiration of angels and of men,—the salvation of the chief of sinners, at the very close of a miserable existence, in the very act of grappling with the final agonies of death!

Oh! surely if ever there was a time, when there was silence and amazement in heaven, it must have been at the crisis of the crucifixion, when the face of the eternal Father was withdrawn from his only begotten Son, and the express image of his person was numbered with transgressors, nailed to the accursed tree, deserted of all his disciples, insulted by the vilest malefactors, and, despite of all his greatness, was yielding himself a prey to the terrific agonies of death. But if ever there was a time when the stillness was again

broken, and all heaven was ringing with the acclamations of a loftier note of praise, it must have been when the emancipated spirit of that same marred, and scourged, and crucified Redeemer had burst from its mortal tenement, and risen to its glorious reward. And surely if there be one thing which can shed a brighter lustre than another over the grace and the majesty of the Saviour's character, it is this: that when he made his triumphal entrance into the glory which awaited him, in the presence of his Father, and among the congregated hosts of heaven, he went not in company with a vast assemblage of long-trying and illustrious saints, but attended, as the chiefest trophy of his victory over all the powers and the principalities of hell, by the ransomed spirit of that very man who, an hour before, had been holding the character of the vilest and the most miserable of sinners.

Such are the chief facts which we gather from the sacred narrative, in regard to the malefactor on the cross; and they are certainly fraught with most important and instructive lessons. They teach us, at all events, that the salvation of the Gospel may be obtained even by the chief of sinners, and that too, at the very last hour. Such, in point of fact, was the experience of the malefactor, and such, in like circumstances, may be the experience of any other man. Indeed, it is scarcely possible to conceive of any situation which could be more hopeless or more miserable than his. And so long as his case is standing on record, we have the fullest warrant for addressing the invitations of the Gospel, even to the chief of sinners, and that, moreover, though they be standing on the brink of an eternal world. The same Saviour that plucked him like a brand out of the midst of the burning, and compassed him about with songs of the most merciful deliverance, is still able to save unto the very uttermost, and has actually declared, that “him that cometh unto him he will in no wise cast out.” And therefore there is no ground for despair to any man, be his character or his circumstances what they may, who is still found on this side of the grave.

At the same time, though mercy has been, and may still be obtained by the chief of sinners, even at the last hour, it is, nevertheless, to be carefully observed, that that fact does not afford the slightest warrant to any man to continue one moment longer in his sins, and in so doing to draw comfort from the belief that it is time enough to attend to his salvation when he comes to die. The experience of the malefactor on the cross affords no doubt an argument, and an argument, too, the most powerful and incontrovertible, against any man's yielding to the influence of despair; and yet it does not afford the slightest shadow of a pretext for any man's yielding to the spirit of procrastination, but the very reverse. For if a man does actually trifle with the overtures of the Gospel, and continue in the path of sin, he is thereby doing what he can to resist and to put down the operations of the Divine Spirit, and is thus bringing himself, by sure and successive steps, into

that state of inveterate insensibility, in which the offers of the Gospel, if they be not in righteous judgment withdrawn from him, are most likely to be productive of no salutary or saving effect. So that, should the life of that man be spared for many days to come, which of itself is a matter of great uncertainty—or should he be permitted to die in circumstances in which the offers of the Gospel may be again made to him, and in which, moreover, his own mind may be capable of attending to them—should even that be the case, then we say, that he is not only hazarding his eternal interests, by depending on contingencies over which he has no control, but that there is every thing in the previous state of his own mind, and in the sovereign dealings of Almighty God, to make it more than probable that he will die in the very same spirit in which he has lived.

Such, at all events, has been the case with great multitudes. Very few, perhaps, have realized the experience of the malefactor, who obtained mercy at the last hour. But multitudes, past all numbering, have realized the experience of the wretched man, who was crucified along with him, and have retained their hardihood and their infidelity to the very end. And, therefore, the dying experience of the great majority of mankind, is all against any man's yielding to the spirit of procrastination, and in favour of an instant and most earnest attention to the things which relate to his everlasting peace.

But besides, you are to take notice of the fact, that there are but few cases which are strictly identical with that of the malefactor on the cross. So far as we remember, it is the only case which is recorded in the Bible of a man's salvation being accomplished during the last moments of his existence. That of itself is a most important and instructive fact; and with that fact before us, we are certainly justified in regarding it as an extreme case—a case which is remarkable for its singularity—a case which may occur again, because it has occurred before, but which cannot reasonably be expected to occur in the experience of every man, or in the vast majority of instances; a case, in short, which if it occur at all, is most likely to occur but rarely, and that, too, where the circumstances of the individual are so peculiar and extraordinary, as to be almost out of the ordinary course of experience.

And in addition to the fact, that the case of the malefactor on the cross is to be regarded as an extreme case, it is still farther to be observed, that we have no ground to believe that the salvation of the Gospel was placed within his reach one moment before he actually accepted of it. Could it be clearly proved that he had been living all his life long in the enjoyment of the means of grace; that he had been fully instructed in the great doctrines of the Gospel; that the offer of salvation had been repeatedly addressed to him; but that, instead of laying hold of it in the day of his merciful visitation, he had actually put it off to the last hour of his existence; and that,

even in circumstances, and amid provocations such as these, he had obtained mercy at the hands of God; had all this been the experience of the malefactor on the cross, then, perhaps, there might have been some kind of pretext for the inference of the careless and impenitent sinner, that it is time enough to repent and believe the Gospel when he comes to die. But, if it be the fact, which seems indeed to be exceedingly probable, that the Gospel was not known to the malefactor till he was brought to the very borders of an eternal world; and if it was the first interview with the Saviour, which he improved, for the purpose of securing an interest in the kingdom of heaven, then the hope of the heedless and the procrastinating sinner is deprived of the very grounds upon which it is resting. In fact, he is illegitimately taking encouragement to continue in sin, and that, besides, from a case which bears no decided analogy to his own. And, therefore, though it be unquestionably true, that the experience of the malefactor on the cross is fraught with the richest encouragement to the dying sinner, whose previous circumstances have excluded him from the means of grace, or from the offers of the Gospel, yet we dare not say, that it speaks any other but the language of admonition and of warning unto every man to whom the Gospel has already been addressed, but who, notwithstanding, is hardening his heart, as in the day of provocation.

On the whole, then, it is both the duty and the interest of every man to make sure work of his own salvation at the present moment; to leave nothing to the contingencies of a dark and uncertain futurity; "to seek the Lord while he is to be found, to call upon him while he is near." And, in that case, we shall not only be delivered from the most distracting of all our anxieties, and be furnished with all the grace, and the strength, and the consolation which we need, amid the various and successive stages of our earthly pilgrimage, but when we come to walk "through the valley of the shadow of death," we may reasonably expect, that even there the darkness shall be irradiated by the light of the Sun of Righteousness, and that, through the kindness of our Heavenly Father, there shall be given to us the bright and the abundant entrance into his glorious kingdom.

THE BENEFICIAL EFFECTS OF RELIGIOUS INSTRUCTION IN LUNATIC ASYLUMS, IN A LETTER TO DR JAMES RUSSELL, EDINBURGH, BY JAMES GLASSFORD, ESQ., ADVOCATE.

MY DEAR SIR,—The interesting facts stated in a late Number of the CHRISTIAN HERALD, "on the importance of religious instruction in Lunatic Asylums," as exemplified in the Charity Work-House of this city, induce me to mention to you a similar experiment which was made in the Asylum at Glasgow, as early as the year 1819. I visited that institution in the month of September of that year, in company with the late Dr Alexander Rankin, then minister of the North-West (now called St. David's) Church, in that city; and I was much struck

with the warm reception which he received from many of the inmates, some of whom, taking his hand in a cordial manner, expressed great approbation of what he had said to them on the preceding day. On my inquiring afterwards, at my respected friend, what had elicited this peculiar expression of feeling, and the remarks which accompanied it, he explained to me that he had, either at the request, or at all events, with the concurrence, (I am uncertain which) of Dr Balmanno, physician to the hospital, attended on the afternoon of the preceding day, Sunday, and delivered a discourse before such of the patients as, in the opinion of Mr Drury, the superintendent, might safely be allowed to assemble; and with respect to these, it was left to their own choice. Between forty and fifty (males and females) did voluntarily attend, and conducted themselves with great propriety. After prayer, Dr Rankin delivered a discourse, from Isaiah xliii. 25, "I, even I, am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins;" giving a plain exposition of Scripture doctrine, such as he would have addressed to any common audience, and, of course, without any reference to the peculiar circumstances of his hearers. The physician, matron, and others, in charge of the establishment, were present. Several of the patients appeared to be deeply affected, and shed tears.

I state these circumstances, as I find that they were noted by me at the time, and as the information was given by my late friend himself, who was much pleased with the result of this first experiment of conducting divine worship within the walls of the Glasgow Asylum. It seems due, in some measure, to him, and to the managers of that interesting and well conducted Hospital, that the fact should be generally known. It may tend, also, to confirm the experience of those who have lately pursued the same benevolent plan in the Edinburgh institution.

Not being aware, at the time of reading the report given in the CHRISTIAN HERALD, whether the practice begun in Glasgow, at the period referred to, had been afterwards continued, I wrote to a friend in that city, to ascertain the fact, and with some general enquiries as to the duty discharged by the chaplain of that Asylum, who is now one of the regular functionaries. The answer which I received from Mr Mackenzie enclosed a letter, which, on his application, Mr Galbraith, the present house-surgeon of the establishment, took the trouble of writing, and which contains some interesting facts in relation to the subject. I take the liberty of sending these communications, under the impression that they may afford you some additional data, on a question so interesting.

I recollect, when at Paris in 1828, visiting the establishment for instruction of the deaf and dumb, (*Ecole des Sourds-Muets* in the Fauxbourg St. Jacques,) and inquiring, among other particulars, what amount of religious knowledge and training the children received, who shewed a remarkable quickness in their written answers to questions put by the teacher on various other subjects. The answer which I received was, that the attempt to communicate religious truth to them had never succeeded, and, in the opinion of the managers, would be quite impossible with persons in their situation. We know from the experience of the deaf and dumb schools in our own country, in Edinburgh, Glasgow, Liverpool, Manchester, Dublin, and other places, how utterly unfounded this theory of the Parisian teacher is. And, although the case of the lunatic is not the same with that of the deaf and dumb, and may in all instances be less promising, it can scarcely be doubted that the experiment, if fully made, would be followed by some beneficial effect, at least in many cases, and where the violence of the disease is not so great as to preclude the application of all moral treatment and persuasive influences. I can suppose that many cures have been

frustrated and many minds lost, by stopping at the mere physical treatment, or by not carrying that which is moral to the highest point and fullest extent of which it is susceptible. To the patient who is capable of appreciating the kindness of his physician or his keeper, it can never be irrelevant to attempt administering the consolations and the encouragements of Christianity."

The letter to which Mr Glassford refers, as having been received from the house-surgeon of the Glasgow Lunatic Asylum, and which bears date 18th June 1836, contains the following statement:—

"In referring to our annual reports, I find that public worship was commenced here in 1819, and continued once a fortnight by the city clergy till 1824, when a regular chaplain was appointed, and now officiates at six o'clock every Sunday evening, the duration of the whole service being about an hour and a-half. On the whole, you may assure your friend, that the result of our experience here, goes to prove that public worship, judiciously conducted, and to patients properly selected, is both soothing and comforting, even in preserving a link that so strongly binds every well regulated mind in a Christian community, and showing them, that though detached, they are not yet neglected, or outcasts from society. It also affords an admirable opportunity of appealing to the better feelings of our nature, and exhibiting the malignity and debasing consequences of indulging the worse, and this without personality, or kindling angry feelings, or even giving room for reply, where the latter too frequently exist with the disposition to justify them. And lastly, in my humble opinion, the moral restraint and self-command which it necessarily imposes, and the relief and variety which in most instances it affords, from the tedium and listlessness of a day when the usual labours, active recreations, or amusements of the inmates are suspended, rank highest, at least in a curative point of view. The numbers usually attending, of both sexes, are about ninety out of one hundred and fifty, the others being obviously unfit, unwilling to go, or not permitted for a time, on account of some misconduct, our practice here being not to enforce attendance, but to make the permission seem a mark of our confidence and approbation; and the result almost uniformly shows, that it is considered such, as many of them evidently strive to control their irregular emotions, and express a hope, that they may not be considered unworthy of attending worship. Indeed, the attention and general propriety of our little congregation is such, as (especially considering their circumstances) must at once strike and gratify any intelligent stranger, and amongst other results of well-directed benevolence, be particularly pleasing to the humane and generous founders of this institution."

NOTES OF A FAREWELL SERMON PREACHED  
AT ETTERICK.

BY THE REV. JOHN BOSTON, JUN.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and of peace shall be with you."—2 Cor. xiii. 11.

I ENTERED on these words last Lord's day. The method I proposed for handling the subject was, *First*, To discourse of the several duties as they lie before us in the text; and then to make some application. The duties are great and weighty indeed, and in the narrow bounds of time assigned to us, I am to do little more than mention them. I dispatched the first last Lord's day,—"be perfect." You will remember, I took notice of the

\* The case of Cowper will naturally occur to you as a remarkable instance in connection with this subject, and affording, in some measure, the advantage of a double experiment, in corroboration of your views.

word perfect as it stands three different ways in Scripture. It is ascribed to God,—and to him only it can be ascribed in the most strict and proper sense of it. He alone is the centre of all true holiness and perfection. It is ascribed to saints in heaven, and to the spirits of just men made perfect. And it is applied to saints on earth. It is said of Job that he was “a perfect and upright man,” and Hezekiah says, “remember, O Lord, how I have walked before thee in truth, and with a perfect heart.” There is something worth noticing here; there is a perfection of parts, and there is a perfection of degrees. A new born child has all the lineaments and features of a man, yet he is not a perfect man. Even so a child of God has a something of perfection in every part of him. All the parts of him are in part perfect; but no part of him is completely perfect; “but he grows up by degrees, until he come to the full stature of a perfect man in Christ Jesus.”

The second duty exhorted unto in the text is,—“be of good comfort.” In discoursing on this part of the subject, I laid down several grounds of comfort which the people of God may take comfort from, and give comfort to others. As, 1st, The sufferings and death of Christ afford great ground of comfort to the people of God in the time of trouble and distress. The Apostle brings it in as a ground of comfort in the 8th chapter of the Romans, “who shall lay any thing to the charge of God’s elect,” &c., as if the apostle had said, since Christ died and rose again for his people, who is he that shall condemn them? And from this they may take comfort and encouragement. 2dly, The covenant of grace affords great ground of comfort to the people of God. David, that famous Old Testament saint, found it so; “although my house be not so with God, yet he hath made with me an everlasting covenant,” &c. There were a great many disorders in David’s family. It was not in that order in which the good man could have wished it to be. But from this he took comfort, that “God had made with him an everlasting covenant ordered in all things, and sure; and this, says he, is all my salvation, and all my desire.” The covenant of grace is a comfort in life, and a great comfort at death. When you are standing on the *march-stone* between time and eternity, the covenant of grace will yield great comfort unto you. 3dly, The intercession of Christ for his people in heaven, gives them great ground of comfort. As in the fore-cited 8th chapter of the Romans: “Who is he that condemneth? It is Christ that died,—yea rather that is risen again, who is even at the right hand of God.” Now, if the apostle had stopped here and said no more, than to have told a poor afflicted, disconsolate soul, that Christ had died, and was risen again, and was now exalted to the right hand of God,—he might have said, but what is that to me? Will one who is so high as the right hand of God take any notice of me,—a poor straying sheep in the wilderness? Ay! but the apostle comes in with his blessed “also,” “who also maketh intercession for us,” and this affords great comfort and encouragement under the greatest trials and distresses here. 4thly, What do you think of the Word of God? It affords great comfort under trials and afflictions! “Unless the law had been my delight,” says David, “I had perished in mine affliction. I rejoice at thy word, as one that finds great spoil.” There never was a saint in the world, but he found comfort in the word of God.

The third duty exhorted to in the text, is unity among the people of God: “Be of one mind.” And in order to press this upon you, I offer a few things to your consideration: First, Remember the badge of Christ’s disciples by his own appointment. “By this,” says he, “shall all men know that ye are my disciples, if ye have love one to another.” The wisdom of the world, which is foolishness, would have thought he would have said, by this shall all men know that ye are my disciples, if

ye cure the sick—raise the dead—heal the lame—cleanse the lepers—cast out devils—and by working all kinds of miracles. No; but none of these is the badge. He brings it down to the simplest thing you can think of, love to one another. And now, is it of no weight with you, to move you to unity, that it is the badge of Christ’s disciples? Yes, methinks this consideration should have great influence upon you, to move you to unity and friendship, one with another. Again, how pleasant and delightful is it to live in friendship, concord, and agreement one with another? “Let there be no strife between us,” says Abraham to Lot, “for we be brethren.” Whatever you may think of it, my brethren, I assure you it was greatly held in repute in the heathen world. Agis, one of the kings of Sparta, being once asked why Sparta had no walls about it—it being a great city—he, pointing with his finger to the inhabitants who were then present,—these, says he, be the walls of Lacedemon,—meaning the unity and concord then there.

I have had occasion in the course of my ministry, to discourse of unity unto you, and I do the rather insist upon it now, that we are about to part, for I do not know of any thing that will more conduce to your having a well qualified Gospel minister settled among you, than your unity one with another. My brethren, as there is nothing more pleasing to the Holy Spirit of God than unity, peace, and concord; so there is nothing more displeasing, more grievous unto him than envy, strife, and debate. The Spirit of God, my brethren, is a tender and delicate thing, so to speak, he cannot endure a noisy or clamorous habit. You will remember, for it is very remarkable, that when Elijah was in the cave, “the Lord passed by, and there was a mighty strong wind; but the Lord was not in the wind:—after the wind an earthquake; but the Lord was not in the earthquake:—after the earthquake a fire; but the Lord was not in the fire:—after the fire a still small voice.” And there was the Lord. You cannot take a more effectual way to dispossess the Holy Spirit of God, and make him depart from you, than by maintaining a wrathful and revenging spirit, whereas, a spirit of meekness is highly pleasing and delightful unto him.

The last duty exhorted to is, living peaceably with all men: “Live in peace.” This is a subject that rather needs application than explication. Therefore, I shall give you some few directions how to perform that excellent duty of living peaceably with all men. 1st, then, if you would live peaceably with all men, study to get and maintain a meek, yielding, and quiet spirit. This is an excellent way to live peaceably with others, to have a peaceable temper yourself. But, Oh, how many are there who are of such a peevish and morose temper, that it is impossible for any one to live at peace with them. Like the salamander, they are never at rest but when they are in the fire of contention. But, I say, to live peaceably with all men, it is necessary that you be possessed of a quiet, peaceable temper yourselves, and if it shall be your unhappiness to meet with such as it is impossible to live peaceably with, yet, suffer it patiently, and comfort yourselves with this—that it will not long be so, for shortly, you shall depart the stage of this world, and enter into pure and peaceable regions above, where there shall be nothing to disturb your peace any more.

2dly, Rather take sometimes wrong to yourselves than strife and debate. That famous Old Testament patriarch, Abraham, is worth noticing here, who has set us a noble example in this particular. When his herdsmen and those of his brother, Lot, could not agree, because of the multitude of their cattle, Abraham says to Lot, “if thou wilt go to the right hand then I will go to the left, or if thou wilt go the left hand then I will go to the right.” He does not stand to dispute his

right, as he might well have done, for he was both the elder brother and the better man, and yet he yields the point, and gives Lot that right which he might well have taken to himself.

*3dly*, Be sure to acknowledge the wrong done to your neighbour. Many there are who, when they have any way injured their neighbour, will not acknowledge it to be a fault, but count it a great part of manliness to stand to it "sturdily," as we used to say. This is not the way to cultivate peace among neighbours, my brethren, but acknowledge the wrong done to your neighbour, if you would live peaceably with him.

*Lastly*, Be very cautious of taking up or reporting any evil report of your brethren. Many there are who are glad when they have any thing, or can get any thing, to say of their neighbour. If they can hear it, they will be sure to report it. And if they should be challenged for it, "O," say they, "I am sure I did not make it." This, they think, excuses them. It was brought like a snow-ball to their door, and they must give it a kick with their foot to drive it to their neighbour's door. Ay! but the citizen of Zion, as David describes him, will not only not make a report, but will not take it up, yea, though another should bring it to his door.

And thus, I have shewn you how to live peaceably with all men. The motives for enforcing these duties are great and weighty indeed. Do this, and the God of love and peace shall be with you. No matter who shall leave you since the God of love and peace has promised that he will never leave you. It is an Old Testament promise, that a New Testament saint may take comfort from; for he hath said "I will never leave thee nor forsake thee."

I shall now shut up all, with an address suitable to the present occasion, and what I have now to say, I must be understood as speaking to those of my own congregation.

My brethren, it is now sixteen years complete since I entered into the ministerial office among you, and I have, during the course of my ministry, laboured among you, for that time, according to the measure of the gift given me of God. I was, by the good hand of my God, led to that text of Scripture, Rev. iii. 3. "Remember, therefore, how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee;" so that I have left myself little more to say, at this time, but to beg of God that he would give you grace to remember and meditate upon what I spoke to you from that subject. Dear brethren, suffer it not to slip out of your mind. The scope and subject of my sermons, since I came among you, has been to preach Christ unto you. My great design was to make you sensible of your sin and misery by nature,—to commend God and his Christ to your souls,—to deter you from sin, and to allure you to duty. I believe you yourselves will bear me witness that I never stuffed my sermons with any reflections upon this or the other particular sect or party. This thing I ever despised. I never dared to bring any quarrel to the pulpit but God's quarrel against sin, for none but that I ever thought to be for the glory of God. My brethren, I bless the Lord, ten thousand times, that he ever was pleased to make me a preacher,—that he counted me faithful, putting me into the ministry; and I would not exchange the pleasure of preaching Christ's Gospel for all the gold of the Indies.

I have laboured for some time in the ministerial office among you, and wherein I have failed and come short of my duty unto you,—as who does not?—I desire, in all humility, to fly unto that same blood of Jesus Christ that I have preached unto you, for we need to make application to the blood of Christ as well as you: we ought to fly unto it by faith, and apply it unto ourselves, that we may, with the greater confidence, preach it to you.

Many a blessed and glorious day of the Gospel have I

seen in the place, and I bless the Lord for it. I have been sensibly assisted in my sermons among you; but I thought I had a call in Providence to go to another place in the Lord's vineyard, and I think so still, whatever others may reproachfully say of me. I know there has been much said in this affair, and I earnestly desire and beg of God, that he would give me grace to forgive all that hath been uncharitably said of me. One reflection, I think, I may make without offending any, viz. that if there had been less speaking and more praying among us, it had been much better with us. I do not expect, my brethren, but to meet with troubles, go where I will; but if the God of love and peace be with me, I hope I shall be enabled to combat and overcome them all at last. And, dear brethren, I request the help and assistance of your prayers, that they may follow me, go where I will. They are of great use, both to God's ministers and people; they have been so in all ages, and are so still. Therefore, I entreat you, pray for me, that utterance may be given unto me, that I may be enabled to declare the unsearchable riches of Christ. And, on the other hand, God forbid, that I should forget thee, O Etterick, the place of my nativity—my charge, and my now glorified father's charge. God forbid, that I should cease to pray for you. And, my dear brethren, it shall greatly comfort and refresh my soul to hear that you are furnished with a well qualified Gospel minister, that shall break unto you the bread of life, and set before you the water of life. And I pray God, that the silver trumpet of the Gospel may be still continued sounding among your green hills. It is now upwards of fifty years since the Lord began to shower down blessings upon you; and yet there is plenty of provision in these higher regions; it is yet as plentiful as ever. Oh, my brethren, be much in prayer; pray severally and co-jointly; lie prostrate at a throne of grace, and protest unto God that you will not depart from thence, till he pour out his best blessings among you in such abundance, as that you shall have scarce room to receive them. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and of peace shall be with you." Amen.\*

#### CHRISTIAN TREASURY.

*Think of Eternity.*—When you hear of the death of others, how proper and useful a reflection would this be, "They are gone into eternity!" When you hear the solemn sound of a tolling bell, think, "Another soul is gone into eternity!" When you see the funeral of a neighbour, think, "His time is ended; he has arrived at his eternal home, and is fixed in an unchangeable state: 'Man giveth up the ghost,' said Job, 'and where is he?' What is become of him, whom but a few days ago we saw and conversed with? In what place, with what company, is he now? While I am thus reflecting, what does he see, and feel, and think. And how soon will the same thing be said concerning me also 'He is dead!' Oh! that solemn, awful day which shall finish my course; that infinitely important day when I must enter upon eternity!" Surely these just and natural reflections should make me serious, if they did a very eminent courtier and statesman in Queen Elizabeth's time, (secretary Walsingham,) whose me-

\* This interesting fragment has been furnished by the present excellent and much respected minister of Etterick, Mr Smith. It forms the sketch of a sermon, which was preached by Mr Boston quitting Etterick for Oxnam. "There is a tradition here," says Mr Smith, "that among the many injunctions of his dying father, he was enjoined never to leave Etterick, nor the Established Church of which he had been ordained a minister; but the impression was soon to have worn off; the injunctions were neglected, for he Etterick and the Established Church, and became one of the faithful of the Relief. These Notes of his Farewell Sermon were taken short-hand by a hearer at the time; they have never appeared in print, or any where that I know of, except in the cottage of a poor shepherd, where they have been kept as a legacy, or relic of preservation." Digitized by Google

morale words cannot fail to make some impression on every reader. This great man having retired from the busy world into the privacy of the country, some of his gay companions rallied him on his becoming religious, and told him he was melancholy. "No," said he, "I am not melancholy, but I am serious; and it is fit I should be so." Ah! my friends! while we laugh, all things are serious round about us. God is serious, who exerciseth patience towards us; Christ is serious, who shed his blood for us; the Holy Spirit is serious, in striving against the obstinacy of our hearts; the Holy Scriptures bring to our ears the most serious things in the world; the whole creation is serious in serving God and us; all that are in heaven or hell are serious:—how then can we be gay? Let us then maintain a stedfast regard to eternity, wherever we are, and whatever we do. Were we deliberately to compare temporal and eternal things, we could never imagine that providing for the present life was worthy so many hours' thought and labour every day, and eternity scarcely worthy of half a thought in many hours, and perhaps not one fixed serious thought in many days. Proper thoughts of eternity will restrain our immoderate fondness for the things of time; they will shew us that the riches, honours, and pleasures of this life are all temporary, fading, and deceitful. They will teach us to follow even our lawful worldly business with moderation, by reminding us that we have more important affairs to attend to. They will abate our fondness for the distinctions of the world, which are so generally prized. The honours of this world cannot silence a clamorous conscience, much less can they suspend their possessor's eternal doom. A great man had an extraordinary mark of distinction sent him by his prince, as he lay on his death-bed. "Alas!" said he, looking coldly upon it, "this is of immense value in this country; but I am just going to a country where it will be of no service to me."—*ANON.*

**Be Consistent.**—When we pray to God to mortify our worldly-mindedness, perhaps a man runs away in our debt, and we never imagine this is God's answering our prayers, but cry out vehemently against the man for running away with our money.—*CHOLE.*

**The Spirit must Bless the Word.**—How quick and piercing is the Word in itself! Yet many times it never enters, being managed by a feeble arm. What weight and worth is there in every passage of the blessed Gospel! Enough, one would think, to enter and pierce the dullest soul, and wholly possess its thoughts and affections; and yet how oft does it fall as water upon a stone! The things of God, which we handle, are divine, but our manner of handling is human. There is little we touch, but we leave the print of our fingers behind. If God speaks the Word himself, it will be a piercing, melting Word indeed. The Christian now knows by experience, that his most immediate joys are his sweetest joys, which have least of man, and are most directly from the Spirit. Christians, who are much in secret prayer and contemplation, are men of greatest life and joy, because they have all more immediately from God himself. Not that we should cast off hearing, reading, and conference, or neglect any ordinance of God, but to live above them, while we use them, is the way of a Christian. There is joy in these remote enjoyments, but the fulness of joy is in God's immediate presence. We shall then have light without a candle, and perpetual day without the sun; for "the city has no need of the sun, neither of the moon, to shine in it; the glory of God lightens it, and the Lamb is the light thereof;" there shall be no night there, and they need no candle, neither light of the sun, and they shall see the sign for ever and ever.—*BAXTER.*

**The Vanity of Sin.**—Some little time ago, two children were drowned in going home from Latham

School. They stopped by the side of a pond to play. They saw a fish floating on the water. They, perhaps, plucked a willow from the bank, and tried to get the fish to the side of the pond, but in their great eagerness they both fell in—struggled for a little while—in vain cried for help—and were drowned. How just a picture is this of every man who is full of the love of the world, earnestly trying to win its best favours! What are they worth to him any more than a golden fish, that some traveller who went before him has thrown away because it was dead and useless; and what is he in danger of losing but an everlasting life, more precious than the breath of this life by ten thousand times ten thousand? Oh, how many of us stand by the side of the waters of danger, please ourselves with trying to obtain the false and beautiful images that we see there, until we fall in and perish for the sake of those darling shadows! When the bodies of the two little children were taken home, how many tears did their parents shed over them! So may good angels weep over us when they see us throwing away our souls for the sake of any thing this world can give us. Learn to reason on every thing you see as if it were a shadow, for you may be sure there is nothing solid but eternity. If you cannot make such reflections yourself, read the Scriptures, or any other pious book, which will help you to see the value of eternity.—*MAYOW.*

**Safety lies in Christ.**—Christ is ever present in and with his people; and, while he is on board, the ship cannot sink. He may, indeed, seem to sleep for a time, and to disregard both the vessel and the storm. Do you awake him by prayer and supplication.—*DR. GIFFORD.*

**A Contrast between Christ and Mahomet.**—Go to your Natural Religion: Lay before her Mahomet and his disciples, arrayed in armour, and in blood, riding in triumph over the spoils of thousands, and tens of thousands, who fell by his victorious sword. Shew her the cities which he set in flames; the countries which he ravaged and destroyed; and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements: Shew her the Prophet's chamber; his concubines and wives; let her hear him allege revelation and his divine commission, to justify his lust and his oppression. When she is tired with this prospect, then shew her the Blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and the perverse. Let her see him in his most retired privacies; let her follow him to the Mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agony of death, and hear his last prayer for His persecutors,—“Father, forgive them, for they know not what they do.” When Natural Religion has viewed both, ask, Which is the Prophet of God? But her answer we have already had. When she saw part of this scene, through the eyes of the centurion who attended at the cross, by him, she spoke, and said, “Truly this Man was the Son of God.”—*SHERLOCK.*

**Christian Confidence.**—Even when a believer sees no light, he may feel some influence; when he cannot close with a promise, he may lay hold on an attribute; and say,—though both my flesh and my heart fail, yet divine faithfulness and divine compassions fail not. Though I can hardly discern at present, either sun, moon, or stars; yet will I cast anchor in the dark, and ride it out, until the day break, and the shadows flee away.—*ARROWSMITH.*

## SACRED POETRY.

## THE LABOURER'S NOON-DAY HYMN.

Up to the throne of God is borne  
The voice of praise at early morn,  
And he accepts the punctual hymn  
Sung as the light of day grows dim.

Nor will he turn his ear aside  
From holy offerings at noontide:  
Then, here reposing, let us raise  
A song of gratitude and praise.

What though our burthen be not light,  
We need not toil from morn to night;  
The respite of the mid-day hour  
Is in the thankful creature's power.

Blest are the moments, doubly blest,  
That, drawn from this one hour of rest,  
Are with a ready heart bestowed  
Upon the service of our God!

Why should we crave a hallowed spot?  
An Altar is in each man's cot,—  
A Church in every grove that spreads  
Its living roof above our heads.

Look up to heaven! the industrious sun  
Already half his race hath run;  
He cannot halt nor go astray,  
But our immortal spirits may.

Lord! since his rising in the East,  
If we have faltered or transgressed,  
Guide, from thy love's abundant source,  
What yet remains of this day's course:

Help with thy grace, through life's short day,  
Our upward and our downward way;  
And glorify for us the West,  
When we shall sink to final rest.

WORDSWORTH.

## A STANZA.

BUT Ah! though time can yield relief,  
And soften woes it cannot cure;  
Would we not suffer pain and grief,  
To have our reason sound and sure?  
Then let us keep our bosoms pure,  
Our fancy's favourite flights suppress;  
Prepare the body to endure,  
And bend the mind to meet distress;  
And then His guardian care implore,  
Whom demons dread and men adore.

CRABBE.

## THE PAUPER'S DEATH-BED.

TREAD softly—bow the head—  
In reverent silence bow—  
No passing bell doth toll,  
Yet an immortal soul  
Is passing now.

Stranger! however great,  
With lowly reverence bow;  
There's one in that poor shed—  
One by that paltry bed,  
Greater than thou.

Beneath that Beggar's roof,  
Lo! Death doth keep his state:  
Enter—no crowds attend—  
Enter—no guards defend  
This palace gate.

That pavement damp and cold  
No smiling courtiers tread;  
One silent woman stands  
Lifting with meagre hands  
A dying head.

No mingling voices sound—  
An infant wail alone;  
A sob suppress'd—again  
That short deep gasp, and then  
The parting groan.

Oh! change—Oh! wond'rous change—  
Burst are the prison bars—  
This moment *there*, so low,  
So agonized,—and *now*  
Beyond the stars!

Oh! change—stupendous change!  
There lies the soulless clod:  
The Sun eternal breaks—  
The new Immortal wakes—  
Wakes with his God.

CAROLINE BOWLES.

## MISCELLANEOUS.

*Melancthon.*—When Melancthon was entreated by his friends to lay aside the natural anxiety and timidity of his temper, he replied, "If I had no anxieties, I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, the best means of consolation, a religious mind cannot do without them. Thus trouble compels me to prayer, and prayer drives away trouble."

*Missionaries in Greece.*—I am looking more, says Mr Willis, in his "Pencilings by the Way," for the amusing than the useful, in my rambles about the world, and I confess I should not have gone far out of my way to visit a missionary station any where, but chance has thrown this of Athens across my path, and I record it as a moral spectacle, to which no thinking person could be indifferent. I freely say I never have met with an equal number of my fellow-creatures, who seemed to me so indisputably and purely useful. The most cavilling mind must applaud their devoted sense of duty, bearing up against exile from country and friends, privations, trial of patience, and the many, many, ills inevitable to such an errand in a foreign land; while even the coldest politician would find, in their efforts, the best promise for an enlightened renovation of Greece.

*Prayer and Painstaking.*—It was an excellent part of Luther's character, that in the most critical and difficult situations, he could commit his cause to God, whom he served, with firm and entire reliance on *His will*; and at the same time, be as active and indefatigable in using all prudential means, as if the events depended wholly on human exertions.

*A Word in Season.*—Mr Marshall, author of a treatise on Sanctification, in his early years, was under great distress for a long time, through a consciousness of guilt, and a dread of the divine displeasure. At last, mentioning his case to Dr Thomas Goodwin, and lamenting the greatness of his sins, that able divine replied, "You have forgotten the greatest sin of all, the sin of unbelief, in refusing to believe in Christ, and rely on his atonement and righteousness for your acceptance with God." This word in season banished his fears. He looked to Jesus, and was filled with joy and peace in believing!

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"THE FEAR OF THE LORD, THAT IS WISDOM."

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HINTS ON SPIRITUAL DEPRESSION.

No. II

BY THE REV. WILLIAM MUIR, D.D.,

*Minister of St Stephen's Parish, Edinburgh.*

An alternative is called for in the mode of treating cases of spiritual depression. The occasion of anxiety and despondency has to be laid open, either that it may be rebuked, or that it may be sympathised with; either to give warning, or impart encouragement;—though the difficulty is often great of knowing when the one mode of treatment is needed, and when the other.

Undoubtedly, offering comfort to the distressed is what benevolence instantaneously prompts. But to do this at once, without any discrimination of cases, is not wise. It may serve at times merely to hide the source of evil; to cherish the persuasion of soundness, while no cure is wrought; to thwart conscience in the most salutary of her exercises, or actually to "resist the Spirit" in one of his ways of bringing the soul to final peace. "Ye have healed the wound of the daughter of my people slightly," is a charge laid against the false prophets.

Instances of spiritual depression occur, therefore, in which the wise treatment, instead of at once applying the balm of comfort, employs first the probe of serious and awakening inquiries. To strike the more solemn fear on the subject of a personal interest in the divine favour, is often the best means of at last fixing hope unchangeably in God. Anxiety sifting the genuineness of faith in the Saviour, may lead to the calmer and fuller assurance of grace. Convictions of sin, as they penetrate more widely, form the broader foundation of moral improvement. And the very aridity and bitterness of the earlier cares of the soul, become the measures to the purity and sweetness of the succeeding comforts. Why is satisfaction in Religion lost or abated? Why are the ordinances of devotion observed, while the pleasures of devotion are never felt,—the Scriptures read, the Sabbaths kept, and communions celebrated, while the blessed effects of these are never received? Are we really "in the faith?" Are we honestly pledged to the cause of Christ? Are we dealing truly with the covenant of peace?

Do we carefully employ the appointed means of keeping alive and strengthening in us the principles of the divine life? Do we cultivate, by daily exercise, the sentiments and habits of Christian trust and righteousness? Do we cherish grace in the heart, the flame of which is not only to cheer and gladden by its light, but by its power is to consume the dross of the affections, and purify the fine gold? These inquiries, with the humiliating alternative to which they point, are often needed for detecting the secret cause of spiritual depression, and consequently, in the first instance, for the purposes of rebuke and warning. No hasty attempt, therefore, to comfort and encourage, is to make us overlook their importance. They must not be put aside, nor postponed, nor blunted. And in faithfully urging them, it must never be forgotten, that spiritual depression *may* originate in what infests the mind with an "evil root of bitterness;" and what, accordingly, for obtaining peace, must be removed; and, to be removed, must be searched and seen.

It is true, that the humiliation and painfulness arising from such inquiries, in minds of peculiar sensibility, may occasionally have the effect of sinking them below the horizon of Christian light: a circumstance which prescribes the need of wisely discriminating the cases of spiritual depression, and suiting the treatment to each respectively. It is true, besides, that suggestions of fear and sadness are often shot forth as envenomed darts from the quiver of the malevolent archer, who wounds though he cannot destroy. It is true, also, that trying changes of mental frames, in Christian believers, are often unavoidable: their experience acquainting them with the intermixtures of "trembling and rejoicing," one season being clear to them, and another dark; their sky now serene, and then tempestuous; the duties performed with alacrity and satisfaction to-day, which to-morrow shall be laboured through almost as a penance; the religious services that once seemed to be kindled as "by a live coal from off the altar," becoming afterwards as if they never had excited the least glow of devotion,—and thus, the mind feeling itself pressed on by another "yoke and burden" than what Christ Jesus calls it to bear.

But still, though "the heart of the righteous

be often sad, when the Lord has not made it sad," yet inquiries into the state of the soul, both serious and strict, are to be put. We are to "prove and examine ourselves," for ascertaining whether spiritual remissness and secret sin be not the cause of spiritual depression. And, in seeking peace at the throne of mercy, these are to form some of our unceasing petitions:—"Lord teach us to know the plague of our heart. Search us and try us, and show us the evil way that is in us. Lead us in the way everlasting. Turn us, and we shall be turned. Heal us, and we shall be healed. Save us, and we shall be saved."

#### BIographical SKETCH OF JOHN HOWARD.

JOHN HOWARD was born in 1726 or 1727, at Enfield. His father was an upholsterer in West Smithfield, who, by his parsimonious habits, and constant attention to business, had amassed a considerable fortune. Of the early life of Howard, little is now known. There are no anecdotes preserved of the kindly or generous dispositions of the boy, though doubtless even at this early stage, he must have given proofs of a nobleness and disinterestedness of character. His education, though it occupied but a small portion of his life, was certainly not neglected, as we find that before he reached sixteen, he had been under the tuition of three different masters, one of whom, at least, was a man of some learning. But his father, either desirous that his son should tread in his footsteps, or blind to his promising talents, determined that no more of his life should be spent in acquiring knowledge, which could not be turned to profit. Like some practical philosophers of our own day, he perhaps thought that the time which had been expended in acquiring Latin and Greek, had been most unprofitably wasted, and therefore, at sixteen, he bound him apprentice to a wholesale grocer. In this choice, the party interested seems to have been the only one not consulted; and it was not, therefore, to be wondered at, that young Howard, immediately on coming of age, quitted a business which had proved as hurtful to his health, as it was ungenial to his habits. Having thus freed himself from the cares of business, he spent two years in travelling in France and Italy, and on returning to this country, applied himself with vigor to the studies of Natural Philosophy and Medicine.

There is an anecdote told of him at this time, which shews in a very pleasing light his peculiar kind-heartedness. There was an old man who had, for a long period, been a gardener to his father, and to this old man, while busily employed in the garden, he was for some time in the daily habit of throwing a loaf over the wall, saying sportively as he did so, "Harry, look among the cabbages, and you will find something for your family." He also at this time gave largely to the poor, and a considerable sum to assist in erecting a house to the clergyman on whose ministrations he attended.

But while thus busied in doing good, he was seized with a very severe illness, and ordered by his surgeons to go to Newington for a change of air. In Newington he lodged with a Mrs Loidore, to whose care and kindness he ascribed his recovery. Mrs L. was a lady in narrow circumstances, and considerably advanced in years, but so deep was the impression her kindness made on Howard, that he felt himself called upon by duty to propose marriage. It was in vain that the lady represented the imprudence of the step, from the inequalities of their ages and rank; he had taken his resolution, and these objections (and they were the only ones that could be urged,) had no weight with a man

who looked for his reward, not to the opinion of the world, but to the approval of his own conscience. We said that those stated were the only obstacles to the union; we should rather have said that they were the only things that did not strongly recommend it. She is said to have been very pious and benevolent, and to have sympathized with him in all his plans of usefulness. In temper and character, she seems very much to have resembled him; like him, delighting more in the active than the contemplative duties of the Christian. Their views and desires thus harmonising, no doubt they looked forward with delight to the prospect of spending many happy days together in ministering to the wants of the poor and the sick in their neighbourhood. But ere these dreams of happiness could be fully realized, it seemed right to "him who seeth not as man seeth," that she should be taken up into that kingdom where sorrow is unknown, and that she who had striven on earth to imitate the unwearied benevolence of her Saviour, should now be "received into glory, that she might be truly like him, seeing him as he is." Her loss was so deeply felt by her husband, that for some time he was unfitted from pursuing his usual employments, and in hopes of effacing the memory of his sorrows, set out on another continental tour, and busied himself with reading and study.

It is right to mention, that in this year (1756) Howard was elected a member of the Royal Society, in consequence of some meteorological observations which he had made and communicated to a friend of his who belonged to that body. This distinction, his biographers tell us, did not make him proud, and was only valued by him in so far as it gave him an opportunity of increasing knowledge.

In the summer of this year he paid his second visit to the Continent. The vessel in which he went was attacked by a French privateer, and he was taken prisoner. When the vessel was landed, the crew was shut up in the Castle at Brest, and for a week endured hardships almost incredible. After the week had passed, Howard was offered his liberty, provided he promised, on reaching Britain, to use his influence with government, to get a French naval officer exchanged for him, and that in case he failed in this, he would return. Government was prevailed on to fulfil this condition, and he determined to spend the remainder of the year in his own country. We mention these circumstances thus minutely, because it was to the hardship which he endured in the Castle at Brest that he was in the habit of referring his first impulse to befriend that unfortunate class of men who, from having put law at defiance, are shut out from the sympathies of the world.

In 1757, he retired to Cardington near Bedford, married a daughter of Edward Leeds, Esq. of Croxton, in Cambridgeshire, and occupied himself in cultivating his estate, and contributing to the comfort and happiness of his poor neighbours. He pulled down many cottages, which, either from age, or from dampness of situation, were unhealthy, and built others in airy places, allotting to each a small space of vacant ground. These cottages were let at very low rents to the poorest of the peasantry. He likewise established free schools for both sexes, and spent a large portion of his time in visiting the sick and the infirm. Nor was his charity confined to his own vicinity, or to the sect to which he belonged. He originated many schemes of public utility, and subscribed largely to those set on foot by others.

In 1765, Howard was destined to meet with fresh calamities. His wife, never robust, had for some time been declining in strength every day, and change of air and scene (for all possible means were resorted to) had had no effect in arresting the progress of her complaint. On the 27th March, of this year, she had borne him a son, and on the 31st, it pleased Providence to remove her from this world, but so tedious and protracted had been her

illness, and so completely was she resigned to the will of God, that this afflictive dispensation was received by her husband with calmness and composure.

After spending the next four years in his usual works of mercy, and having made some provision for his son's education, Howard left this country with the intention of travelling in France and Italy. When he had reached Milan, we find, from a journal which he then kept, that he was so shocked with the superstition of the people, and with the manner in which the Sabbath was profaned, that he resolved to shorten his stay. But let us quote his own characteristic language. "I determined," says he, "after much deliberation, to return without seeing the south of Italy; conceiving it to be improper, for the mere gratification of my curiosity, to incur the loss of so many Sabbaths, which would have been contrary to the general tenor of my life, and must have given me pain on a death-bed, on a retrospective view, as unbecoming a disciple of Christ, whose mind I wish to have formed in my soul. These thoughts, with the desire I feel to see my dear boy, determine me to restrain my curiosity. O, why should vanity and folly, pictures and baubles, or even the sight of stupendous mountains, beautiful hills, and rich valleys, which will ere long be all consumed, engross the thoughts of a candidate for an everlasting kingdom, whom God hath raised to the hope of that glory, soon to be revealed to all who are washed and sanctified by faith in the Redeemer! O, my soul, look forward to that glorious world of light, life, and love, compared with which every thing here is low, mean, and little! The preparation of the heart is from God. Prepare, O God! the heart of thy unworthy creature, and unto thee shall be ascribed all the glory through eternity. Even now, my trembling soul almost longs to take its flight to regions where sin and sorrow are unknown, and where God, my Redeemer, is all in all. O, happy spirits, that are safe in these mansions! they know the wonders of redeeming love." What an exalted idea does this passage give us of the genuine Christianity of Howard, and how very rare, even among the best of us, is it to find one who weighs so scrupulously the probabilities of evil arising from amusements in themselves innocent! Did all Christians act thus, there were less need for the censure implied in that saying of Jesus, that "the children of darkness are wiser in their generation than the children of light."

But to return to our narrative. After his wife's death, Howard, feeling his interest in his estate at Cardington greatly lessened from the many melancholy recollections with which it was unavoidably connected in his memory, employed himself for the next eight years chiefly in the education of his son, and in works of benevolence. In 1778 he was elected high sheriff for the county of Bedford; and so strict were his ideas of duty, that he thought himself called upon personally to perform all the duties connected with this office, although his predecessors had been in the habit of devolving the more arduous upon others. Of these duties the most necessary and important, it appeared to him, was the superintendence of the prisoners. For this, nature, if not inclination, had admirably fitted him; and the knowledge of how little had been, and how much might be done in this department, acted as a stimulant to exertion. From his investigations into the state of the jail at Bedford, he discovered that many abuses existed. The male and female prisoners were crowded into the same court yard, an arrangement which had been the cause of much vice—the jailors depended for their livelihood upon the fees they got on the discharge of prisoners, a practice attended with great mischief, as the poor or friendless were often imprisoned for several months longer than their sentence had prescribed, from not being able to pay these fees—and the governor of the prison, instead of receiving a

salary, paid forty pounds a-year for his office, so great was the revenue extorted from prisoners on their liberation. These evils he immediately ordered to be remedied; and such was the impression which they had left upon his mind, that, having reason to suspect that the other prisons in England were no better conducted, he determined to ascertain the exact state of every jail, that he might be enabled to take steps for rendering them more conducive to the improvement and comfort of the prisoner. With these views, he visited Cambridge, Huntingdon, Northampton, Leicester, Derby, Hereford, &c.; and in all these places he found, that the jails were small, damp, and in unhealthy situations, and that in many of them there was no chapel nor infirmary. The debtors' cells, he also found, were destitute of every comfort; there being nothing for the prisoners to lie upon but mats, and the poorer debtors being scarcely allowed food enough to sustain life. Not satisfied with this information which he had obtained, he extended his researches to York, Norwich, London, Exeter, Bristol, and North Wales. The result of his researches in these places was a conviction that, with a few exceptions, all the jails were close and unhealthy, and that the prisoners, if poor and friendless, were treated in the most inhuman manner, and, from the want of those comforts to which they had been accustomed, and the closeness of their cells, suffered very severely from diseases of different kinds. These evils, and the still more grievous ones arising from their being crowded promiscuously into the same apartment, instead of being placed under the guidance of those who cared for the welfare of their souls, were felt by Howard as of so serious a nature, as to justify him in devoting the remainder of his life to their remedy.

Mean time the fame of the Philanthropist's labours having reached parliament, a bill was brought in "for the relief of acquitted prisoners, in matter of fees," and another "for preserving the health of the prisoners." The committee appointed for these bills, anxious to avail themselves of his information and advice, called upon him to give evidence before them. "The answers he gave," says one of his biographers, "to the questions put to him, were so much to the point, the simple statement of the scenes of misery, he had witnessed, was given with so much feeling and simplicity, and the remarks he made as to the best means of remedying the evils, were so judicious, that, on the motion of Sir Thomas Clavering, a vote of thanks was unanimously given him for the humanity and zeal which had led him to visit several jails of the kingdom, and for the important information, respecting them, he had communicated." Our limits, we regret, do not allow us to enter more fully into a detail of his unwearied labours, in the cause of the friendless prisoner. Let us merely say that, to the last moment of his life, he continued their warm and active advocate, undertaking several tours through every country in Europe, with the view of discovering, and publishing several works for the purpose of making known, their grievances. But thinking (according to the old maxim) that nothing was done while any thing remained yet undone, he did not rest satisfied with his researches into the state of prisons, but resolved to inspect the hospitals, and houses of industry, in this and other countries. He had observed the rapid spread of contagion in hospitals, and to check this, he thought much might be done by good arrangement and skilful treatment. In all the towns he visited, he inspected hospitals suffering from these causes, and suggested to their managers important hints for their improvement, which he had afterwards the happiness to hear, in almost every case, were adopted, and had been found to lessen the extent of the evil.

Hitherto, in our hurried detail of the actions, we have too much overlooked the actor, and in our admiration of the firm and indefatigable spirit of the man, we have

taken no notice of, what, after all, was his highest praise, the principle from which he acted. For it was no vague and nameless feeling, but a steady well-grounded principle, that enabled him to brave such dangers, and endure such hardships. Nothing indeed but Christian principle could have prompted and sustained his exertions, and nothing but a constant looking to the cross of Christ could have justified him from the charge of madness in exposing himself to so many dangers. No doubt, we often hear of men, strangers to Religion, who can depict more vividly, and feel more deeply for the sufferings of their fellow-men, than perhaps Howard did; men who,

"Pampering the coward heart  
With feelings all too delicate for use,"

are grieved with every sorrow that afflicts humanity, and ready to weep with every mourner; but when did we ever hear of these "amiable men" undertaking pilgrimages to discover and relieve distress, or exposing themselves in infected dungeons? No—feeling as a motive to action is weak and fickle. Keen and enthusiastic in its birth, it allows no difficulty; it can see no danger; but only let something delay the fulfilment of the good resolution, and time will completely efface it from the memory, or it will raise up another feeling as strong, and perhaps as good, which in turn will enjoy its hour of empire. Or to make the most favourable supposition, let us imagine a case in which the impulse from feeling is so powerful as to urge to instant action; even in this case, the conduct of the man under its government will be wavering and uncertain, and he will require, for every successive act, a new impulse. But let us not be misunderstood, we do not mean to say, that the feelings are not intended as occasional aids and incentives to works of benevolence, but only that used as the motive, and looked to as the sole guide of virtuous actions, they are altogether worthless. While, however, we maintain that it was religious principle that originated and sustained the efforts of Howard, it is but justice to his memory to add, that he was possessed of the warmest feelings that

"By nature tuned,  
And constant disposition of his thoughts  
To sympathy with man, he was alive  
To all that was enjoyed, where'er he went,  
And all that was endured."

But let us also add, that this very virtue of tenderness of heart, he frequently mentions in his journal as forming a great obstacle to works of benevolence.

No man ever thought more humbly of his own labours than Howard. "I am the plodder," said he, at one time, "who collects materials for men of genius." At another time we find him making the following sincere confessions of his unworthiness. "I have to record the goodness of God to the unworthiest of his creatures, in having experienced, for some days past, an habitual serious frame; much contrition for my sin and folly; power to apply to the blood of Jesus for pardon; faith solemnly to surrender myself and babe to him, begging the conduct and guidance of his Holy Spirit; more tenderness of conscience, I would humbly hope, and a greater fear of offending God; a temper more abstracted from the world; more resigned to life or death; thirsting for communion with God, as my Lord and my God. O the wonders of redeeming love! I, even I, have some faint hope, through the perfect righteousness and full atoning sacrifice of the divine Redeemer, I shall be made a monument of the free mercy of God, through Christ Jesus. Shout, O my soul! grace, grace: free, rich, sovereign, unbounded grace! To myself I cannot ascribe it. I am an ill and a hell-deserving creature; but where sin hath abounded, I trust grace superabounds." And to give another instance of his unaffected humility. In 1787 when the Philanthropist's fame had spread over all Britain, some friends, anxious to express their admiration of his character, and their

high esteem of his services to humanity, subscribed fifteen hundred pounds, or upwards, to raise a statue in his honour. Whenever this intended mark of respect was known to Howard, he addressed a letter to the subscribers, in which he expressed his "earnest wish that those who desired his future happiness and comfort, would withdraw their names from the subscription, and that the project might for ever be abandoned;" and shortly after writing that letter, on being asked "why he refused the honour that was tendered," he replied, "who that knows his own heart could receive it! Conscious of many sins and imperfections, I must always view with pain and abhorrence every attempt of my friends to bring me forward to public view, and public approbation." Of the decision and self-denial of Howard it is unnecessary to say any thing, for they are proverbial.

Let us hasten, then, to the closing scenes of this good man's life. In December 1789, while engaged in inspecting the Russian military hospitals, he was called upon to visit a young lady of distinction, who was suffering from a severe attack of the epidemic. He, at first, refused to go, on the plea that he only visited the poor, but, on being strongly urged, he went reluctantly. He paid her two visits, and on the third day after her first attack, she died. Two days after this, he himself was seized with the same distemper, and finding that there was no probability of his recovery, he resolved to occupy the remainder of his time in preparing for death. He was now daily visited by Admiral Priestman, who, anxious to raise his spirits, made frequent attempts to change the conversation from the subject of death, to some less melancholy topic. "Priestman," said Howard, on one of these occasions, "you style this dull conversation, and endeavour to divert my mind from dwelling on death, but I entertain very different sentiments. Death has no terrors to me, it is an event to which I always look with cheerfulness, if not with pleasure; and be assured the subject is now more grateful to me than any other. I am well aware that I have but a short time to live. Had I lived freely, I might, perhaps, by altering my diet, have a chance of recovery; but my abstemious mode of living has rendered this impossible. The subject upon which I especially wish to see you is that of my funeral. There is a spot near the village of Dauphigny, where I should like to be interred: there let me be buried: but let me earnestly beg of you, as you value an old friend, not to allow any pomp or parade at my funeral, nor to suffer any monumental inscription whatever to be placed over my grave; but lay me quietly in the earth, place a sun-dial over the spot, and let me be forgotten." These were among the last words Howard spoke. A few days after (the 20th January 1790) he died. When his death was made public, the deepest sorrow was expressed by all classes, for all loved him as a friend to their common nature. He was buried at Dauphigny, a village near Cherson, and was honoured with a larger and more splendid funeral than corresponded with his expressed wishes, or than might have been expected in a place so far distant from his native country.

### THE DIVINE BENEVOLENCE.

ILLUSTRATED BY FACTS DRAWN FROM GEOLOGY.

"It is illustrated by the nature of the soil resulting from the decomposition of the various rocks. Such decomposition, it is well known, is the origin of all soil: and we can see no reason in the nature of things, why the materials furnished by this process of disintegration should be adapted to the growth of those plants that are necessary for the sustenance and comfort of animals. But such is almost universally the case. True, there are wide deserts; but other causes (the chief of which is a periodical deficiency of moisture) besides the want

of power to sustain vegetation, mainly contribute to make them such. And in this adaptedness of soils for so great a variety of plants as are necessary for the support of a far greater variety of animal natures, we think we see a clear indication of divine benevolence.

"We discover similar indications in the disruption, elevation, dislocation, and overturning of the rocks in the crust of the globe. With few exceptions, the stratified rocks were originally deposited in nearly a horizontal position. But we now find them, the older strata especially, tilted up at all angles, and divided by numerous fissures, along which extensive lateral, vertical, and oblique movements have taken place; whereby the continuity of their layers has been destroyed, their edges made to overlap, and often whole mountains to exhibit the appearance of a mighty ruin. Into these fissures the unstratified rocks have been protruded in every possible mode, and are often piled up in the most irregular manner upon the stratified rocks, so that the impression made upon the mind of the observer is altogether one of the wildest disorder and desolation. We can hardly avoid the inference, that when we compare all this confusion with the beautiful order and harmony which nature, in all her other productions, exhibits, that we have at length got into the region of "chaos and old night;" and that it is the wreck of creation which we see; the terrific mementos, perhaps, of some former penal infliction upon a guilty race. But our impressions and inferences are hasty and erroneous. The scene before us is only a new mode for the exhibition of divine skill and benevolence. Suppose the strata had been left in a horizontal position, one of the consequences would have been, that all, or nearly all those beds and veins of limestone, coal, and metallic ores, that are now so extensively wrought in almost every country, would have remained for ever hidden in the depths of the earth. But the elevation and dislocation of the strata bring them to view, and facilitate their exploration. Now, consider what would be the condition of man if deprived of lime, coal, and the metals. Was there no design, no benevolence, then, in the means by which they were brought within the reach of man?

"Design and benevolence are exhibited in the production and arrangement of the valleys that chequer the earth's surface. And most of these valleys were originally produced by the same elevating and dislocating agency which we have seen to be so serviceable in other respects. For, had the strata never been thrown up and disarranged, the earth's surface must have remained a dead level, and the sea would have covered the whole of it. Or, if we suppose dry land to have existed, yet without valleys, water could have existed on it only in stagnant ponds and lakes. Morasses, and the rank vegetation of low and wet regions would have filled the atmosphere with pestilential miasms; and, indeed, have rendered the globe uninhabitable by such natures as now dwell upon it. In consequence of the existence of valleys, the water, raised by evaporation, and falling upon the mountains, finds its way to the great ocean, keeping itself and the atmosphere pure by its agitations, affording a wholesome beverage to all classes of animals, and sustenance to the whole vegetable kingdom; and aiding, in a thousand ways, to fill the world with beauty, life, and happiness. But without such an arrangement of valleys as now diversify its surface, this great system of circulation could not be carried on.

"All existing valleys, however, cannot be imputed to the original elevation and disruption of the strata. But in this mode were most of them commenced; though without subsequent modification, they would have been only frightful rocky chasms. Powerful diluvial and fluvial action, therefore, has been repeatedly permitted to operate upon the sides and bottoms of these valleys, to wear away their angular projections, and fill up their deep and irregular cavities with soil, so as to give them

those pleasing curves which most of them now exhibit, and to render them capable of cultivation. In most level countries, this diluvial and fluvial agency has produced all the valleys that exist, and which are generally sufficient to form the beds of rivers, and redeem their banks from waste and desolation.

"We find, then, that we are indebted to the volcanic power within the earth, and to the aqueous agency that has so repeatedly and powerfully swept over its surface, not only for bringing to the light of day the mineral resources of the globe, but for all that diversity of surface which gives so much beauty and grandeur to the landscape, and is indispensable for the circulation of a fluid, whose motion is prolific of beauty and life, but whose stagnation is death. Can we any longer doubt, that there is design and benevolence in the apparent disorder and ruin of the crust of our globe? Surely here is design in the midst of confusion; beauty spreads over a scene, which, under another aspect, seemed but desolation and ruin, and the kind visage of benevolence beams upon us, where just before we saw only the flashes of an avenging Deity's wrath.

"We derive another evidence of divine benevolence from the mode in which metallic ores are distributed among the rocks. If the great mass of the globe has been formerly in a state of fusion, as nearly all geologists now admit, the useful metals, being for the most part the heaviest materials of the earth, would have occupied the centre, and become enveloped by rocks and earth, so as to be for ever inaccessible to man. But either through the expansive force of internal fires, or by sublimation from the same cause, or by the operation of galvanic agents, or in some other unknown method, a portion of these metals is disposed in the form of veins in nearly all the rocks at the surface. That the great mass of these metals is actually accumulated in the central parts of the globe, is probable from the very great specific gravity (about twice that of granite) of the internal portions of the earth. Now, what but divine benevolence should thus, in apparent opposition to gravity, have forced towards the surface just enough of the metals to serve the important purposes of human society for which they are employed? They might have been thrown in immense masses, and in a metallic state, over that surface; but the fact that industry alone can now obtain them, is another proof of design and benevolence, since this virtue is of more importance to human happiness than even the metals.

"And is not the relative proportion as to quantity in which the different metals are found, another evidence of the provident foresight and benevolent care of the Deity? Iron, by far the most useful, is far the most abundant, and most easily accessible. Of lead and copper, which are extremely important, but not so indispensable as iron, there is no lack at a moderate price. And as we proceed along the scale of the useful metals, we shall find, for the most part, that the quantity of the metal is proportioned to its utility. The very scarcity of gold and silver gives them their value; for, were they as abundant as iron, their use as a circulating medium must be abandoned. Yet, scarce as they are, their astonishing ductility and malleability enable the artist to spread them over an immense extent of surface, and thus to employ their most valuable property, that of resisting oxidation, on a scale nearly commensurate with the wishes of man. In all these facts, can we fail to recognise a wisdom and benevolence which God only can possess?

"The accumulations of rock salt, gypsum, limestone, and coal, in the earth in past ages, affords another exhibition of divine foresight and benevolence. Geologists are agreed that all these substances were produced in a gradual manner, though as to the mode in which the two former were accumulated, they have not the most satisfactory evidence; but the origin of the various

species of coal—lignite, bituminous coal, and anthracite—seems now to be clearly understood. All of it had a vegetable origin. The dense tropical forests that covered all parts of the globe in the earliest times, have become converted, in the course of ages, into this most useful substance. If a superior but finite being had beheld this world, while yet only a sparse population of animals of inferior grade inhabited it, he might have thought it strange that such a vast superfluity of vegetation should cover its surface. But God was thus providing for the wants of future and superior races of beings. When man should, in after times, be multiplied in all lands, and forests should be swept away to make room for him, a supply of other fuel than the existing vegetation would be necessary for his comfort, and the perfection of society. God, therefore, provided beforehand for this exigency, by rendering the earth prolific in such vegetation as would be converted into coal by the slow processes of nature. He buried this treasure in the earth, by means of aqueous and volcanic agencies, and permitted these same agencies to place it within the reach of human industry against the proper time. Who can doubt but this is an example of divine prospective benevolence? We see in it the providence of a kind father, laying up a store for the support of his future offspring. And we learn from it, not to judge hastily of the ultimate designs of the Deity from present appearances. What seems superfluous now, or ill adapted to our present condition, may be intended for the comfort and happiness of other beings, millions of ages hence.

\* In human works, though laboured on with pain,  
A thousand movements scarce one object gain:  
In God's, one single can its end produce,  
Yet seems to second, too, some other use.\*

"The history of the formation of limestone conducts us to similar conclusions. For the most part this substance appears to be originally produced by marine animals; God having given them the power, either to obtain it by decomposing those salts of lime which the waters hold in solution, or by some unknown chemistry to form it anew out of more simple elements. With the lime obtained in this mysterious manner, these animals construct their habitations; the most remarkable of which are the coral reefs which at present stretch over so many degrees of latitude and longitude, forming the basis of numerous islands in the Pacific Ocean, and are the work of certain minute polyparia. Forsaken at length by the animals, these coral structures become buried in the earth, and there, in the course of ages, are mixed with other substances and subjected sometimes to partial or complete fusion, whereby they become converted into the different varieties of limestone now found in the earth's crust. And it is a curious fact, that the quantity of limestone in the earth seems to have been gradually increasing from the earliest times; so that the accumulated store is now abundantly sufficient for the fullest population that the globe can sustain.

"We regard the existence of volcanoes as evidential of divine benevolence. We have already pointed out incidentally, several important objects that have been accomplished in past ages by volcanic power, in the elevation of continents, the formation of valleys, and protrusion to the surface of useful minerals. But we refer now to active and not extinct volcanoes. And these, we are aware, are almost universally regarded as exhibitions of the displeasure of God, rather than of his benevolence. It is indeed true, that they are often terrific exhibitions of his power; and when he employs them as penal inflictions, they signally manifest the sterner features of the divine character. Yet we maintain that the design of volcanoes is to preserve and not to destroy. They have been denominated 'the safety valves of our globe;' and this quaint expression conveys a forcible

idea of what we mean by the benevolent design of this mighty agency. If it be indeed true, as most geologists now admit, that even at this day the earth contains extensive accumulations of intensely heated matter, embracing perhaps all its central parts, then may it be literally true that volcanoes are the safety valves of the globe. For if such molten reservoirs do not occasionally have vent, the vapour and gases generated within them, would burst the globe asunder. The phenomena of earthquakes admonish us of the consequences of closing these valves; for they are produced by the struggles of these vapours and gases to escape; and until they do escape through volcanic vents, they heave and fissure the solid strata over whole continents; and in past days they have been far more destructive to property and life than volcanoes. But so soon as the force is sufficient to lift the safety valve, that is, to uncap the volcano, the earthquake ceases. Let the valve be heavy enough, and the earth would ere long be blown to atoms. To prevent such a catastrophe, God has scattered more than two hundred of these safety valves over its surface.

"It will probably be asked why God could not have put in operation an agency that would have afforded the requisite security, unattended by that terrific waste of life and comfort which has followed in the track of volcanoes? We see no reason, indeed, why he could not have secured the good without the evil. But the same difficulty meets the student of natural theology at every step of his progress. To solve it, is to do nothing else than to determine why God permits evil at all; a question that has hitherto proved too deep for the human understanding. But in every case where any contrivance is adapted to produce more good than evil, we reasonably infer the benevolence of the design. And even in the case of volcanoes, no one can imagine that the occasional loss of a few lives is a matter of so much importance, as the security of the whole globe which is thereby obtained. When we can ascertain why God permits evil at all, we can answer the question, why in this case he does not afford the security without the attendant mischief?

"Finally, the adaptation of the natures of different groups of animals to the different states of the globe in past times, affords evidence of divine benevolence.

"So peculiar was the structure, and in many cases so enormous was the size of the animals found in a fossil state, that we are apt to regard them as exceptions to the usual beauty and proportion of nature, a sort of half-formed and monstrous creation, corresponding rather to the ancient opinions of chaos than to the order and harmony of the existing world. The alligators and crocodiles of our times are mere pygmies when compared with the plesiosaurus, the ichthyosaurus, the megalosaurus, and the iguanodon of the ancient world. 'Imagine an animal of the lizard tribe,' says Mr Mantell, 'three or four times as large as the largest crocodile, having jaws, with teeth equal in size to the incisors of the rhinoceros, and created with horns;—such a creature must have been the iguanodon! Nor were the inhabitants of the waters much less wonderful; witness the plesiosaurus, which only required wings to be a flying dragon.' Yet one of the most distinguished anatomists of the present day, says on this subject, that 'the animals of the antediluvian world were not monsters; there was no lusus or extravagance. Hideous as they appear to us, and like the phantoms of a dream, they were adapted to the condition of the earth when they existed.' 'Judging by these indications of the habits of the animals, we acquire a knowledge of the condition of the earth during their period of existence; that it was suited at one time to the scaly tribe of the lacertae, with languid motion; at another, to animals of higher organization, with more varied and lively habits; and finally, we learn, that at

any period previous to man's creation, the surface of the earth would have been unsuitable to him.\*

"Here then, do we see, the overflowing benevolence of the Deity. He was fitting up this world for the future residence of intellectual and moral beings; and he chose to do it, not by a miracle, but by the sole agency of natural causes. But must the world, during this immense period, remain an uninhabited waste? Benevolence could not permit it; and infinite power put forth its energies, under the guidance of infinite wisdom, to create, we know not how many myriads of beings, with natures adapted to the semi-chaotic condition of the earth; and when that condition had become so altered that the first group of animals could no longer flourish or be happy upon it, he suffered them to become extinct, and put forth again the creative energies of the Godhead, to produce a second and more perfect race; then succeeded a third, and probably a fourth, more and more perfect in their organization, until at last man, with the existing inferior tribes, was brought into being; because creation around him had assumed such a condition as was fitted to their natures.

"Such are the beautiful displays of divine benevolence, that meet us in that ancient field of geological research, which scepticism has heretofore described as covered over with the formless monuments of blind chance and fate; and which piety has supposed to be consecrated to atheism!"<sup>o</sup>

#### KITTY SMITH;

OR, "THEY THAT SEEK ME EARLY, SHALL FIND ME."

"CATHARINE SMITH was a native of Pabay, a small island in Loch Roag, where dwell seven families. From their insular situation and poverty, it has not been in the power of the parents to educate their children; but little Kitty is an example of the truth that all God's children are taught of him, for when only two years old she was observed to lay aside her playthings, and clasp her little hands with reverence during family worship; and at the age of three she was in the habit of repeating the 23d Psalm, with such relish and fervour as showed that she looked to the Good Shepherd in the character of a lamb of his flock. Her parents taught her also the Lord's Prayer, which she repeated duly, not only at her stated times, but often in the silence of night. She frequently pressed the duty of prayer, not only on the other children, but on her parents, and she told her father that, in their absence, when she would ask a blessing on the food left for the children, her brothers and sisters would mock at, and beat her for doing so. At another time, when she was probably about six years old, she was out with her companions herding cattle, when she spoke to them of the comeliness of Christ. They, probably to tempt her, said he was black. She left them, and returned home much east down, and said, 'The children vexed me very much to-day. I will not go with them, for they said that Christ was black, and that grieved my spirit.' Her parents asked her what she replied to that. 'I told them,' she said, 'that Christ is white and glorious in his apparel.'

"It is probable that Kitty was sufficiently enlightened to discern the moral comeliness of the gracious Redeemer, while her thoughtless comrades did not extend their ideas beyond personal beauty. They could have said any thing that might produce the effect of provoking their playfellow, whose more intelligent spirit grieved for them that they 'saw no beauty

in him' whom her soul loved, 'that they should desire him.' Perhaps no Christian character is truly confirmed in faith and patience, without some trial of persecution, which both shows to the heart its own corruption, by the irritating effects of gainsaying, and affords an opportunity of proving that we are not ashamed of the Gospel of Christ. This dear child had her trial adapted to her age and sphere, and came forth on the Lord's side holding fast the word of life, in as firm a way as a much more experienced Christian might have done.

The Rev. J. Macdonald of Farintosh having preached in the parish of Uig, Kitty's parents were among the many who went to hear him. On their return they mentioned what he had said about the formality of much that is called prayer, and the ignorance of many as to its spirituality; they stated, according to their recollection of the sermon, [that] many had old useless prayers, and greatly needed to learn to pray with the Spirit. The child observed this, and two days after, said to her mother, 'it is time for me to give over my old form of prayer.' Her mother replied, 'neither you nor your prayers are old;' but she rejoined, 'I must give them over, and use the prayers which the Lord will teach me.' After this she withdrew to retired spots for prayer. At one time her younger sister returned without her, and on being asked where she had left Kitty, she said, 'I left her praying.' Her father says that he has often sat up in bed listening to her sweet young voice, presenting this petition with heartfelt earnestness, 'Oh, redeem me from spiritual and eternal death.'

"From the remoteness of her dwelling, Kitty had never attended any place of public worship—but the Sabbath was her delight,—and often would she call in her brothers and sisters from the play in which they were thoughtlessly engaged, asking them to join in prayer and other devout exercises, and warning them, that if they profaned the day, and disliked God's worship, they must perish. Her mother observing the intent gaze with which she looked on a large fire, enquired what she saw in that fire? She replied, 'I am seeing that my state would be awful if I were to fall into that fire, even though I should be immediately taken out; but wo is me, those who are cast into hell fire will never come out thence.' Another day, when walking by the side of a precipice, and looking down, she exclaimed to her mother, 'how fearful would our state be if we were to fall down this rock, even though we should be lifted up again; but they who are cast into the depths of hell will never be raised therefrom.'

"One day her mother found her lying on a bench with a sad countenance, and addressed some jocular words to her with a view to cheer her. But the child's heart was occupied with solemn thoughts of eternity; and instead of smiling, she answered gravely, 'O, mother, you are vexing my spirit, I would rather hear you praying.' In truth, eternity was very near her, and the Spirit of God was preparing her for entering it. As she got up one morning, she said, 'O, are we not wicked creatures who have put Christ to death.' Her mother, curious to hear what one so young could say on such a subject, replied, 'Christ was put to death, Kitty, long before we were born.' The child, speaking with an understanding heart, said, 'Mother, I am younger than you, but my sins were crucifying him.' After a pause, she added, 'What a wonder that Christ could be put to death when he himself was God, and had power to kill every one; indeed, they only put him to death as man, for it is impossible to kill God.' She used often to repeat passages from Peter Grant's spiritual songs, such as, 'It is the blood of the Lamb that precious is.' When she came to the conclusion of the verse, 'It is not valued according to its worth,' she would in touching terms, lament the sad truth, that His blood is so lightly thought of. Being present when some pious persons spoke of those in Rev. vii. who

\* The above remarks by Professor Hitchcock, of Amherst College, America, are extracted from the "Cabinet Library of Useful Facts," published by Thomas Clark, Edinburgh—a work in which pieces selected for republication are, with one or two exceptions, very judicious; and the public, we conceive, owe a debt of gratitude to the spirited publisher, for thus bringing into notice a number of usable fragments which would otherwise have been lost.

have washed their robes and made them white in the blood of the Lamb, she said, 'is it not wonderful that, while other blood stains what is dipped in it, *this* cleanses and makes white?'

"Murdoch Macleod being engaged in the valuable duties of a Scottish elder in the little island of Pabay, Kitty wished much to hear him, but from bashfulness was ashamed to enter the house where he was employed in worship; she therefore climbed up to the window and sat there till all was over. Being asked what she had heard, she said she was amazed to hear that Christ offered himself as a Saviour to many in our land who rejected him, and that he was now going to other and more remote quarters to win souls. She then added with the pathos of a full heart, 'O, who knows but he may return here again.'

"Soon after she had completed her seventh year she was attacked by that sickness which opened her way to the kingdom of Heaven. When her father asked who she pitied most of those she would leave behind, she replied that she pitied every one whom she left in a Christless state. She suffered much from thirst during her illness, and her mother, reluctant to give her so much cold water as she longed for, fell upon the evil expedient of telling her that the well was dried up. The following day, when she saw water brought in for household purposes, poor Kitty's heart was grieved, and she said, 'O, mother dear, was it not you who told the great lie yesterday, when you said the well was dry—O, never do so again, for it angers God.' During her illness, she was enabled almost literally to obey the command, 'pray without ceasing,' and was often interceding with the Lord to look down and visit her native place. On the morning of her last day on earth, her father said, 'there is reason for thankfulness, that we see another day.' Kitty opened her eyes, and said, 'O, Holy One of Israel save me from death,' a petition often used when in perfect health, and evidently referring to spiritual and eternal death. Throughout the day she was generally silent, when her father remarked, saying, 'I do not hear you praying as usual;' to which she replied, 'dear father, I pray without ceasing, though not because you desire me to do so.' In her last moments she was heard to say, 'O, redeem me from death.' Her father, leaning over her, said, 'Kitty, where are you now?' To which the reply was, 'I am on the shore;' and immediately her soul was launched into the great ocean of eternity. In December 1829, this lowly child was carried from her poor native island to the blessed region where the redeemed of the Lord find their home, and her name has left a sweet perfume behind it."<sup>a</sup>

### DISCOURSE.

BY THE REV. JOHN HUNTER, A. M.,

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"And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"—1 SAM. xv. 13, 14.

It affords to every reflecting mind a strong internal proof of the truth of the Holy Scriptures, that they give no false or distorted picture of human nature, but exhibit man as he really is. The philosopher and the poet frequently present to our view a being who has no existence but in their own imagination, and the pages of the secular historian often pervert facts, ascribing to indivi-

<sup>a</sup> Extracted from "History of Revivals of Religion in the British Isles."

dual motives by which they were never influenced, magnifying virtues, or exaggerating errors. In the Word of God, the infirmities which cleave even to the best are not extenuated or concealed, and the crimes of the wicked are plainly and faithfully narrated. There, too, we obtain views of the sentiments, feelings, and conduct of a class of human beings, whose history is fraught with lessons of the most important practical instruction: men *not* truly virtuous nor completely vicious; *not* destitute of religious conviction or holy impression, yet seldom yielding to their salutary impulse; maintaining a form of godliness, yet denying its power; professing faith in the great truths of Religion, yet violating its most sacred injunctions. Of this number was Saul the king of Israel; a portion of whose melancholy, yet instructive history, now claims our attention. When God, by the hand of Moses, had led his people out of Egypt, the Amalekites opposed their progress, and shewed towards them every mark of hatred and detestation. The Jewish lawgiver thus recalls to the memory of the Israelites the conduct of the Amalekites in the last address which he delivered to them. "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God." Jehovah had long declared his determination to destroy this wicked and depraved people, yet he delayed the execution of their merited punishment till the measure of their iniquities had become full. Four hundred years had passed away, and the Amalekites still existed as a nation; their evil habits and sinful passions had increased by their experience of the divine forbearance, but the sentence of vengeance was written in the book of God's decrees, and it was now about to be carried into execution. That Being who rules with equal authority over the elements of nature and the actions of his intelligent offspring; who sometimes destroys the guilty nation by earthquake, famine, and pestilence, had determined upon this occasion to render the very people whom the Amalekites had oppressed, the executioners of his wrath, and the instruments of inflicting upon them misery and death. Samuel the prophet announced to Saul the command of the Most High "to go and smite Amalek, and utterly to destroy all that they had, and to spare them not; but to slay both man and woman, infant and suckling, ox and sheep, camel and ass." The inspired historian informs us, that Saul and his people destroyed the Amalekites with the edge of the sword, but that they spared Agag their king, and the best of the sheep and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly. Now, it is to the conduct which Saul pursued, while he professed to fulfil the divine injunctions, that my text relates; and it opens up a train of moral



reflections which may be of the greatest advantage in enabling us to detect our own secret faults, and to shun those errors which proved the ruin of the Israelitish monarch.

I. I begin then by observing, that Saul yielded a certain measure of obedience to the divine command. We have seen that the Almighty had enjoined him to destroy the inhabitants of Amalek, and to spread the hand of utter desolation over the country which they inhabited. The monarch hesitated not a single moment to fulfil the duties of the tremendous office with which he was invested. We find him immediately collecting his people together, commanding them to arm for combat, leading them into the field of battle, inflicting death with an unsparing hand, and literally destroying all the people, except the king of the Amalekites, and a very small portion of their number, who by flight eluded their utmost vigilance, and whom they were unable to overtake. Hitherto the conduct of Saul was marked by diligence, alacrity, and zeal. His own wishes, and those of his people, were probably entirely in unison with the command which they had received from on high. They were warlike in disposition and habit, and desired conquest; they remembered the injuries which had been inflicted upon them, and longed for vengeance; and they probably looked forward with pleasure to the prospect of enriching themselves by a portion of the spoil of the Amalekites, although this had been expressly forbidden by God. Men are ever ready to obey the precepts of Religion, as long as that obedience is calculated to gratify their own inclination, or to promote their worldly interests; and they put down entirely to the account of piety, actions which are in no small degree influenced by motives of a far less pure and exalted origin. Still, however, it is highly probable that the king of Israel was by no means uninfluenced in the outset of his course by a desire to comply with the will of God. He was well instructed in the great principles of religious truth; he knew that Jehovah was invested with supreme authority, that he was omnipotent in power, inflexible in justice, and spotless in holiness; and while he loved him *not*, he yet dreaded the awful effects of his wrath, and trembled to rebel against his righteous authority.

We perceive the same feelings influencing the conduct of un sanctified man in every age and country. There is a conviction of the existence and agency of a Superior Power, which even all the ignorance and depravity prevailing in the world have not been able completely to obliterate. The creature feels himself to be dependent upon his Creator, bound to obey his mandate, and liable to punishment for transgression. Fear ever finds a genial soil in the heart of man, until it is extirpated or regulated by the holier emotion of love. It is fear which causes the idolater to offer in sacrifice the most costly victim, and even the object of his fondest affection, to appease the wrath and to propitiate the favour of his offended Deity.

It is the fear of an unknown but dread futurity, which induces the votary of superstition daily to repeat a round of unmeaning ceremonies, and to submit to acts of the most irksome self-denial and rigid penance. And it is the same principle which we perceive powerfully influencing the individual who neglects every religious ordinance, and almost every moral duty, and who, in his general conduct, seems neither to reverence God nor regard man, yet who often dares not utter a false oath, or imprecate Heaven's vengeance on his own guilty head. It were easy to multiply instances of this kind, but they must immediately suggest themselves to every one who hears me. There is no man, however unprincipled his conduct, who has not in the moments of calm and quiet retirement, on the bed of pain, or in the house of mourning, trembled at the thought of appearing before that God who can cast both soul and body into hell fire, and resolved to act a wiser and better part than he has hitherto done. These resolutions have not unfrequently, in a certain measure, been carried into effect, leading him for a time to abstain from some sins to which he was addicted, or to practise some duties which he had formerly neglected. Amid the awful ruins of the fall, we still perceive memorials of the primeval dignity of our nature; and while the corruption of the will and affections have fearfully contributed to debase the understanding of man, reason still teaches us the existence of a Superior Power, and conscience reminds us, that we are bound to bend in devout submission to his will, and cheerfully to execute his holy commands.

II. But, in the second place, the obedience of Saul to the authority of the Most High, is like that of every unregenerated man, partial and defective in its nature. There was no ambiguity in the divine declaration with regard to the conduct which the king of Israel was to pursue in his treatment of the Amalekites. A sentence of universal destruction was issued, and the Israelites were not permitted to retain the smallest portion of the spoil. The reasons on which this injunction was founded, it was not necessary that they should be able to ascertain. The voice of Jehovah had uttered the severe, but righteous decree, and it was their province implicitly to obey. Yet many of the purposes of heaven were obvious, even to their limited capacity. A just and holy God was about to punish those who, for ages, had been the oppressors of his people; and he was thus to vindicate his own authority, to strike terror into the hearts of his enemies, and to teach his chosen heritage that obedience was their only safety, their highest bliss. The prohibition to the Israelites to appropriate the spoil to their own use, was calculated to repress that spirit of vain glory which is ever ready to spring up in the minds of a victorious people, to check their desire of worldly grandeur, to preserve their purity, and to keep them in remembrance that it was not by the might of their own arm, but by the outstretched hand of God, that they were in-

spired with courage in the season of danger, and crowned with success. The inconsiderate and guilty monarch of Israel, however, in the hour of victory, either completely forgot or utterly disregarded the command of his God. Agag, the king of Amalek, is preserved amid the general devastation, to swell the triumphs of the conqueror. All that is valuable in the flocks and herds of the enemy is saved. The desire of gain is cherished and increased in the minds of the people. Wealth is poured in rich abundance, on Israel, and her monarch rejoices in the glory of their achievements, and in the riches which they had been enabled to amass. They think not of that Being whose eyes are as a flame of fire, who rejects the homage of insincerity, and who requires implicit submission to his will from the creatures whom he has formed. Open, my brethren, the page of sacred history, and innumerable similar examples of a compromise between God and Mammon, between sin and righteousness, present themselves to your view. Achan joined *not* himself with the enemies of God's ancient people, yet, in defiance of the divine authority, he secretly concealed the Babylonish garment, and the shekels of silver and gold, which had been seized from the enemy. King Herod, we are told, listened with attention to the instructions of John the Baptist, and performed gladly many things which he enjoined, yet he would not relinquish his illicit connection with his brother's wife. And our Lord, in the parable of the sower, tells us of some who heard the Word of God, who received it with joy, and who seemed for a time to continue steadfast in the profession and practice of Christianity; yet the cares, the riches, and the pleasures of the world choked the good seed, and they became unfruitful. Cast your eyes around you, my brethren, or examine into the inmost recesses of your own minds, and you will perceive that spiritual religion is an object of deep aversion to man, until he is brought under the saving energy of divine grace. It may be that he will not unite with the infidel in denying the divine authority of the faith of Jesus. He will not blaspheme the blessed name of his Redeemer. He is ready to pay a decent attention to the ordinances of Christianity. He reverences its morality, and yields obedience to many of its precepts. But still, if a miser, he will not relinquish his wealth; if ambitious, his schemes of distinction; or, if the votary of pleasure, the scenes of unhallowed mirth. Whatever the man's besetting sin is, to it he clings with the fondest affection. He is the bond-slave of Satan, and yet he desires to be considered the free-born son of Zion. He strives to unite two things which can never amalgamate together—the love of God, and the love of the world that lieth in wickedness. Conscience, however, has not ceased to be a reprover at times; she reminds the man who thus halts between two opinions, that he must render a solemn account of his conduct before the divine tribunal; but the great deceiver carefully

endeavours to silence his suggestions, and if he is unable to convince him that his conduct is pure and spotless, he at least strives, and often *successfully*, to extenuate his errors, and to magnify his virtues. And this leads me to remark,

III. The arts by which Saul endeavoured to satisfy his own mind, and to persuade the prophet Samuel that he had acted in a justifiable manner. He approaches not the messenger of God with the accents of contrition, but with the language of pride and self-gratulation; "I have performed the commandment of the Lord." And when Samuel enquires, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" He boldly replies, "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed." Here, we observe, that no allusion is made to the preserving the life of Agag; that the destruction of a part of the spoil is represented as the united act of himself and his people; that the sparing of the best of the cattle, which was contrary to the divine injunction, is spoken of as emanating not from him but from the people alone, and the holy end which they had in view is held up as sanctifying their violation of the strict letter of the injunction which they had received. Had such an apology for disobedience been offered by another, its absurdity and arrogance would at once have presented itself to the view of Saul. He was the vicegerent of God, and he had listened to the command of the Supreme Ruler of the universe, delivered to him by the mouth of his holy prophet; he was appointed to reign over the Israelites, and they were enjoined to yield obedience to his authority. No order had been issued by him for the entire destruction of the spoil of the enemy; the language of murmur and rebellion had not been uttered by his people; and even if he dreaded the loss of their affections, by preventing them from the acquisition of the gain which they desired, he might have reposed with unshaken confidence in that Omnipotent Being who had so often protected him in the season of danger, and who had so lately crowned his arms with such signal success. It is probable, too, that the real motives which led the people to retain the spoil, and their monarch to sanction their conduct, were very different from those which they avowed. They might, indeed, design to offer a few of their sheep and oxen on the altar of Jehovah, but the greater number would in all likelihood be retained to minister to their own gratifications. And at all events, they were dealing deceitfully with God, and substituting a Religion of their own devising, in place of the plain and authoritative injunctions of their divine lawgiver. And yet, shallow as these excuses were, they were possessed of sufficient power to suppress the voice of the monitor within, and to lead the king of Israel to call evil good.

And how frequently, my brethren, do we perceive minds skilled in the investigation of science, accurate in the discrimination of character, and quicksighted in the detection of the errors of others, yet utterly blind to their own follies and vices, and viewing every thing connected with themselves through a false and distorted medium. Our moral constitution, corrupted as it is, still prevents us from contemplating, calmly and steadily, our own sins, in all their magnitude and atrocity. We quickly turn away from the appalling vision, we strive to discover alleviations of our guilt, or excuses for having wandered from the path of virtue; acute and perverted is the ingenuity of self-deceit. The man of the world lowers the standard of Christian morals, denies the obligation of the difficult, yet exalted qualities of self-denial, superiority to the objects of sense, meekness, forgiveness of injuries, and heavenly-mindedness, which God hath enjoined in his Word; or he strives completely to cast them into the shade, dwells on the useful actions or deeds of beneficence he has performed, while he examines not into the motives from whence they have emanated; excuses his every error as proceeding from constitutional infirmity, the influence of education, or the power of temptation; and viewing his whole character in the aggregate, he exults in the thought that he is infinitely superior to the majority of those around him, and that, if he is condemned, fearful indeed must be the lot of others. Another class of individuals boldly reject the grand peculiarities of the Christian system; substitute their own works for the righteousness of the Saviour; their acts of devotion for that blood which cleanseth from all sin; their spurious morality for the divine precepts of the religion of Jesus; their own wisdom for that which descendeth from above, and their own strength for that omnipotent power which worketh in man to will and to do of God's good pleasure. And many who stand high in what is sometimes termed the religious world, can talk fluently of their frames and feelings, can discuss with considerable ingenuity, and boundless dogmatism, subjects the most abstruse and mysterious, and on which the wisest and best may often conscientiously differ; can descant on the merits or demerits of particular ministers, and the wisdom or the folly of certain forms of Church discipline and government, and may both *appear* and *actually* be extremely zealous for what they term the cause of truth, while they habitually neglect the plainest duties of social and domestic life; are unkind husbands, undutiful wives, careless parents, disobedient children, rigorous masters, or dishonest servants, and seem utterly to neglect the cultivation of all those amiable and benevolent dispositions, which shone with so conspicuous a lustre in the character of that divine teacher, whom they profess to reverence and love. And yet, my brethren, while their conduct is thus defective and guilty, they may be, in a great measure, insensible to their own errors, and may hardly entertain any dread of the judgments of heaven. And this brings me to remark,

IV. That while Saul was, in truth, guilty of a complicated act of disobedience to the will of God, he had yet so completely suppressed the dictates of his conscience that he appears to have possessed no inconsiderable degree of self-complacency, on the review of his own conduct. I do not say that he was entirely convinced that he had acted in an upright and conscientious manner. The circumstance of his imputing the seizing of the spoil altogether to the people, and not to himself, seems to shew that he entertained, at least, a latent doubt of the propriety of the action which he had *permitted*, if not decidedly commanded or encouraged. Yet still he does not shrink from the sight of the holy Samuel. He meets him with the accents of cheerfulness and joy. He even boasts of his own conduct, "I have performed the commandment of the Lord." When Samuel reminds him of his transgression, he strenuously defends himself and his people. Even after the messenger of the Most High had begun to deliver the denunciations of the divine judgments, his mind continues still hardened; no confession of guilt proceeds from his lips; but there is all the firm and undaunted boldness which we naturally look for from conscious innocence alone. And it is not until he is informed that he was to be deprived of his kingdom, that we find him declaring to Samuel, from the influence, probably not of penitence, but of terror, "I have sinned; for I have transgressed the commands of the Lord, and thy words, because I feared the people and obeyed their voice."

It is an error, my friends, into which we often fall, to suppose that an irreligious man is always conscious of his real condition, and is consequently the victim of secret gloom and melancholy. *It is true* that the open profligate, until he is entirely given over to a reprobate mind, cannot bear to survey his own character; avoids the solitary chamber; shuns even the quiet stillness of domestic life, and shrinks from communion with his heart. *It is true* that he has his hours of deep and poignant remorse, and that even the shaking leaf may inspire him with terror. But not so the man who, though a stranger to true religion, is yet conscious to himself that he is possessed of inflexible integrity; that he is distinguished by high minded and chivalrous honour; that he disdains to utter the language of falsehood and deceit; that he performs many a kind and beneficent action; that he is the object of the warmest affection to his family and friends, and that he is esteemed and respected by all around him. Persuaded of his own excellence in the performance of the second table of the Moral Law, he seldom thinks of the high and holy duties that he owes his God and Saviour; or if he does, he is satisfied with the thought that he is not an unbeliever; that he has been admitted by baptism a member of the Christian Church; that he has received the memorials of redeeming love; that he is not altogether negligent of religious duties, nor completely ungrateful for the divine benefits. The world approves his actions, and he doubts

not the soundness of its verdict. He compares his conduct with that of many in the circle in which he moves, and he feels his own proud superiority. In affliction, he congratulates himself on the remembrance of what he calls a well-spent life. In death, he looks forward to heaven as the reward of his virtues. It is not unfrequent for the ministers of Religion to behold persons of this description quitting the world with little anxiety, and no dread; and while they perceive the humble follower of the Lamb, at times afraid to meet the God of purity, and trembling from a sense of his own unworthiness, while he yet cleaves with all his heart to the merits of his Saviour, they sometimes hear the mere moralist confidently expressing his hope and expectation of future blessedness.

Similar is often the case with the proud and self-righteous professor of Christianity. His religion does not indeed curb the influence of unbridled appetite, or the violence of ungoverned passion; it does not inspire that peace of God which passeth all understanding; it does not impart that purity of mind and sanctity of character which is heaven begun upon earth; nor does it communicate that hope which is full of immortality. Still, in life and in death, he is ready to say to all around, "stand back, for I am holier than thou;" he exults in the extent of his religious knowledge; in the orthodoxy of the opinions he has maintained; the high estimation in which he has been held by the pious and the good; the regularity of his devotions, and his zealous exertions for the extension of the Church, or sect with which he is connected, or the dissemination of the Gospel in heathen lands. He is amongst the number of those whom God, by the mouth of his prophet, describes as at ease in Zion. He mistakes profession for principle, and the form of godliness for its power; and he goes down to his grave, "saying peace, peace, when there is no peace, and when sudden destruction is ready to come upon him." Well might our Lord declare that the publican and the harlot enter into the kingdom of heaven before the proud Pharisee. The former, though often suppressing religious conviction and impression, and hardening their hearts in scenes of wickedness, yet if once brought to reflection on the bed of sickness, or in the house of mourning, feel that they have no merit to cling to in themselves, and are sometimes led to seek an interest in the love of that Being who came into this world to save even the chief of sinners. But the latter are placed in the miserable condition of the Church of Laodicea. "They say that they are rich and increased in goods, and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked." But though vain and foolish man may delude himself and others, he cannot deceive God. An hour of solemn retribution is at hand. It sometimes begins in this world, and its awful termination will extend to the mighty ages of eternity. And this leads me to direct your attention,

V. To the signal punishment which was inflicted upon the king of Israel, for his disobe-

dience to the divine command. His own heart, we have seen, was filled with pride and vain glory. He probably enjoyed the applauses of his people. He looked forward to distinction and honour, and anticipated many happy days in the land of the living. But the judgment of God often differs from that of man, and while the poor and lowly may be the objects of his regard, those who are highly esteemed in the world, are despised before him. The prophet Samuel is appointed to remind the monarch of his guilt, and to pronounce the sentence of heaven's wrath. "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice; and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel, will not lie nor repent: for he is not a man that he should repent." We pursue not the history of this sinful and infatuated individual, but only remark, that the sentence of God was executed upon him in all its just and merited severity.

The awful fate of the king of Israel affords a striking and impressive lesson to the man of the world, the mere moralist, or him who halts between two opinions. They may be possessed of many qualities that are dignified and honourable, fair and amiable, pleasing and attractive. They may receive the plaudits of their fellow mortals; they may be hailed as the patriots and benefactors of their country; and even their own consciences, deluded by the specious appearance of virtue without its reality, may approve their conduct, and inspire them with the hope of joys beyond the grave; but the period shall arrive, when their spirits must wing their flight to the invisible world, and appear in the presence of Him who looketh not at the outward appearance, but judgeth the thoughts and intents of the heart. The veil is now removed, the mask is for ever torn away. That morality is utterly unavailing in the records of immortality which springs not from love to God. Those acts of piety, or deeds of virtue, are vain and delusive, which were not kindled at the foot of the Saviour's cross, and were not supported by the power of his grace. How empty at that solemn hour will all human distinctions and all worldly glory appear. "Vanity of vanities," will indeed be engraven upon them all.

How tremendous then shall be the doom of the

false and hypocritical professors of Religion! Saul was chosen of God as king of Israel, he entered upon life with high professions of piety, and on one occasion we find him even among the prophets of the Lord, yet he died rejected by the Almighty, the fearful monument of his righteous displeasure. And our Saviour tells us of some who shall say to him at the last day, "Have we not prophesied in thy name, in thy name cast out devils and done many wonderful works?" to whom he shall reply, "I never knew you, depart from me, ye workers of iniquity." Yes, my brethren, *you may have known what the Gospel is; it may have approved itself to your understanding; it may have commended itself to your conscience; you may have had pleasure in hearing it preached; you may have defended it in your conversation, and you may have perused the writings of many pious authors, who have illustrated and enforced its truths; but if it has not led you to hate sin and love holiness; to live in habitual communion with Christ; to imbibe his spirit; to obey his law, and to submit with patience to his unerring providence; then however confident you may be of your own salvation, and however high your character in the Church of Christ, yet believe me, for I utter the solemn declaration of him who cannot lie, when I tell you that your profession is insincere, that your Religion is unavailing, and that if a saving change is not effected upon your character, you can never enter within the gates of the New Jerusalem. I know that to many these may appear hard sayings. But the only enquiry is, are they true? are they agreeable to the word of God? If they are, it is our highest kindness to make them known to you, ere your doom is fixed and sealed for ever. Go then, my brethren, and commune with your own hearts, and carefully enquire whether you are dealing deceitfully with the Lord, or are presenting before his altar, the cheerful obedience of faith and love. Go, resolved to give your whole soul to God, and to consecrate to his service all the energies of your mind, and all the actions of your life. Go, raising the eye of faith to the cross of your Redeemer, that there you may behold all the attractive loveliness of his character, and all the unsearchable power and riches of his mercy and grace. Go, and with a holy importunity, implore that the blessed spirit may descend upon you, may take up his abode in your heart, and bring every thought and desire into captivity to the obedience of Christ. He that asks *shall* receive, he that seeks *shall* find, and to him that knocketh *it shall* be opened.*

## THE STATE OF THE CHURCH IN RUSSIA.

No. I.

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As the Church in Russia is at present constituted, its members compose a peculiar distinct class in the state; and although their honours and dignities are not here-

ditary, they are held in much respect by the great body of the people, and possess particular privileges, which protect them from the operation of taxes, and personal corporal punishment. All matters connected with the national Church are under the direction and management of the Holy Synod at St. Petersburg, and a subordinate court at Moscow. The Imperial family, the Russians, Cosaks, and a vast majority of the Servians, Lithuanians, Laplanders, Permians, Serjans, Votiaks, Ostiaks, Teptars, Georgians, Kistentai, Kamptshadals, Greeks, Moldavians, &c., with proselytes from several fixed as well as unsettled tribes, comprehending about thirty-three millions of individuals, profess the Greek Religion.

The whole Russian clergy are divided into two classes, regular and secular. The first have exclusively the privilege of filling the highest dignities in the Church: they are ordained under much stricter vows, and are termed the *black clergy*, (*tschernoe duchovenstvo*), from their wearing a black robe. The secular clergy have a brown or blue robe, and are denominated the *white clergy*, (*beloi duchovenstvo*.)

The Church is divided into eparchies, or (according to the translation) dioceses. Their number is discretionary, and entirely at the will of the sovereign. They are superintended by the following high dignities:—

1. Metropolitans. 2. Archbishops. 3. Bishops.

These honours are not necessarily confined to any particular eparchy, but may be conferred according to the pleasure of the sovereign. That of metropolitan is bestowed only on the chiefs of the dioceses having charge of the two capitals, or of those of the former kingdoms, (or *tsarstvo*), which are now incorporated with the empire.

In ancient times their number was limited to four. The first classes of the clergy are, under their general denomination, called *Archirei*, or prelates; next in degree, the *Archimandrits* and *Igumens*, or abbots and priors of the monasteries; and in the third class are comprehended the monks, who were either ordained for the priestly office, for the second degree or diaconate, or are mere lay brothers without having taken the vow. The secular clergy, not having taken the vow, can only attain higher dignities in the Church after they have become widowers, and received the tonsure. Their gradations are as follows.

They are represented in the synod by an upper or head *Svastshenic*, a rank instituted by Paul I. The next in degree are the *Protories*, or high priests, who have the general superintendence of cathedrals, or other principal churches. Then *Svastshenic*, or priest; next the deacons, then the deacons' assistants, and lastly the *Ponomars*, the lowest class of the secular clergy, whose duties, as a body, are peculiarly laborious.

Some centuries after the first introduction of Christianity into Russia, the influence and power of the patriarch of Constantinople began to decline. Vladimir II. (Monomachus) laid the foundation of the independent authority of the Church in Russia, by enacting, that for the future one of the bishops should be chosen metropolitan of all the Russians. The succeeding great dukes caused these metropolitans to be invested by the Russian bishops themselves; and on the 22d January 1589, Fedor Vassilievitch gave his people, for the first time, a patriarch of their own, who was consecrated and acknowledged at Moscow by the patriarch of Constantinople. This dignity in the Church continued from 1589 to the 27th November 1720, when it became vacant by the death of Adrian, and was done away with for the future by Peter I. A sacred council was appointed for a short period, and on the 25th February 1721 the *Holy Synod* was established, and denominated by Peter "a permanent assembly of the Church," which has continued in activity ever since. This high office, in common with every other, is under the sovereign. On

the other hand, all the prelates and inferior branches, as well as every thing connected with the Greek Church, are under the control of the synod. The emperor appoints the members of the synod, and is thus in the strictest sense head of the Church. Among the temporal members, the head of the synod is the only one who has a dissenting vote.

The clergy from time immemorial possessed considerable property in land, of which they had the charge, and enjoyed the revenue arising from it. Catharine I. in 1726, attached a particular office to the synod, for the management of the agricultural concerns of the clergy. Anne confirmed this arrangement in 1736 and 1738. It met, further, with the entire concurrence of Peter III., who, by two ukazes of the 16th February and 20th March 1762, ordered, moreover, that no person should be received into a monastery, either in Great or Little Russia, without the special permission of the sovereign. Catharine II. appointed, in 1763, a particular commission, composed of regular and secular members, to examine into and regulate the property of the Church. The result appeared in an ukaze which was promulgated on the 24th February 1764, by which it was enacted, that the administration of the lands of the clergy in Great Russia, with the slaves attached to them, be given over to a separate and distinct commission for that purpose, and a proportionate assessment made for the behoof of the clergy, on all classes of the community. The church lands, which had for centuries appertained to the clergy, where there were no slaves attached to the soil, as well as their lands in Little Russia, were to remain as before. At present all the branches of the clergy, with a view to the more convenient distribution of their revenues, are divided into seven classes, whose whole income exceeds seven millions of rubles.

Their theological studies are confined to the writings of the Greek fathers, such as Chrysostom, Gregory Nazianzen, &c., and to the works of the Russian divines. Among the last I may mention, Platon, late metropolitan of Moscow, Dmetrius, metropolitan of Rostov, Theophanes, archbishop of Pleskov, and Michael, archbishop of Tshernigov. The Russian clergy, in all essential matters, and in common with the whole of the orthodox Eastern Church, adopt the fundamental points of doctrine which were determined and established at seven oecumenical meetings. Their most symbolical work was first projected in 1642 by the metropolitan of Kiev, and on the following year approved of and signed by the four patriarchs of Constantinople.

Peter I. caused the same to be distributed by the Holy Synod at St. Petersburg in 1722, and which had been done previously in Holland in 1662, and a short time afterwards at Moscow. The peculiar and leading features of this confession are the following: It acknowledges a two-fold ground of faith, Scripture and tradition—it denies the right of the synod to establish new dogmas—it comprehends seven forms of sacrament or mysteries, viz., baptism, chrisam, the eucharist, repentance, ordination, marriage, and consecration—it enacts the invocation of angels and saints—the veneration of images and relics, and the sign of the cross to be considered as of blissful effect. This confession contains nothing of the efficacy of extraordinary works, of indulgencies, or of purgatory.

The effect of the church music, the imposing grandeur of the high mass, and in general the splendid pomp of the church ceremonies and dresses of the clergy, are well calculated to inspire the simple untutored minds of the people with profound reverence and awe.

The Church is divided into three parts: First, the *Sanctum Sanctorum*, called the altar, in the middle of which stands the holy table. This part of the Church is the east end, so that the congregation always worship with their faces towards the rising sun. The altar

is separated from the nave by a screen, on which are pictures of our Saviour, virgin, apostles, and saints. This screen is called the *Ikonostas*, in the middle of which are the royal doors, which are opened at different times in the course of the service. The second division is the nave, where the congregation stand. There are no seats, nor any books used. The whole of the service is in the Slavonian language.

The eparchies are generally named after the place where the prelate resides, and not after the province. Catharine II., by an ukaze of the 24th February 1764, divided all these eparchies, as well as the monasteries and nunneries, into three classes. In the two first she placed archbishops and archimandrita over the monasteries and nunneries, and in the third class bishops and igumens.

Besides these eparchies, I have to notice the cathedra of Georgia, and the exarchy in the metropolis of Moldavia.

The monasteries and nunneries are very numerous in Russia; some follow the rules of St. Basil, others those of St. Anthony; they have been, on the whole, less detrimental than in many Catholic countries, where a *Pater General* could absolve the monks from their allegiance to their sovereign. Since the time of Peter I., pains have been taken to reduce the number of monks and nuns, to improve their condition, and to render them more useful to the state. The regulation of the monarch required that monastic vows should only be taken at a certain period of life; that the monks should cultivate their own lands, and that they, as well as the nuns, were to attend on the sick and take charge of the helpless orphans, and, moreover, that previous to withdrawing from the world, the monks should be well taught in proper seminaries, so that they might, by their zeal and labours, be of advantage to the great body of the people. It is difficult, if not impossible, to ascertain the number of monasteries and nunneries in Russia. *Ambrosius*, in his work on the Russian hierarchy, mentions, that according to the regulation of the 26th February, 1764, the monasteries and nunneries in Great Russia were also divided into three classes. In the first there were fifteen, in the second forty-one, and in the third a hundred monasteries. Of the nunneries there were in the first, four; in the second, eighteen; and in the third, seventeen. Similar establishments were organized in *Little Russia*, by an ukaze of the 10th April 1786, by which it appears, that in that district there were twenty-nine monasteries and ten nunneries, in White Russia, thirty-one monasteries and four nunneries; and, lastly, in 1797, there appeared to be thirty eparchies, sixty monasteries of the third class. Exclusive of all these, the following *Lavra* of the Russian Church, or large cloisters or convents, require to be particularly noticed.

1. The *Peterskoi* Kiev *Lavra*, whose *Igumen* was first installed in 1052.
2. The holy *Sergeevski Troitskoi Lavra*, at Moscow, whose *Igumen* was installed 1354.
3. The holy monastery of St. Alexander Nevsky, at St. Petersburg.

Immediately under the cognizance of the Holy Synod are placed the following monasteries, some of which, in progress of time, have become very considerable.

*Vospashkoi*, in Moscow.

*Voskresenskoi*, in the government of Moscow.

*Semenovski* and *Donski*, in the same.

*Solovetski* near the White Sea, in the government of

Archangel; and, lastly, the *Pekin Svateskoi*, at the walls of Pekin, uniting the votaries of the east and west empire.

Even before Peter I. a Russian bishop and nine other clergymen, were (as the record testifies,) sent to *Despotissimi Monarchae Bogdofensis ac Chinesis Imperatoris*, whose object was to *Divinorum peragendi officiorum*

*Christianæ fidei gratia officiorum,* (to perform the religious services of the orthodox Christian faith.) The last archimandrite was appointed to the Pekin Mission in 1807, where he has resided since the 10th January 1808.

In 1805, the number of churches in all the Russian eparchies, according to a statement now before me, (the accuracy of which I have no reason whatever to hold in question,) was 26,747. This may appear preposterous to many who have never been in Russia, but in me it excites no surprise, as I have repeatedly seen, in various parts of that country, the church service performed without one single person to witness it; and hundreds of these huge unwieldy edifices are built at the sole expense of rich individuals, who probably think that such an offering to the Deity will atone for a life of immorality or dishonesty.

### CHRISTIAN TREASURY.

*Benefits of Affliction.*—When the mighty Redeemer comes manifestly near, the blessing and comfort of early affliction becomes rich and wonderful. It is better, however, for the most part, that this is not obtained without difficulty and conflict. To prevent the levity and boasting to which our nature is strangely prone, the Lord secretly prepares his own way by casting down, and suffering us to hunger, even when refreshing visitations of divine love may seem highly necessary and reasonable. But he at length “satiates the weary soul, and replenishes every sorrowful soul.” I know you will be apt to charge yourself with want of sufficient earnestness, and of such deep convictions of sin as may be requisite; and here, it requires much skill and caution to guide you in that path which leads to genuine and sure comfort. But I would remark, that the excellency of conviction and earnestness does not lie chiefly in the degrees of distress, or vehemence, but rather in the spirituality of the views and feelings of the soul. You will be safe in putting yourself without allowed reserve into the hands of the infinitely wise and good Spirit of the Lord, that he may show you the evil of sin and its consequences, in that manner and degree which are suitable to your condition. “Good and upright is the Lord, therefore will he teach sinners in the way,” Psalm xxv. 8, and you will perceive that you are sufficiently convinced, and roused to earnest concern, when the end is gained in your being actually brought to an explicit and spiritual acceptance of the great Saviour, and to an humble reliance on him, and rest in him. It was said on an important occasion, “If thou believest with all thy heart;” and it was wisely said by another, “Lord, I believe, help thou mine unbelief.” Seek, therefore, with whatever view you can take of sin, original and actual, to come immediately to the merciful and faithful High Priest, whose riches of reconciling and justifying merit, are unsearchable. Continue seeking and knocking, till you obtain such a broad view of the person of Jesus Immanuel, and of his suffering love and merit, as will put you into a nearness and union with him, unspeakably sure, tender, and delightful. And when you reach this, your situation, though in the midst of trouble, will be rather to be envied than pitied. “You will rejoice in hope of the glory of God, and will glory in tribulations also.” Rom. v. I would certainly rejoice much in the opening of a clear prospect of your complete recovery to health, but I would rather wish, in the first instance, to see you rendered independent of recovery, by a sure hearing of the voice, “Daughter, be of good cheer, thy sins are forgiven thee,” and by such experience of the power of holiness, and of the burning and sweetness of the heavenly presence and love of Christ, as would make it appear to require submission and patience to be willing to live. Then it would be desirable that you should live and declare the works of the

Lord, and see his goodness in this world, and that you should invite, counsel, and comfort your young friends and others. But it is highly preferable even to this, with regard to present enjoyment, to be brought away by the rude hand of affliction, into that immediate bright presence of God, and of the Lamb, which at once, and for ever, annihilates sin, suffering, and danger. It becomes us, however, who are unworthy of the least gleam of hope and comfort, to think, with a kind of blushing humility, of being admitted to the heaven of heavens, and to hide ourselves in the splendour of the Sun of Righteousness, while we resign the choice and disposal of what concerneth us, to the author and God of our salvation.—*Love.*

*Christianity.*—Natural fancies are like glass, bright but brittle; Christian Religion is like gold, rub it, beat it, melt it, it will endure the test, the touch, the hammer, and still shine more orient.—*ADAMS.*

*Forgiveness through Christ.*—The soul that looks after it in earnest, must consider what it lost. How light do most men make of pardon! What an easy thing is it to be acquainted with it! and no very hard matter to obtain it. But to hold communion with God in the blood of his Son, is a thing of a different nature than is once dreamed of by many, who think they know well enough what it is to be pardoned. “God be merciful,” is a common saying, and as common to desire he would be so “for Christ’s sake.” Poor creatures are cast in the mould of such expressions, who know neither God, nor mercy, nor Christ, nor any thing of the mystery of the Gospel. Others look on the outside of the cross, to see into the mystery of the love of the Father, working in the blood of the Mediator. To consider, by faith, the great transaction of divine wisdom, justice, and mercy therein, how few attain unto it. To come unto God by Christ for forgiveness, and therein to behold the law issuing all its threats and curses in his blood and losing its sting, putting an end unto its obligation unto punishment; in the cross to see all sins gathered up in the hands of God’s justice, and made to meet on the Mediator; and eternal love springing forth triumphantly from his blood, flourishing into pardon, grace, mercy, forgiveness, this the heart of a sinner can be enlarged unto only by the Spirit of God.—*OWEN.*

*Preparation for Heaven.*—A daily conversation in Heaven, is the surest forerunner of a constant abode there. The spirit of God, by enabling us hereunto first brings Heaven into the soul, and then conducts the soul to Heaven.—*ARROWSMITH.*

### HEBREW IDYLS.

BY WILLIAM TENNANT, ESQUIRE,

Author of “Anster Fair,” &c.

Prof. of Orient. Lang., University of St. Andrews.

No. I.

#### RUTH AND NAOMI.

Time—after mid-day. Scene—Valle of Sittim, on the east of the river Jordan.

TH’ Almighty Lord command had given  
To all the thick clouds under heaven;  
And rain had fallen at that command,  
On Simon’s hills, and Judah’s land,  
When sad Naomi took her way  
From Moab’s land so long her stay,  
Attended by the sister-pair,  
Her Ruth and Orpah—daughters dear;  
She left the cot that shrunk, concealed  
With eglantine, in Luith’s field,  
Her happy home for many a year,  
Where died her Elimelech dear;  
She left the oak-tree broad and high,  
Beneath whose shadow sleeping lie

Her sons, in foreign land that died,  
 Mahlon, and Chilion at his side ;  
 She left, with many a sob and tear,  
 Her daughter's friends, and kindred near ;  
 They pass'd, with many a lingering look,  
 The little Zared's summer brook,  
 And Arnon's flood, whose banks between  
 Sits isle-built Aroer as queen ;  
 They passed by Beer's fountain clear ;  
 By Bamoth in the valley near ;  
 And up Mount Pisgah's steep ascent  
 With faint and weary steps they went ;  
 That mountain-top attained, a while  
 They rest from journey's panting toil ;  
 Then, westward down, their steps they bend,  
 And into Sittim's vale descend,—  
 Sittim, whose olive-mantled sides  
 The Jordan feeds, as by he glides.

They sat them down in silence there,  
 The mother and the sister-pair,  
 Beneath an olive tall that made  
 Cool arbour with his flowering shade ;  
 Silent they gaz'd, with many a sigh,  
 Upon the broad stream flowing nigh,  
 The barrier of whose silver tides  
 Judah from Moab's land divides ;  
 Before them, on the farther strand,  
 Appear'd the mother's beauteous land,  
 With cities crown'd, of gallant show,  
 Gilgal, and Ai, and Jericho ;  
 Behind them lay broad Moab's plains,  
 The daughter's country, that contains  
 The dust of those once cherished dear—  
 Husbands and children sleeping near ;  
 Weeping, they sat a space, and fed  
 Their souls with memory of the dead,  
 Till the sad mother silence broke,  
 And thus her daughters dear bespoke :—

“ Turn ye, my daughters ! turn again !  
 To your sweet homes in Luith's plain,  
 Seek ye your kinsfolk kind, who there.  
 Wait your return with greetings dear,  
 And leave me here alone to mourn,  
 A widow, broken and forlorn ;  
 Alone allow me to depart,  
 And pass this Jordan, sick of heart !  
 O let me seek, on Bethlehem's plain,  
 With tears, my kinsfolk out again ;  
 Full, full from them I went, and glad,  
 But empty I return, and sad ;  
 My Gracious God hath willed it so,  
 And widowed me of bliss below.  
 Nor grieve I for my sake alone,  
 That forth on me his hand is gone,  
 On me, whose age small joy can have  
 Down-stooping thus to find a grave,—  
 'Tis for your sakes I grieve, that God  
 Hath charged us thus with sorrow's load,  
 Making ye walk with woe and wail,  
 Companionless, through Baca's vale :  
 Then turn, my daughters, turn again  
 To your sweet homes in Luith's plain ;  
 Your mothers at their houses stand,  
 Back-beck'ning you with kindly hand—  
 Turn, turn, and may the God of love  
 Shew kindness to you from above,  
 As, in a land of strangers, ye  
 Dealt kindly with the dead and me—  
 Then go, my daughters, go, and may  
 Th' Almighty God be still your stay,  
 And make ye find, each fully blest,  
 Joy in a husband's house, and rest.”

This said, the aged mother shed  
 Tears for the living and the dead,

Her daughters, weeping at her side,  
 Sat silent, nor a word replied ;  
 Grief for the dead heaved heavy throcs,  
 And for the living there arose  
 Deep, deep regret, that thus should part,  
 Friends so beloved, and knit in heart ;  
 They lifted up their voices loud,  
 And wept, till tears excessive flow'd,  
 Till sad Naomi rose from where  
 She sat and kissed the sister-pair ;  
 Then with kind look addressed to each,  
 She chid them home with gentle speech :  
 “ Turn ye, my daughters, turn again,  
 To your sweet homes in Luith's plain !”

Then Ruth arose—then Orpah rose,  
 And, as their flood of sorrow flows,  
 They kissed their aged mother's face,  
 With many a long and fond embrace,  
 Till passion forth in utterance broke,  
 And thus the younger sister spoke :—

“ O mother, ask me not to part  
 From thee, so lorn and sick of heart ;  
 Entreat me not that I should be  
 Estrang'd from following after thee !  
 When I receiv'd from thy glad hand  
 My husband in my father's land,  
 His I became ; now thou to me  
 As husband art,—and dear as he !  
 Then do not press me to betray  
 That love, and turn from thee away.  
 Two sisters are we, lone and sad ;  
 Two mothers have we to make glad ;  
 My sister shall return to find  
 And comfort her I left behind :  
 For me !—wherever thou shalt go,  
 I too will follow thee not slow ;  
 Where'er thou shalt thy dwelling make,  
 I too will mine abode uptake,—  
 Attendant ever, I will be  
 Thy comforter, to cherish thee ;  
 At morn, to rear thy pillow'd head  
 Gently from slumber on thy bed ;  
 At noon, sweet solace to prepare,  
 And tend thy tottering steps with care ;  
 At eve, fresh service to employ,  
 And lead thee to thy couch in joy.  
 Thy couch, thy cottage, shall be mine,—  
 One joy, one grief, our souls shall join !  
 Thy God shall be my God ; to me  
 Thy people shall my people be :  
 And where thou diest I will die,  
 And there beside thee buried lie ;—  
 O mother, ask me not to part  
 From thee, thus lorn and sick of heart !”

She spoke ;—her mother then forbore  
 T' entreat her from her purpose more ;  
 The elder sister took her way  
 To Moab's land, her place of stay ;  
 The younger with her mother went  
 With gentle footsteps westward bent,  
 Till reach'd they Bethlehem's green ascent.

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"THE FEAR OF THE LORD, THAT IS WISDOM."

VOL. I. No. 24. SATURDAY, AUGUST 13, 1836.

PRICE 1½d.

FAITH.

BY THE REV. JOHN MACFARLANE,  
*Minister of Collessie.*

AN attempt to be independent of God, seems to have been the cause of man's fall. To induce a dependent spirit is one of the principal designs of the revelation that makes known the means of his recovery. Every creature, from the very law of its being, holds whatever it possesses and enjoys, by the favour of the Creator. And it should seem that every intelligent creature that has retained its innocence, not only admits the existence, but rejoices in the consciousness of its unceasing obligations to divine goodness. It is not the least conclusive, therefore, of the evidences of our apostacy, that we should not only desire to be, but actually imagine that we are "as gods, knowing good and evil;" that we should naturally dislike the idea of being indebted to a higher power, for every good quality that can adorn our nature, and for every enjoyment that can bless our lives.

But the very language employed to denote the dispositions that distinguish the believer, reminds him to whom he owes them all. The qualities he possesses are denominated *graces*, a word that refers them to a divine operation. Grace means favour. It is the term by which the unmerited goodness and compassion of God to our fallen race, is usually expressed. By a very natural extension of its meaning, it is made use of to mark the existence of whatever good quality has been introduced into the human breast. By such a form of expression the Christian is taught to view every virtue he possesses, as the gift of him "who giveth unto all men liberally, and upbraideth not."

Faith lies at the foundation of all the other graces of the Christian life, and is the source whence they all proceed. Besides being the gift of God, and as such, excluding the idea of personal merit in its possessor, it is a gift of such a kind, that its possession, in the highest degree, can never be the subject of self-estimation. The man who believes, upon undoubted evidence, that he is labouring under a grievous malady, can never value himself on account of that belief; nor can he who is deeply indebted to a generous benefactor, ever imagine that the consciousness of his friend's

generosity diminishes the amount of his obligation. The appointment of Faith therefore, as the way by which we are introduced to the blessings of the Gospel, is admirably adapted to induce that humble and dependent spirit, which is itself an essential part of our salvation.

This fundamental quality of Christian character, is usually called Faith in Christ, and very properly so, because *he* is the special object towards whom it is exercised. But it comprehends a belief of the whole record that has been given us upon the authority of God. Just as the expressions, the cross of Christ, or Christ crucified, by an allusion to the leading and peculiar doctrine of the Gospel, are intended to include the whole, so Faith in Christ implies the belief of all the great truths which have a reference to the salvation of man through a mediator.

Of this saving Faith, it may be remarked, in the *first* place, that it is the gift of God. This constitutes an essential point of difference between saving Faith, and the simple belief of an undoubted fact. It requires no supernatural operation upon my mind to induce the belief that I am a mortal creature, but a divine influence can alone induce the belief that I am a fallen and ruined creature. Wherein does the difference consist? Not in the *manner* of believing, but in the *nature* of the truths believed. There are not two ways in which we can believe. But we cannot believe what we do not know. Now, in regard to the first of these statements, namely, that I am a mortal creature, I can fully comprehend the proposition. I witness the universal operation of a law, that consigns to death every living being upon earth. I feel that the seeds of mortality are in my frame, and, with an assurance as complete as that I live, I know that I must die. But in the other truth, namely, that I am a sinful and ruined creature, there are many particulars involved, which I must apprehend, before it can be said to be the object of my faith. I must have some adequate perception of the nature of the law, of which sin is the transgression, and death the penalty. I must be aware of my obligations to keep that law. I must perceive that I have failed to do so; that the degradation of my spiritual nature, and my liability to death, in all its latitude of meaning, is the ne-

cessary consequence of sin. All this I must know, not only as a matter of testimony, but of experience, for the subject is of a kind that addresses itself to my personal consciousness, before I can be said to have faith in the truth, that I am a sinful and ruined creature.

And hence the necessity of a divine operation in the production of Faith, not to bring into existence a new faculty of mind, not to give the power of using, in a new manner, the faculties that already exist but to awaken from the sleep in which sin has lulled the soul, to dispel the cloud of ignorance with which sin has overspread the mind, to remove the disinclination to embrace the truth with which sin has invested the heart. Without that holy and quickening influence, there may be a general belief of Scripture facts, and a general acquiescence in Scripture doctrines, as matters of testimony and of opinion, but not as matters of real knowledge and conviction. To open the eye of the mind to the perception of the truth concerning our state, and the means of deliverance from it, which is essential to the existence of saving Faith, is the special work of the Holy Spirit.

As Faith is the gift of God, so is it a *necessary* gift. It has pleased God, who, it will be allowed, may dispense his own favours as he may appoint, to limit the blessings of the Christian atonement to those who believe. While the merit of that atonement is infinite, it is rendered available for the salvation of those only who exercise Faith in it. Among the numerous passages of Scripture, illustrative of this truth, which must occur to the Christian reader, none are more conclusive than the words of our blessed Redeemer himself, when instructing an inquirer in the nature of the Religion which he came to introduce, "He that believeth is not condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." Although we would not say of Faith, that it is a *condition* of our pardon and acceptance, if that expression may be objected to, as savouring somewhat of previous qualification upon the part of the recipient of a free gift; it may be truly said, that it is the only channel through which pardon flows to man; that by the express appointment of God, it is indispensable to our present acceptance, and to our future well-being; that destitute, of it, we are left under the penalty of a broken law, and involved in the additional guilt of presumptuously rejecting an offered deliverance. They who, notwithstanding the express and unequivocal declarations of the word of truth upon this subject, would profess to be too charitable to suppose that such importance will at last be attached to the possession of Faith; who, from a morbid sensibility, or an over-weening conceit of their superior judgment, as more liberal and enlightened than the contracted views of the Bible, would take leave to surmise, or more boldly to avow, that the absence of this quality will not be a sufficient ground for exclusion from heaven; they impiously dare, not with the hand of charity, but of presumption, to

lay open, in prospect, the gates of paradise to those against whom they must be shut for ever.

But the appointment of Faith as the means by which the righteousness of Christ is conveyed to man, for his re-admission to the divine favour, is not an appointment of mere will. That which is the instrument of his justification, becomes the means of his sanctification. The truths which are the objects of Faith, are of such a kind, that the belief of them restores the soul to holiness, which is just another word for salvation. Hence our blessed Saviour prays in behalf of his disciples, "Sanctify them through thy truth—thy word is truth." To those who have misapprehended the nature of the salvation which the Gospel provides, and our condition requires, it has ever appeared unaccountable, that the possession of Faith should be represented as primarily and indispensably requisite to secure its blessings. But when it is considered that the great system of truth, of which Christ is the foundation and topmost stone, is that, the knowledge and belief of which is the means of restoring the soul to the possession of spiritual excellence,—when we remember, that the Gospel of Christ is the instrument by which the heart is melted into godly sorrow, and inspired with love to God, and moulded into an assimilation to the pattern of all goodness, the necessity of Faith must powerfully appear. It arises, indeed, from the very nature of the case; for what can the effect of the most solemn and affecting statements be upon those who disbelieve them? The faith of the Gospel is not an assent to truth, which has no practical and purifying tendency; but a belief of truth, which, as soon as it is believed, forms in the soul all the qualities which shall spring up to eternal life.

Of this essential principle of the divine life it is further to be observed, that it may be possessed in different degrees. It has indeed been held as an opinion, that Faith, being a simple act of the mind,—an acquiescence in the divine testimony,—if it exist at all, it must be complete. Without, however, entering into the minute and subtle distinctions which this question involves, the intimations of Scripture upon this subject are sufficiently express and satisfactory. We read of Abraham, that he was "strong in the faith." An apostle alludes to some of the saints in New Testament times, as being "weak in faith." Our blessed Lord admonishes his disciples in such language as this, "O ye of little faith." And these disciples address this prayer to their Master, "Lord, increase our faith." Such expressions can leave no doubt in the mind that takes its views from the unerring standard of inspiration, that the Faith of the Gospel may be possessed in different degrees, and that we may grow in it as in every other Christian attainment. It is readily admitted, that wherever true Faith really exists, there will, in every case, be a full, and therefore an equal, reliance upon the divine testimony; but it is not difficult to perceive, that divine truth may be better known, more frequently present to the

mind, and more influential upon the feelings and conduct of one individual than of another, and even of the same individual at different times. What believer has not felt, that at certain seasons, external temptations were apt to prevail, and worldly and self-righteous thoughts to arise within him, from the want of a full and realizing view of the truths of religion, or in other words, from the weakness of his Faith? As in a sound and vigorous bodily constitution all the parts grow together, so as to promote the strength and symmetry of the whole, so the increase of each of the graces of the Christian life will correspond with the growth of the rest. Our faith will become more extensive in its range of objects, in proportion as our views of Divine truth become more accurate and enlarged. As the existence of prejudice, and the love of sin, are the greatest obstacles to the reception of the truth, so the strength of our faith will advance with our progressive advancement in holiness.

JOHN STEVENSON, AN AYRSHIRE CHRISTIAN OF THE SEVENTEENTH CENTURY.

No. I.

COMMUNICATED BY THE REV. DUNCAN MACFARLAN,  
*Minister of Renfrew.*

THE following memorial, which contains a characteristic sample of the practical Christianity of our pious forefathers, is conceived and expressed in language still familiar to the great bulk of the people, and all its statements are duly authenticated. In proof of this last property, we shall here subjoin the original attestation prefixed to the entire narrative when first published:—  
“What you have in the sheets I sent, I wrote from his papers, and from his mouth. Many ministers in Carrick, and eminent Christians, have frequently heard him tell the matters of fact which you have before you. He was the most eminently pious man I ever knew, adorned with all the Christian graces and virtues. His life was a life of prayer, meditation, and holiness. He was a good husband, one of the best parents, a kind neighbour, a choice Christian friend. He excelled in meekness, modesty, and sympathy; shined in every station and relation wherein God placed him. And, in a word, he was one of the most knowing, judicious, solid, devout Christians I ever was acquainted with. I appeal to all the ministers and Christians in Carrick for the truth of the above character, and for the matters of fact contained in this tract.  
(Signed) “WM. CUPPLES, *Minister.*”  
“Kirkoswald, 20th May 1729.”

“MY DEAR CHILDREN AND GRANDCHILDREN,—  
Knowing that I must shortly put off this tabernacle, and being fully persuaded of the reality that is in Religion, and that godliness is great gain, I cannot but leave some testimony behind me, of my real concern for your never-dying souls, which I choose to commit to writing, that, when I am gathered to my fathers, ye may at your leisure read what God has done for my soul, and may be thence encouraged to set your hope in God. I shall, in the first place, give you an account of some exercises of soul I have met with in my pilgrimage.

“The first time I found my heart sensibly engaged to the good word and way of the Lord, was in the days of my youth, when there was little or no open vision, because faithful pastors were driven into corners. The Lord, in his providence, brought me to hear Mr Thomas Kennedv, once minister in Lasswade, but at this time

thrown out of his charge by persecution. The place where I heard him was in the hall of Killechan, when he lectured on the 129th Psalm. Then and there I fell in love with the Word and ordinances of God, and have, through grace and under several tribulations, adhered to the purity of doctrine, discipline, government and worship, which is now established in the Church of Scotland. After my heart was thus disposed seriously to work out my own salvation, I fell under great discouragement, first, because of my ignorance, and, secondly, because of my want of Christian experience. As to the first, the Lord made me hope it would be cured; and the word on which he caused me to hope was, ‘Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord and find the knowledge of God.’—Prov. ii. 3—5. He bore this word on my mind, and I took it as the ground of my sure hope; and I must own, to his glory, that he has sent his word and healed me of this plague in a competent measure. As to my discouragement for want of experience, the Lord brought to my mind the words of Hosea,—‘Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.’—Hos. vi. 3. And from this I was made to hope, that the Lord would, in due time, acquaint me with the experience I wanted, and grant me especially an experimental knowledge of himself. And I own, to his praise, that he has been as good as his word.

“On the back of this, I was violently assaulted with atheistical thoughts of God, and so far oppressed with them, that my bodily strength became impaired thereby to a great degree. At that time I was ignorant of Satan’s devices, and too closely kept the devil’s secrets, by not unfolding my distressed case to some Christian friend. But this I always found, that these unworthy thoughts of God filled me with horror, and I neither allowed them nor entertained them. But, at the time, I could not discern that they were Satan’s fiery darts, but charged them on myself, which increased my trouble. However, it pleased the merciful God to rebuke the tempter, by making the divine perceptions shine in on my soul, while I was gazing on that wonderful part of creation—the sea. And he gradually manifested himself to me more and more, when viewing his works, till at length I saw his glorious being and perfections shine forth brightly even in a drink of water with which I refreshed myself, and afterwards in every pile of grass and every sower in the field, till I was thus made firmly to believe that he is, and that he is the rewarder of them that diligently seek him. This happy outgate from the fearful pit and miry clay, filled my soul with great joy and delight; and long after, I was enabled to read God in all his creatures, with great satisfaction.”

\* It may be interesting to some, to compare with this a similar experience of the great Edwards, who, though eminent in the possession of intellectual gifts, was, nevertheless, dependent for such views of God and his works, on the same divine teacher with this Ayrshire peasant. “Not long after I first began to experience these things, I gave an account to my father of some things that had passed in my mind. I was pretty much affected by the discourse we had together. And when the discourse was ended, I walked abroad alone, in a solitary place in my father’s pasture, for contemplation. And as I was walking there, and looked up on the sky and clouds, there came into my mind a sweet sense of the glorious majesty and grace of God, that I knew not how to express. I seemed to see them both in a sweet conjunction—majesty and meekness joined together. It was a sweet, and gentle, and holy majesty, and also a majestic meekness; an awful sweetness; a high, and great, and holy gentleness. After this, my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered. There seemed to be, as it were, a calm sweet cast or appearance of divine glory in almost every thing. God’s excellency, his wisdom, his purity and love seemed to appear in every thing; in the sun, moon, and stars; in the clouds and blue sky; in the grass, flowers, trees; in the water and all nature, which used greatly to fix my mind. I often used to sit and view the moon

"After a considerable time—1678—I heard Mr John Cunningham, in the churchyard of Kirkmichael, preaching on—'Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God.'—2 Cor. v. 20. What he mainly insisted on was, that, by nature, we are in a state of enmity against God, and had need to be reconciled to him. When he opened up this state of enmity against God, I was filled with fear, that I was still in that state; yea, I was persuaded and convinced in my apprehension that I was so. I was made to see clearly the evil and danger of being in such a state; and the answer of the Almighty stuck fast in me, I concluding that I was one of the unwise sons that had stuck long in the place of the breaking forth of children, and had not got fully out of the state of nature. When he came to apply his doctrine, he exhorted all to come out of this state of enmity, and expostulated seriously with us, in order to enforce the exhortation. Both doctrine and application had great weight with me, and made me go away, longing to be reconciled to God, and resolved never to be easy till it were so. After this, and on the 12th of August of the same year, I heard Mr John Welsh, on Craigdow Hill, who preached on the same text, but insisted chiefly on—'We beseech you, be ye reconciled to God.' In speaking to these words, the Lord helped his servant, not only to shew what it was to be reconciled to God, but also earnestly to press reconciliation, and to make a free, full, and pressing offer of glorious Christ, as Mediator and the great peacemaker, who was to make up the breach, and bring about this much needed reconciliation. Being fully convinced how greatly I needed this reconciliation and days-man, who is the only way to the Father, with all my heart and soul did I cordially and cheerfully make the offer welcome; and, without known guile, I did accept of and receive glorious Christ, on his own terms, and in all his mediatorial offices; and I did give myself away to the Lord in a personal and perpetual covenant, never to be forgotten; accepting of God for my Lord and my God, and resolving, that though strange lords had had dominion over me, yet henceforth, I would be called only by his name, whom I had thus avouched for my only God and Lord. Upon this I took the heavens, earth, and sun that was shining upon us, as also the ambassador that made the offer, the clerk that raised the psalms, to witness in the great judgment day, that I had uprightly and cheerfully entered into this everlasting marriage covenant, and resolved, through grace, to be steadfast in his covenant till death. After this my soul was filled with joy and peace in believing. It was a joy unspeakable and full of glory, I having now got good hope through grace, that though he was angry, yet now his anger was turned away, and he had become my salvation. I rejoiced in the thought of my new relationship to God the Saviour, and felt the ravishing sweetness of a reconciled state; and went away firmly resolving, that I would walk all my days in the exercise of humility and repentance; that I would fear the Lord and remember his goodness, in having condescended to stoop so low as to pardon a rebel, and be reconciled and pacified towards me, after all I had done. And all my bones do even now cry out, 'Who is a God like unto thee, a God keeping covenant, and for a long time; and so, in the daytime, spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the meantime singing forth with a low voice, my contemplations of the Creator and Redeemer. And scarce any thing among all the works of nature, was so sweet to me as thunder and lightning. Formerly, nothing had been so terrible to me. I used to be a person uncommonly terrified with thunder, and it used to strike me with terror when I saw a thunder-storm rising. But now, on the contrary, it rejoiced me. I felt God at the first appearance of a thunder-storm, and used to take an opportunity at such times, to fix myself to view the clouds and see the lightnings play, and hear the majestic and awful voice of God's thunder, which oftentimes was exceeding entertaining; leading me to sweet contemplations of my great and glorious God."

whose faithfulness and mercy endure to all generations?"

"Though, after this sensible and sweet covenanting with God, on the Hill of Craigdow, I always studied to improve this covenant relation with God, according to my various conditions, temptations, necessities, and distresses, yet the most memorable time of my renewing this covenant was at Craigdarroch in Nithsdale, in the year 1686, where, in secret prayer, the Lord disposed me to do so, and wonderfully condescended to bring me, as it were, nigh to his seat, and filled my mouth with arguments; allowing me to plead with him as a man does with a reconciled friend. There, I was helped with great enlargement, to renew and adhere to the everlasting covenant; and there the kind God manifested himself to me otherwise than to the world. And I may say, that truly my fellowship was with the Father and his Son Jesus Christ, in as sensible a way, and eminent a degree, as ever I met with, before or since, although many times he has been kind to my soul."

[In his after experience he had many changes, and was sometimes in very deep distress. But we shall add only one other extract, as farther illustrative of the inward exercise of his mind.]

"Some time after this, our minister not being able to preach, I went to Girvan on the Sabbath, to hear Mr Stewart, and as he closed his forenoon sermon, Satan stood at my right hand to resist me, and charged me with my filthy garments, setting all my sins and the plagues of my heart before me. Between sermons I retired to the fields, to think on a text of Scripture which came to my mind, and suited my case. The words were these, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'—1 John i. 8. 9. From this I saw that it was most consistent with the faithfulness and justice of God, to forgive his people their sins, and that he was by these attributes engaged to do so. Wherefore I concluded, that though I was very guilty, yet God was just and faithful to forgive his people's sins. On this it was suggested, that he was indeed faithful to forgive sin, but it was only his people's sin; and I was desired to shew, by Scripture marks, that I was one of them. I owned the truth of this suggestion, and endeavoured to read my evidences of grace. But alas! the enemy had taken me at a catch; for the cloud I was under was so great that I could not see to read my character. Nevertheless, I was sure of one mark, namely, that I loved the brethren, even all who bore God's image. But it was again suggested, that one swallow did not make summer, and that one mark did not prove me a real Christian. This so confounded me, that the enemy was permitted to rejoice over me, and trample on my faith and hope, for three full weeks; whereupon I resolved that I would no longer keep the devil's secrets, but would open my case to some of God's messengers, if happily I might find an interpreter, one among a thousand, that could shew unto man his uprightness. To my own minister I could not go, for he was himself in trouble at the time. Therefore, I went to Mr Stewart and opened my case to him. But comfort found I none; for the comforter that should and only could relieve my soul, was yet far from me. Having taken my leave of Mr Stewart, Satan assured me that I was acting with the basest hypocrisy; saying I was in distress, when there was no such thing, and that I had not lied to man only, but also to the Holy Ghost. This new accusation greatly perplexed me; being on the Thursday, I was sorely buffeted till the following Sabbath, when, early in the morning, Scripture marks of my interest in Christ did throng into my mind, with great sweetness and power. I was now able to read my evidences, and

to tell the enemy that I was in covenant with God; that God had himself been witness on Craigdow Hill; and that having fled to the city of refuge, I had got my pardon pronounced upon me; I added, as a farther mark, that I counted the people of God the excellent ones of the earth, and could say, 'Lord do I not love those that love thee, and am I not grieved with those that rise up against thee; yea, I love the habitation of thy house and the place where thy honour dwelleth.' I am sensible of my body of sin and death, and count it my greatest burden, and long exceedingly to be delivered from it; and I can truly say, that whatever corruption may be in me, I have no quarrel with the law, but count it holy, just, and good; yea, I may say, how love I thy law! It is my meditation all the day, and stays ever with me. Christ also is precious to my soul, as he is to them that believe. After the enemy found that I was able to read my evidences, and that God had revealed to me his grace, he departed for a season, and my soul was, for some time after, filled with great peace and joy in believing."

In concluding these extracts, we may perhaps be allowed to recal the attention of our readers, first, to the fact, that John Stevenson was a common labourer in the parish of Daily; and that, therefore, such exercises of mind are not beyond the reach of men in like circumstances. Secondly, that with him Religion was evidently the one thing needful. We fear, that with many professing Christians, this is not the case, and yet, unless it be, their Religion is obviously unavailing, for it is impossible to serve God and Mammon. And, lastly, we see in this specimen of the olden times, how the Gospel was then preached, and how by many it was also heard. The doctrines taught were full of Gospel truth. They were taught plainly, and practically applied; and they were by many freely admitted into the conscience and the heart. Such preaching and hearing indicated a communion of spirits. The Spirit of God and the spirit of man met and strove with each other, while the Word was merely the medium of intercourse, and the minister of the Gospel was at once God's messenger and man's help. "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

#### THE TRADITIONS OF THE DELUGE EXISTING AMONG DIFFERENT MODERN NATIONS.\*

THE Chinese literature has several notices of this awful catastrophe. The Chou-king, the history of China written by Confucius, opens with a representation of their country being still under the effect of the waters. The opposing school of the Tao-see also speak of the Deluge as occurring under Niu-hoa, whom they make a female. The seasons were then changed; day and night confounded; great waters overspread the universe, and men were reduced to the condition of fishes. Other Chinese writers refer to the same event.

The modern Parsees or Guebres have succeeded to the Magi of antiquity in their fire worship, and to many of their ideas. Their mussulman conquerors drove them out of Persia; but they have found a home on the north-western shores of the Indian Peninsula, where they pursue their peculiar system. In one of their sacred books attached to their Zendavesta, the Deluge is wildly but obviously alluded to.

The ancient and venerated books of the Hindoos, in their Sanscrit literature distinctly and copiously commemorate this destruction. It forms a prominent part of their great and revered poem, the Mahabharat. It is also the subject of the first of their Puranas, the sacred writings which they revere next to the Vedas, entitled, Metsya, or the Fish. In the 8th book of the

Bhagawata Purana, it is also narrated at length, with true Hindoo peculiarities; but the account is remarkable for making eight persons the number of those who were preserved. It is also noticed in others of their venerated Puranas.

Mohammed has preserved the traditions of the old Arabians about it in his Koran, in which it is mentioned in several chapters, and as sent from heaven as a punishment to mankind. The Turkish writers have also their peculiar narrations about it.

We know as yet but little of the African mind, or ancient history of Africa. Yet in one of its nations, the memory of a Deluge has been found to have been preserved.

As the American continent had been possessing for ages a variety of populations in different states of civilized and savage life, unknown to the rest of mankind, and maintaining no relations with them before Columbus revealed the new world to the old one, it is a natural inquiry of our curiosity, if any traditions of the Deluge existed there. To our surprise we find them in every part. Yet I would correct this expression, because the awful event being an actual truth, it would be surprising if no intimation of it could have been traced there. It is therefore quite natural, and it indicates to us the reality of the catastrophe, that both in South and North America, traditions prevail about it, sometimes whimsical indeed in the circumstances, but decided as to the fact.

The ancient inhabitants of Chili, the Araucanians, make the flood a part of their historical remembrances. The Cholulans, who were in the equinoctial regions of New Spain before the Mexicans arrived there, preserved the idea of it in a fantastic form in their hieroglyphical pictures. The Indians of Chiapa, a region in those parts, had a simpler narrative about it. The Mexicans, in their peculiar paintings, which constituted their books and written literature, had an expressive representation of the catastrophe. The nations contiguous to them, or connected with them, had similar records of it, and depict the mountain on which the navigating pair who escaped were saved. It is still more interesting to us to find, that the natives of the province of Mechoacan had their own distinct account of it, which contained the incident of the birds that were let out from the ark, to enable Noah to judge of the habitable condition of the earth. These people had also applied another name to the preserved individual, Tezpi, which implies a different source of information for what they narrated. The belief of a flood has also been found to exist in the province of Guatimala. It was also in Peru and Brazil.

We learn from Humboldt, to whom we owe so much knowledge of all sorts, of the natives of South America, that the belief prevailed among all the tribes of the Upper Oroonoko, that at the time of what they call "the Great Waters," their fathers were forced to have recourse to their boats to escape the general inundation. The Tamaniks add to their notions of this period, their peculiar ideas of the manner in which the earth was re-peopled. Upon the rocks of Encaramada figures of stars, of the sun, of tigers, and of crocodiles, are traced, which the natives connected with the period of this Deluge. Humboldt appropriately remarks, that similar traditions exist among all the nations of the earth, and, like the relics of a vast shipwreck, are highly interesting in the philosophical study of our species.

Ideas of the same sort existed in the Island of Cuba, and Kotzebue found them among the rude Pagans of Kamachatka, at the extremity of the Asian continent. The Peruvians preserved the memory of a general destruction, as far as their own country was concerned, which their neighbours, the Guancas and others, also entertained. In Brazil, there were also various tradi-

\* Extracted from Sharon Turner's able and interesting work, entitled, "The Sacred History of the World." Longman & Co. 1834.

tions of the diluvian catastrophe, which, though agreeing in fact, differed in the circumstances attending it. In Terra Firma it was also floating in the popular memory, and equally so among the Iroquois in Canada, and at the mouth of St. Lawrence.

The Arrawak Indians near the Essequibo and Mazarowry rivers, have preserved still traditions both of the separate creation of the first male and female, and also of the Deluge; and describe it as caused by the demoralization of mankind.

In North America we find in the various Indian tribes or nations, who spread over it, some memorial intimations of this great event. Captain Beechey found that the natives of California had a tradition of the Deluge. The Koliouges, on the north-west coast of America, have also peculiar notions upon it. Sir Alexander Mackenzie heard it from the Chippewyams. The idea prevailed, but with fantastic additions, among the Cree Indians. Mr West heard a similar account from the natives who attended his school on the Red River. In Western or New Caledonia, which was an unexplored country beyond the rocky mountains in these parts, till Mr Harmon visited them, he found a vague and wild tradition of the same catastrophe, with the singular addition of a fiery destruction.

In the islands of the South Sea, whose population had no connection with the North American Indians, the belief of the Deluge was preserved among them. Ancient traditions of it exist in the Sandwich Islands in various shapes. In Otaheite it was ascribed to the displeasure of the Deity at human misconduct. It was mentioned in Eimeo, and in a diffuser shape in Raiatea.

Having perused these testimonial traditions from both ancient and modern times, and from all quarters of the globe, let us fairly and dispassionately ask ourselves,—not what we may choose or like to believe or to disbelieve,—but what is the right and rational conclusion to which they should lead us, as men seeking for truth; valuing only what is true and real, and desirous to avoid all fallacies and prepossessions?

We observe, as we peruse them, a singular diversity of circumstances. This is an advantage to us in an inquiry into the certainty of the great event we are investigating; for these differences and peculiarities satisfy us, that they are not copies from each other, as all uniformity may be. It is always possible that the exactly similar may be borrowed from what is so, but wherever variation begins, this possibility diminishes. The diminution increases with the difference; and when the discrepancies become so great as those of India and North and South America are found to be, on comparing them with the accounts of antiquity and the ideas of the classical nations, the possibility of a copy ceases, and changes into that character which we denominate by the contrary term.

Convinced from this consideration that we have before us a large collection of independent traditions, what is the impartial judgment which our reasoning mind, according to its usual laws and operations in all our other researches and transactions, should and will naturally form on this subject?

Is it possible for us, without forcing our reason out of its natural bias and tendency, on such evidence, to avoid concluding, that there has been a general Deluge, overwhelming the earth and that population upon it which preceded our present race?

#### THE MARTYRDOM OF ARCHBISHOP CRANMER.

THE following graphic account is from the pen of the Poet Laureate, Dr Southey, in his Book of the Church:—

“It appears that Cranmer was not informed of the determination concerning him, even on the morning

when he was to suffer; but many circumstances made him apprehend that his death was intended, and he had prepared accordingly. About nine in the morning he was taken from Bocardo to St Mary's Church, where the sermon, which would otherwise have been preached at the place of execution, was to be delivered, because it was a day of heavy rain. The mayor and aldermen went first, then Cranmer between two friars, who chanted psalms as they went, till they came to the Church door; there they began the *Nunc Dimittis*, and then brought him to a stage in front of the pulpit, raised at such a height from the ground that all the assembly might see him. The Lord Williams, and the other persons of authority who had been ordered to attend the execution, were present with their armed retinue, and the Church was crowded,—the Romanists coming in the hope that Cranmer would proclaim his own conversion to their doctrines. They who were Protestants at heart, in the better belief, that ‘he who, by continual study and labour for so many years, had set forth the doctrine of the Gospel, would not, in the last act of his life, forsake his post.’ A Romanist, who was present, and who thought that his former life and wretched end deserved a greater misery, if greater had been possible, was yet, in spite of his heart-hardening opinions, touched with compassion at beholding him in a bare and ragged gown, and ill-favourably clothed, with an old square cap, exposed to the contempt of all men. ‘I think,’ said he, ‘there was none that pitied his case, and bewailed not his fortune, and feared not his own chance, to see so noble a prelate, so grave a counsellor, of so long continued honour, after so many dignities, in his old years to be deprived of his estate, adjudged to die, and in so painful a death to end his life.’ When he had ascended the stage, he knelt and prayed, weeping so profusely, that many, even of the Papists, were moved to tears.

“Cole, who preached the sermon, began by dwelling upon the mercy of God, and from that theme, with the preposterous logic of his Church, proceeded to show how necessary it was, for that justice by which the Almighty's mercy is tempered, that Cranmer should be burnt alive. The queen and council had thus determined, notwithstanding pardon and reconciliation were due to him according to the canons, for three especial reasons; first, for the part he had taken in the divorce; secondly, because he had been the author and only fountain of those heretical doctrines which had so long prevailed; and, thirdly, because ‘it seemed meet, that as the death of Northumberland made even with Sir Thomas More, so there should be one that should make even with Fisher of Rochester; and because Ridley, Hooper, and Ferrar, were not sufficient, it seemed that Cranmer should be joined to them to fill up this part of equality.’ He exhorted the auditors to note by this example, that the queen would spare no man in this cause, whatever might be his rank or character. Finally, he comforted Cranmer, exhorted him to take his death patiently, and promised him, in the name of all the clergy present, that, immediately after his death, dirges, masses, and funeral service, should be performed in all the Churches of Oxford, for the succour of his soul.

“‘Cranmer in all this meantime,’ (they are the words of good John Fox,) ‘with what great grief of mind he stood hearing this sermon, the outward shews of his body and countenance did better express, than any man can declare: one while lifting up his hands and eyes unto heaven, and then again for shame letting them down to the earth. A man might have seen the very image and shape of perfect sorrow lively in him expressed. More than twenty several times the tears gushed out abundantly, dropping down from his fatherly face. Those which were present testify that they never saw, in any child, more tears than burst out from him at that time. It is marvellous what commiseration and pity

moved all men's hearts that beheld so heavy a countenance, and such abundance of tears, in an old man of so reverend dignity.' Withal he ever retained a 'quiet and grave behaviour.' In this hour of utter humiliation and severe repentance, he possessed his soul in patience. Never had his mind been more clear and collected, never had his heart been so strong.

"When the sermon was ended, the preacher desired all the people to pray for the sufferer. They knelt accordingly, and Cranmer knelt with them, praying fervently for himself. 'I think,' says the Catholic spectator, 'there was never such a number so earnestly praying together. For they that hated him before, now loved him for his conversion and hope of continuance. They that loved him before, could not suddenly hate him, having hope of his confession again of his fall. So love and hope increased devotion on every side.' Cole then addressed them, saying, 'Brethren, lest any one should doubt of this man's earnest conversion and repentance, you shall hear him speak before you; and therefore I pray you, master Cranmer, that you will now perform that you promised not long ago; namely, that you would openly express the true and undoubted profession of your faith, that you may take away all suspicion from men, and that all men may understand you are a Catholic indeed.' 'I will do it,' replied Cranmer, 'and that with a good will.'

"He rose then from his knees, and, putting off his cap, said, 'Good Christian people, my dearly beloved brethren and sisters in Christ, I beseech you most heartily to pray for me to Almighty God, that he will forgive me my sins and offences, which be many without number, and great above measure. But among all the rest, there is one which grieveth my conscience most of all, whereof you shall hear more in its proper place.' Then, drawing forth from his bosom a prayer which he had prepared for this occasion, he knelt and said, 'O Father of heaven! O Son of God, Redeemer of the world! O Holy Ghost, three persons in one God! have mercy upon me, most wretched caitiff and miserable sinner! I have offended both against heaven and earth, more than my tongue can express; whither then may I go, or whither shall I flee? To heaven I may be ashamed to lift up mine eyes; and in earth I find no place of refuge or succour. To thee, therefore, O Lord, do I run; to thee do I humble myself, saying, O Lord my God, my sins be great, but yet have mercy upon me for thy great mercy! The great mystery that God became man, was not wrought for little or few offences. Thou didst not give thy Son, O heavenly Father, unto death for small sins only, but for all the greatest sins of the world, so that the sinner returns to thee with his whole heart, as I do here at this present. Wherefore have mercy on me, O God, whose property is always to have mercy! have mercy upon me, O Lord, for thy great mercy! I crave nothing for mine own merits, but for thy name's sake, that it may be hallowed thereby, and for thy dear Son Jesus Christ's sake. And now, therefore, Our Father which art in heaven, hallowed be thy name!'

"No prayer had ever been composed and uttered in deeper misery, nor with more earnest and devout contrition. Rising then, he addressed the spectators, not hurrying impatiently to his purpose, but calmly and deliberately. 'Every man, good people,' said he, 'desireth, at the time of his death, to give some good exhortation, that others may remember the same, and be the better thereby; so I beseech God grant me grace that I may speak something at this my departing, whereby God may be glorified, and you edified.' He exhorted them not to set their minds overmuch upon this glozing world, but upon the world to come; and to obey the King and Queen willingly and gladly, not for fear of men only, but much more for the fear of God, knowing that they be God's ministers, appointed to rule

and govern, and therefore, whosoever resisteth them, resisteth the ordinance of God. And he entreated them to love one another. 'Bear well away,' said he, 'this one lesson, to do good unto all men as much as in you lieth; and to hurt no man, no more than you would hurt your own natural loving brother or sister. For this you may be sure of, that whosoever hateth any person, and goeth about maliciously to hinder or hurt him,—surely, and without all doubt, God is not with that man, although he think himself never so much in God's favour.' Lastly, he exhorted the rich to make a proper use of the wealth with which they were intrusted.

"Well aware how little he should be allowed to speak when he came to the point, he still proceeded with a caution which it would have been impossible to have observed thus to the last, if he had not attained to the most perfect self-possession in this trying hour. 'And now,' he pursued, 'forasmuch as I am come to the last end of my life, whereupon hangeth all my life past, and all my life to come, either to live with my master, Christ, for ever in joy, or else to be in pain for ever with wicked devils in hell; (and I see before mine eyes presently, either heaven ready to receive me, or else hell ready to swallow me up!) I shall therefore declare unto you my very faith, how I believe, without any colour of dissimulation; for now is no time to dissemble, whatsoever I have said or written in time past.' He then repeated the apostle's creed, and declared his belief in every article of the Catholic faith, every word and sentence taught by our Saviour, his apostles, and prophets, and in the New and Old Testament.

"'And now,' he continued, 'I come to the great thing which troubleth my conscience more than any thing that ever I said or did in my whole life, and that is, the setting abroad of writings contrary to the truth; which now, here I renounce and refuse, as things written with my hand, contrary to the truth which I thought in my heart, and written for fear of death, and to save my life if it might be; and that is, all such bills and papers as I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefor; for may I come to the fire, it shall be first burnt!' He had time to add, 'As for the Pope, I refuse him as antichrist; and as for the sacrament, I believe as I have taught in my book against the Bishop of Winchester, the which my book teacheth so true a doctrine of the sacrament, that it shall stand at the last day before the judgment of God, when the papistical doctrine, contrary thereto, shall be ashamed to show her face.' The Papists were at first too much astonished to interrupt him. Lord Williams bade him remember himself, and play the Christian-man; he answered, that he did so, for now he spake truth; and when he was reproached for falsehood and dissimulation, the meek martyr made answer, 'Ah, my masters, do not you take it so! Always hitherto I have been a hater of falsehood, and a lover of simplicity, and never before this time have I dissembled!' and with that he wept again. But when he would have spoken more, the Romanists made an uproar, and Cole said from the pulpit, stop the heretic's mouth, and take him away!

"Cranmer was now pulled down from the stage, and carried to the stake, surrounded by priests and friars, who, with promises of heaven and threats of everlasting torments, called upon him to renounce errors by which he would otherwise draw innumerable souls into hell with him. They brought him to the spot where Latimer and Ridley had suffered. He had overcome the weakness of his nature; and, after a short prayer, put off his clothes with a cheerful countenance and willing mind, and stood upright in his shirt, which came down to his feet. His feet were bare; his head, when both

his caps were off, appeared perfectly bald, but his beard was long and thick, and his countenance so venerable, that it moved even his enemies to compassion. Two Spanish friars, who had been chiefly instrumental in obtaining his recantation, continued to exhort him; till, perceiving that their efforts were vain, one of them said, "Let us leave him, for the devil is with him!" Ely, who was afterwards president of St John's, still continued urging him to repentance. Cranmer replied, he repented his recantation; and in the spirit of charity, offered his hand to Ely, as to others, when he bade him farewell; but the obdurate bigot drew back, and reproved those who had accepted such a farewell, telling them it was not lawful to act thus with one who had relapsed into heresy. Once more he called upon him to stand to his recantation. Cranmer stretched forth his right arm, and replied, 'This is the hand that wrote it, and therefore it shall suffer punishment first.'

"True to this purpose, as soon as the flame rose, he held his hand out to meet it, and retained it there steadfastly, so that all the people saw it sensibly burning before the fire reached any other part of his body; and often he repeated, with a loud and firm voice, 'This hand hath offended! this unworthy right hand! Never did martyr endure the fire with more invincible resolution; no cry was heard from him, save the exclamation of the protomartyr Stephen, 'Lord Jesus, receive my spirit!' He stood immovable as the stake to which he was bound, his countenance raised, looking to heaven, and anticipating that rest into which he was about to enter; and thus, 'in the greatness of the flame,' he yielded up his spirit. The fire did its work soon,—and his heart was found unconsumed amid the ashes."

### DISCOURSE.

BY THE REV. WILLIAM MENZIES,  
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"Redeeming the time, because the days are evil."—  
EPHES. v. 16.

In the former part of this epistle, Paul had given a most animated and noble exposition of the doctrines of the Gospel; here he presses upon the Ephesians its great practical lessons. He was warmly attached to a people among whom he had so long and zealously laboured. He seems to have borne them continually on his heart at the throne of grace. And hence, with all tenderness and jealous solicitude, does he beseech and exhort them, by every most powerful and persuasive argument, to walk worthy of their vocation, as the children of God, and the disciples of Jesus. In the verses preceding our text, he compares the knowledge of the Gospel to light, as showing the true nature both of sin and holiness; of sin as hateful to God, and ruinous to man; of holiness, as the object of the divine complacency, and the necessary fruit of the Spirit's residence in the human soul. From this he exhorts the Ephesians to "have no fellowship with the unfruitful works of darkness," but to "walk as children of the light," to regulate their lives by the blessed light which had shone upon them,—by that wisdom which the Gospel gave. Then he adds, "see that ye walk circumspectly, not as fools, but as wise." Take heed, that with care and diligence ye bring your whole conduct and conversation under the power of Gospel truth, not as men,—in Scripture emphatically called "fools,"—whose evil hearts resist and set at

naught the dictates both of understanding and conscience, but as "wise,"—as men whose whole nature has been renewed, who are forward to pursue that which they know to be good, and to flee that which they know to be evil. In carrying this exhortation into effect, they are admonished to "redeem the time," and a reason is added, "because the days are evil."

I. The word here translated "redeem," literally signifies, to purchase. It is quite different from the word rendered redeem, which is used of the Saviour, when he is said to have redeemed us. That means to repurchase, to buy back, as, for example, the freedom of a prisoner or slave, to liberate from the power of an enemy. The word in our text again signifies, to purchase or buy any commodity exposed in the market place, or, simply, to make our own by purchase. Some have alleged, that to redeem the time, means to gain time, and that the apostle's object, both here and in his Epistle to the Colossians, where the same phrase is employed, was to admonish his converts not to expose themselves needlessly, by too obtrusive a profession of their faith, to persecution or martyrdom; and, undoubtedly, it was their duty not to give unnecessary offence by any rash, violent or intemperate behaviour, and not to court persecution or death. An admonition of this nature has been necessary at some periods in the history of the Church. The crown of martyrdom, as it was called, has been most eagerly sought, and enthusiasts have, with great obstinacy and recklessness, done all in their power to bring down upon themselves the fury of Christ's foes, imagining that thus they would please God, and gain an immortal recompense. We do not, however, find that any such spirit prevailed at the time among those to whom the epistles were addressed. The object of the apostle throughout, is rather to rouse and animate the courage of these Christians to a strong and persevering adherence to the truth, than to check the exuberance of their zeal. His exhortation is directed not to the preservation of their lives, but to the prosecution of their spiritual interests.

To redeem the time is to improve it. It is regarded as a precious commodity, offered to us, as it were, to purchase. We may purchase it or not. If we do not, it is for ever lost to us. If we do, it becomes ours for ever, an invaluable possession, of which nothing can deprive us; not that we can ever arrest its course, or make it linger with us for any period however short, but we may make its days and its hours our own, in such a way, and to such an extent, that they shall appear in the judgment, not for our condemnation, but for our vindication, and for God's glory. To redeem the time then, is not merely to gain time, but to apply with diligence and zeal to the best purposes, the time and opportunities which God gives us. It is not that we should make it our business to try to live as long as possible, but that we should seek, while we do live, to spend our life in the best employments, and in the pursuit of the most precious objects.



It is well, it is right and proper that we should guard against all unnecessary risks, all dangers which duty calls us not to encounter, of having our days on earth prematurely terminated; but it is a matter of infinitely more importance that our days, whether they be few or many, should be so spent, that, to all eternity, we may have cause to remember them with joy, and not to curse them as the period during which we sowed to the flesh, so that of the flesh we reaped corruption.

The time is thus redeemed, when it is spent in the service of God. That which we spend in the service of the world, in doing the will of the flesh, in the gratification of our corrupt propensities or passions, is irretrievably lost to us. It was offered to us that we might purchase it, but we refused, and no efforts, no tears, no prayers, can ever recal it. It might have become a precious possession to us. It is gone into the power of our worst enemy, to be used against us on that day when it will be most pernicious to us. The time, on the contrary, which we spend in doing God's will, in which we set him before us, and strive to honour him in all that we think, and say, and do, is treasured up in the custody of one who will keep safely that which is committed to him, until the day on which it will be brought forward for the glory of his own grace, and for our eternal comfort and joy. When our time is spent in doing God's service, it is bestowed on the best, the most excellent of all objects; so that no one in his right mind would ever wish it to have been spent otherwise; it gives comfort and satisfaction here below, and it will follow the man who hath been wise enough to make the purchase, in its deeds of holiness and love, into the presence and the bliss of God. We thus redeem the time, when we seek, by reading, hearing, meditation and prayer, to have the light of saving truth to shine more brightly in our minds, to renew, warm, and purify our hearts. We thus redeem the time, when all our temporal employments are begun and pursued in the love and fear of God. We thus redeem the time, when we strive to grow in grace, and in the knowledge of our God and Saviour Jesus Christ, give all diligence to make our calling and election sure, and work out our salvation with fear and trembling. We thus redeem the time, when, from a holy love, we seek to promote the temporal and eternal welfare of our brethren of mankind.

Again, the time is redeemed, by our seizing every opportunity presented to us of doing some special work of God, by our at once doing with our might, whatever our hand findeth to do for him. Men often fail to make this most precious purchase, not so much, apparently, from any general want of intention, as from allowing special opportunities to pass unimproved. They intend to be most zealous in the prosecution of every holy object; and, it may be, they picture to themselves the blessedness and comfort which will be theirs, when they shall make Religion constantly the matter of first importance, when their reading of the word, their attendance on every ordinance shall be

engaged in with more fervent prayer, more earnest desire to be edified, when their first and last thoughts shall be given to God and his Christ, and when no occasion shall ever present itself in vain to them, of promoting their own salvation or that of others. But that happy period they permit always to remain in futurity. Something continually comes in the way to prevent it from being realized; and, unless they be roused to energy and exertion, something will always come in the way to rob them of the offered purchase. They will not avail themselves of the constant opportunities which they enjoy, of actually making their own that, from which they promise themselves such heartfelt gratification. They allow them to pass away, to steal unheeded from them, to swell the catalogue of their follies and their sins. To redeem the time, is to lose no such opportunity to seize it and make it our own for eternity, by doing that work which it offers to our hands. The Bible is now in our hands, let us use it, and by prayer, and meditation, take its holy truths home to our hearts, to be our delight and our counsellors, and to mould us to the image of our Saviour, as our judgment and our conscience tell us that we shall one day wish we had done. We now have many religious privileges, with inducements and invitations to improve them, most numerous and strong. Let us set ourselves, like wise and holy men, to apply them to the invaluable purposes for which they were given,—God's glory, and our own good. Our brethren are now about us in their temporal and spiritual destitution, and have a claim, by the holy ordinance of God, to whatever we can do for them by word or deed. Let us lose no occasion which may present itself of acknowledging the sacred claim. The future is not ours. We know not if it will ever be offered to us. The present is set before us, and we are commanded to redeem it. More favourable opportunities than we now have, God may never give us. He has given us whatever comes to our hand, and if we neglect that which he has given us, how dare we look for more precious gifts?

Lastly, we redeem the time, when we avoid all those causes of interruption in God's work, by which our precious time is wasted, or those subjects of engrossment or irritation, by which our minds would be rendered incapable for a season of giving heed to the truths and the duties of the Gospel. Alas! how many of our hours and days are lost to us by our minds being drawn away and completely occupied by some insignificant earthly care, so as to exclude from them almost every thought of God and salvation; by some little bargain to be made; some amusement to be engaged in; some project or speculation which attracts our fancy, or promises to gratify our taste or our ambition. How apt are little subjects of emulation, provocation, or quarrel to engross us, and to do so even at those very periods when we are most specially called upon to give ourselves wholly to thoughts of God and heaven. To redeem the time, is to avoid these, to flee from them, or to

drive them from us ; to bestow no cares on our earthly interests or occupations, which shall prove a barrier in the way of our heavenly interests ; rather patiently to suffer loss in temporal things, than by the engrossment, the care, the anxiety or irritation which it would cost us to repair it, to expose ourselves to an infinitely greater loss in the things of eternity. It seems to have been with a view to such cases, that our blessed Lord so earnestly cautioned his disciples not to labour for the meat that perisheth, to take no thought for their life, not to resist evil, rather to yield a little to the rapacity and injustice of ungodly men, than, by the trouble, distraction of mind, and excitement of passion, which resistance would occasion, to let such insignificant things stand in the way of our advancement in the path of divine life. To redeem the time is, in such cases, just to win for God and salvation the period during which these things would have distracted, occupied and absorbed our minds, and left behind no happy vestiges of their presence, no good or lasting fruit. But let no misapprehension take place on this subject. Let no one imagine that indolence or carelessness about our temporal concerns, or want of economical diligence is in any way, or in any degree, pleasing to God. We are bound to provide for ourselves and relatives, things honest in the sight of all men ; to labour diligently, that we may have to give to him that needeth. But, on the other hand, we are required to redeem, for God's work and the salvation of ourselves and others, all the time that might be spent in superfluous cares about worldly matters. It is not from cowardice, indolence, carelessness, or the love of popularity, that we are to resist evil, but from a paramount desire to devote our powers, with unbroken energy, to nobler objects. Blessed are they who so redeem the time, who, placing a wise and salutary restraint upon their natural inclinations and the passions so easily roused, purchase for their eternal interests the precious hours so swiftly told over, which would otherwise have been absorbed, and thus for ever lost in the petty cares, the frivolous objects, and the miserable passions that form the great business of the men of the world.

II. The reason assigned for thus redeeming the time is, "that the days are evil." The days were, in a peculiar manner evil, at the period when the apostle wrote. By the votaries both of Judaism and Heathenism, the most violent commotions were excited against the disciples of Christ. They were often publicly persecuted and put to death. But we should form a very imperfect estimate of the evils which they endured, if we did not take into account the multitude and variety of private insults and annoyances to which they were daily exposed from their fellow citizens and relatives. They were constantly liable to be called before public tribunals, and to be torn to pieces by the violence of mobs, urged on by interested priests, by those to whom the prevalent idolatry was a source of emolument, or by the Jews, who saw in the growth of Christianity the downfall of their own law ;

and, in their houses and families, they were continually exposed to the most bitter opposition from their own kindred. Christianity, in such circumstances, seems to have sent not peace but a sword upon the earth. In such a situation, it was evidently the most decided wisdom to redeem the time, with all diligence, prudence and zeal to apply every moment of repose, and every opportunity to the service of God ; in every occupation to honour him, and to endeavour, by the whole of their conduct and conversation, their efforts and example, to glorify him. They could not count on the future ; they could not promise themselves an hour of repose ; and, therefore, it was eminently incumbent on them to use the hours as they fled, with all care, and to seize every present moment for doing what their hand might find to do. They knew not but the hand of the persecutor might instantly be upon them. Private exasperation and public fury might alike put a period to their opportunities or their existence.

This, however, is not the case with us, nor is it so in most periods of the history of the Church, with the people of God. They generally enjoy, in this respect, good days, and the Lord hath been very bountiful to us, he hath given us peace in our borders, the sword of the persecutor has long ceased to be wet with the blood of the saints in our land ; and private persecution also must be confessed to be comparatively extremely rare. Is then the reason altogether without application to us ? Let us for a moment consider. Is there nothing but decided hostility which stands in our way in the prosecution of our salvation, or threatens to deprive us of time and opportunities for God's service, if we delay or lose present occasions ? Alas ! periods of repose and peace have their dangers, as well as periods of persecution, and these dangers are not less great, because they are less openly seen, because they glide as serpents among rich pastures, instead of stalking like the lion upon the bare heath. The same evil passions, the same aversion to a Holy God and his holy service, the same hostility to the cross of Christ still prevail, as at the time of Paul's writing to the Ephesians. The world still holds forth its seductions. Satan still spreads his snares. The Christian is still liable to suffer the same loss, though the means by which the blessed purchase is snatched from him, be somewhat different. Hypocrisy now plays the part of persecution, and those whom it dare not attack, it lures to carelessness, sin and ruin. These things render the days always evil. These things make it constantly our interest and duty to redeem the time.

But with regard to periods of persecution it may be said, that they have advantages peculiar to themselves in this respect. Then there are fewer temptations to an empty profession of Christianity. Then danger is apparent. The call is loud to prepare for death, to be always ready. Men are kept in continual watchfulness, ever warned and stimulated to cleave close to Christ, to labour with all diligence. In times of peace and external secu-

nity, they are lulled into carelessness, they are then far more apt to be misled by the thought, that to-morrow will be as this day, and much more abundant. Time is then granted them with so lavish a hand, that they are extremely liable to lose their sense of its unspeakable value, and their consequent anxiety to redeem it.

Even in such times, however, we may be robbed of our time, or exposed to the hazard of having it for ever snatched from us, quite as effectually as by persecution, torture or death. By violent political excitement, by the struggles in which we may be called to engage, even in pursuit of what we may deem strictly religious objects, we may easily be led to have our thoughts and conversation so completely engrossed with matters of a merely temporal nature, that the things of heaven and eternity run the risk of losing with us that constant and efficacious interest which they should ever possess, as the pearl of great price, the one thing needful. Amid the continual sounding in our ears of hostilities, of dangers which affect objects of an importance, by no means despicable, we are apt to be made forgetful of the perils of our immortal souls, and of the loss which we may be continually sustaining of these precious moments, which ought to be won for God and the salvation of ourselves and others. And often, too, at such periods, the most pious and benevolent schemes for advancing the work of God, and the eternal interests of men, receive from the inconsiderate, the lukewarm, the godless, or the men of engrossing political fervour, such a colour of mere carnal policy, that many are tempted to hold back from them in the moment of decision, and to allow the golden, the never returning, opportunity to slip away, and the time which might have been redeemed for God and the salvation of souls, to go to add to the dark catalogue of sin and folly. And this takes place most especially at those very periods in the history of the Church, when time is most precious, when mighty events are preparing, a tide rising to its height, which is to be turned by the time being redeemed or not, to the advancement of Christ's kingdom or of Satan's power. Then the opposition is, in general, great; suspicion, lukewarmness, calumny, hostility abound. But just so much the stronger is the call upon all to be zealous, active, unwearied in the prosecution of God's work, and not to suffer the precious moments to pass unredeemed away. "Redeem the time because the days are evil."

Whether then it be in the cultivation of your own personal Religion, or in aiding to promote the salvation of perishing sinners around you, or in advancing God's cause in the world, let no insidious allurements, no superficial pretence, no engrossment of mind by secular matters, no opposition of adversaries, nor example or persuasion of the lukewarm, prevent you from giving all diligence to the holy work. Let not the deceitful thought weigh with you, let it never be allowed to enter your mind, that other seasons, other opportunities, will occur for doing any work for God

and his Christ, which is now before you. The time, the opportunities, are now given you. Redeem them. Make them your own for eternity—possessions which will ever gladden you, as won to the honour of your Redeemer's grace, and to God's glory. Redeem them, that you may not be ashamed before Jesus at his coming. Redeem them, that you may not, at the judgment, be driven to plead the miserable excuse, that you expected other opportunities; an excuse of which you yourselves will be ashamed, when your own conscience will suggest the question:—How could I expect to be intrusted with other gifts, when I prized not and seized not that which was given? Redeem them, in obedience to the word of wisdom, which, by its express injunctions, destroys every plea for delay, and converts the very reasons which the slothful might allege to vindicate their inaction into arguments for energy. Would any of you be tempted to say, there is great opposition, much calumny, a false colour is given to every scheme, however wise and godly, it is a season of great engrossment, let him listen to the decision of God's spirit upon them all; therefore, "redeem the time, because the days are evil."

## CHRISTIAN PHILOSOPHY.

### No. IV.

#### PROPERTIES OF HEAT.

BY THE REV. JAMES BRODIE,

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THERE is nothing more familiarly known to us than the properties and effects of Heat, (or Caloric, as it is scientifically termed,) and nothing more mysterious than its relations and its cause. Various facts have been ascertained regarding it, and these, when classified, point out some of the laws which the Creator has given for its guidance, but the nature of its operation remains, in a great measure, obscure. The benefits derived from it are almost innumerable, for whether we admire the verdure of the fields, the fantastic form of the floating clouds, the lustre of the waters, or the elegant plumage of the birds, it is to the agency of Heat that we are indebted for them all. It animates, invigorates, and beautifies all creation, it dissolves the icy chains that bind the winter streams, it raises from the surface of the deep the fertilizing shower, it makes the vegetable sap ascend to form the leaves, and flowers, and fruit of plants, and it causes the vital fluid to circulate in the veins and arteries of man. Thankful for so great a blessing, we cannot reflect upon it, as we ought, without feeling gratitude to Him by whom it is bestowed; and an examination of its properties, while it affords us rational delight and valuable instruction, will deepen and confirm our sense of obligation to the great Author of all good.

*The effects of Heat*, though exceedingly varied, may be all arranged under the three following heads.

1. Heat expands or enlarges the bulk of those bodies to which it is applied. Solids, fluids, and airs, all expand on being heated, and contract when they are cooled. An iron rod which just fits a hole when cold, will not enter it if made red hot; and an iron bar that exactly fits a space in length, if taken out and put in the fire becomes too long to be replaced till it cools. The expansibility of fluids and airs is yet greater than that of solids. Mercury or spirits of wine, when put into the bulb of a thermometer, are so enlarged, by the application of heat,

as not only to fill the bulb but a great part of the tube attached to it, and we judge of the degree of temperature by the space which the fluid occupies. Air heated in passing through the fire is so much expanded, and consequently rendered so much lighter than the cold air around, that it floats upwards, carrying with it the particles of smoke which would otherwise fill our rooms. The word Heat, and other terms expressive of its modifications, are often used in Scripture as metaphors and emblems to denote the various states and feelings of man. Christians are exhorted to be "fervent in spirit, serving the Lord," and their love is said to "wax cold" when they decline in religious affection. When David was "musing the fire burned, then spake he with his tongue." The expansive and elevating property of Heat peculiarly fits it for these representations.

2. Heat changes solids into fluids, and fluids into vapours or airs. The most familiar illustration of this property is the melting of ice when exposed to a fire, and its subsequent conversion into steam, when the Heat is continued. All solids that do not suffer decomposition at low temperatures may be converted into fluids, and most of them into vapour, by the intense Heat produced by modern ingenuity; while, on the other hand, many kinds of air have been brought into the state of liquids, and every liquid excepting alcohol has been rendered solid by the art of man. Different substances, as is well known, require different degrees of Heat to effect these changes; the boiling and freezing points of water, for instance, are not the same as those of mercury or spirit of wine; and we may remark the wisdom of the Creator in ordaining that this should be the case, for if all bodies had melted at the same temperature, the world must have entirely consisted either of solids or of fluids, and without a variety of solids, liquids and airs, life could not exist; in a globe of melted matter we could not find a resting-place, in one entirely destitute of fluids we could not quench our thirst, or draw a breath.

Large quantities of Heat must enter into bodies and be concealed, or, as it is commonly expressed, become *latent*, to enable them to pass from the solid state to the fluid, or from the fluid to that of vapour. If a portion of ice be brought into a room, it gradually gets warmer till it attains the temperature at which water freezes, it then begins to melt, but does not increase in Heat till it is all dissolved, and then it again becomes gradually warmer till it reaches the same degree of temperature as the air of the room. In this case all the Heat that was communicated to the ice, *while melting*, is absorbed or rendered latent. In the same manner, every addition of Heat that is applied to a fluid produces an elevation of temperature, until it arrives at the boiling point; but however violently the fluid may boil, it does not become hotter, nor does the steam that rises from it indicate a greater degree of Heat than the water, so that all the Heat applied to the boiling liquid must have entered into the steam and become latent. If water be put into a close vessel, and no vapour be allowed to escape, it may be raised many degrees above the boiling point; but so soon as an opening is made, a quantity of steam will rush out, and the temperature, both of the steam and of the remaining water, will be reduced to the boiling point. Many other proofs of the same fact might be adduced; though the expression, therefore, be not philosophically correct, we may call steam and water mixtures of ice and Heat, differing merely in the one having a greater proportion of it than the other. And here let us again observe the wise provision of Him that made us. If large quantities of heat were not required to liquefy ice and snow, the effects of a thaw would be instantaneous and dreadful, irresistible torrents and inundations would in a moment sweep over the valleys, every trace of vegetation would be carried away, and the inhabitants would scarce escape with their lives; but, by the gradual

melting of the snow the hills are saturated with moisture, and the fountains are fed that refresh the plains. If, again, water, on reaching the boiling point, passed immediately and wholly into steam, no culinary process could be carried on; it would be as dangerous to put a vessel of water upon the fire as to apply a torch to a loaded cannon or the fusee of a bomb; the burning billet of wood, if not perfectly dry, would explode in the flame, and its blazing fragments scatter destruction, and instead of gathering round the cheerful hearth, we would shun it as the scene of imminent danger.

3. Heat destroys or decomposes compound substances, and sometimes enables us to form new combinations. By the application of Heat, the metals are separated from the earthy matters with which they are mixed when first dug up from the mine; by similar means the fixed air contained in limestone is expelled, and the lime left pure supplies us with mortar for our buildings. Its decomposing power is, however, chiefly remarkable in the burning of animal and vegetable products; when cast into the flame, plants and animals are alike consumed, no trace is left of their former beauty, nor can we tell from their ashes what once they were. The bones and shells of living creatures may leave behind them a little lime, some potash may be found where plants have been consumed, but all that once delighted the eye is dissipated into air, and, totally changed in appearance and character, is scattered on the winds of heaven.

The general consequences resulting from these effects of Heat are so varied and so great, that the mind is bewildered when we attempt to describe them. By means of Heat the philosopher is enabled to investigate the nature of the substances he examines; the workman melts the stubborn ore, and fashions his various tools; the mechanist puts in motion his steam-engine; "the leviathan of modern contrivances" impels our vessels against wind and tide, draws out the thread that is to form our clothing, and in ten thousand different ways contributes to the enjoyment of man, and by its means, in our several homes, food is prepared and comfort diffused. But let us confine our views to the operations of nature, and trace its agency as exhibited in the laboratory of the Creator. Let us look at the dreary prospect presented by the regions of perpetual snow, and enquire into the cause of their sterility; let us contemplate the luxuriant foliage of the tropical clime, and ascertain the source of its fruitfulness; let us examine the insect closed up in its winter cell, inactive, and all but dead, or mark the bewildered traveller laying himself down in the snow to die, and search out the cause of this death-like sleep; let us look on the insect sporting in the sun-beam, or on the cheerful labour of man when warmth sufficient is given, and ascertain the cause of their activity, and then will we form some faint idea of the mighty influence of Heat in promoting the growth, and preserving the life, both of animals and plants. Yet this same power, when its intensity is increased, becomes an insatiable devourer. When the forest is in flames, its leafy honours are soon laid low, and a dark desolate wilderness occupies the place where verdure smiled. When the city is on fire, the works, the wealth, and the abodes of man are speedily consumed, and great is the agony endured by those who become its victims.

Of all material things, Heat is our best friend, and at the same time our most formidable foe: it most effectually purifies and refines, and it blackens and destroys: it is essential to our comfort, and yet it is the most fearful instrument of torture. These seemingly contradictory qualities naturally remind us of the character of God, as shewn forth in his word. Like Heat, when it diffuses warmth, he is the great source of life, activity, comfort, and joy, long-suffering and gracious to all men while the day of mercy lasts, the fountain of

glory, and of bliss to his people for ever: but, like Heat, when its intensity is kindled, "The Lord our God is a consuming fire" to the workers of iniquity. We are told that he casteth his people into the "furnace of affliction," refineth them as "silver is refined, and trieth them as silver is tried," that he may "purely purge away their dross, and take away their tin;" while on the wicked, "the fury of the Lord is poured forth like fire, and they shall be devoured as stubble fully dry." Surely statements such as these should arouse the careless, and make them seek unto God while he may be found, and call upon him while he is near; for if we contend with him in judgment, who shall be able to bear his wrath? Who among us shall dwell with the devouring fire? Who among us shall dwell with endless burnings? Who shall endure with flame above, beneath, around, to be, like the bush of Moses, ever burning, yet never consumed?

*Propagation of Heat.* 1. Heat is propagated by touch or contact. If, for example, we take any heated substance into our hands, warmth is immediately communicated; or if one end of a rod of iron be put in the fire, the other soon becomes so hot that we cannot lay hold of it without burning our fingers. Some bodies give out Heat much more rapidly than others. If a piece of metal and a piece of wood be made equally warm, the one instantly scorches the skin when we touch it, while the other may be held for a little while without inconvenience. Those bodies which allow it to pass with facility are said to be good conductors; those through which it passes with difficulty are termed bad conductors. Metals conduct Heat most readily. Stony substances are the next in order. Glass conducts Heat slowly; wood and charcoal still more so; and cork, feathers, silk, wool, fur, and hair, are still worse conductors than any of the preceding; and hence the utility of the latter substances in keeping warm the bodies of those who wear them, or of those animals on which they grow.

2. Heat is propagated by radiation. We feel, for instance, the warmth of the fire, though we do not touch the burning embers. This radiant heat, in so far as its properties have been ascertained, seems to follow the same laws as light. Like that mysterious substance, it proceeds from those bodies that emit it in straight lines as from a centre; it moves with prodigious velocity, and, independently of surrounding objects, and like light, it may be reflected from mirrors, refracted through prisms, and collected in a focus by lenses. The rapidity with which Heat is given off by radiation, depends on the nature of the heated body; generally speaking, those substances that conduct it most readily, emit it by radiation most slowly. Hence we find, that boiling water retains its warmth much longer in a vessel made of polished metal than in one of earthen ware; and stoves constructed of brick, according to the German plan, diffuse a more equable temperature than those that are made of iron.

All bodies whatever seem to emit Heat, both by radiation and contact. When their temperature is greater than that of surrounding objects, they give out more than they receive, and become colder; when their temperature is less, they acquire more than they receive, and become warmer. By this means an equilibrium or equality is promoted, and the Heat of every individual substance is made to contribute to the warmth of the whole.

*Sources of Heat.* 1. Heat is produced by rubbing and striking hard substances against each other. A bar of iron may be hammered till it become red hot, and various savage tribes kindle their fires by rubbing one piece of dry wood against another until one of them becomes ignited. 2. It is also produced by the burning of inflammable substances in our furnaces and common fires—it is evolved during the process of fermentation

and putrefaction—and it is generated by the functions of animal life in the mysterious process of digestion and breathing: in all these cases, inflammable substances, which are generally of animal or vegetable origin, are decomposed, and that species of air which chemists call carbonic acid gas is formed. 3. Heat is also produced by different chemical mixtures, by compression of soft substances, and by electricity. 4. The great source, however, from which it proceeds is the Sun, whose rays are the ultimate material cause of winds, and clouds, and streams; of every current that moves in water or air; and whose vivifying action makes vegetables grow out of inorganic matter, to be in their turn the support of animals and of man.

Considering the Sun as the grand source of Heat, two circumstances deserve more particular remark,—the vast quantity that is emitted, and its penetrating character. When we observe the effects of a clear summer day, and when we reflect on the oppressive climate of the tropical regions, it is evident that the quantity of heat received by the earth must be very great; yet that is not the millionth part of the prodigious radiation which proceeds from the Sun. The temperature of his surface far exceeds that of a furnace, though, like Nebuchadnezzar's, "heated seven times more than it was wont:" even at the distance of many thousand miles from it, the solid substances that form our globe would not only be melted, but dissipated into vapour. This Heat, too, has a degree of penetrating power, which no other kind possesses. If we hold a pane of glass before a common fire, it intercepts almost all the warmth, while it keeps back but little of that which comes from the Sun. This peculiar property enables the Sun's rays to penetrate our cloudy atmosphere, and to warm not merely the surface, but the bottom of our streams. Both in quantity and in quality, therefore, if the expression may be allowed, the Heat of the Sun excels every other.

And, like the great source of material Heat, the Sun of Righteousness pours forth, in inconceivable profusion, his quickening rays. The warmth of his affection is alike intense and unchangeable; for, continually bestowing gifts upon his creatures, it knows no diminution: and, blessed be his name! his healing beams have a penetrating character too. He is not only the great source of comfort and joy, but barriers that created love could never pass, his tender mercy has overcome. "While yet sinners, Jesus died for us," and "having loved his own, he loves them to the end."

ESSAYS READ AT THE FIFTH PUBLIC EXAMINATION OF THE GENERAL ASSEMBLY'S MISSION SCHOOL.\*

ON WEALTH—BY MOHESH CHUNDER BANNERJIA.

ALL the precious gifts of God to mankind were meant to do them good. Wealth is one of those gifts; therefore it also was meant to do good; and not, as many suppose, to lead astray from the paths of morality and Religion. Indeed, some have gone so far as to class it amongst those plagues that are often sent to punish men for their sins. But no error can be more evident than theirs. A little consideration might teach them, that the human heart is so cunning and wicked as to be able to draw evil from any thing whatever. The eye, for instance, was given to man for his support, and that by reading he might acquire knowledge, and examine the Religion he takes. It was given that he might glorify God on seeing his beneficent creation,—the sky studded with innumerable brilliant stars, and the moon shining among them, so that it gives light to the world; yet, at the same time, so gently and softly, that we can look

\* [Extracted from the Calcutta Christian Observer for Oct. 1835.]

at it at any time without hurting our eyes. And in the day time, a brighter light comes into view, without which the earth would be a pit of darkness, in which nothing could exist, rather to be dreaded than to be inhabited by men; no tree would bring forth fruit, and no plant or herb would grow; so that, even were it possible for men to inhabit an earth that had no light, it would be impossible for any living creature to live without food. Yet this very eye, given for such useful purposes, is abused in a thousand different ways. With it, men deceive; with it, they covet; and with it, they do every sort of wickedness imaginable. In short, no member of the body is more liable to be abused than the eye. Would any one, therefore, blame the great God that gave it? Are not the miseries attending blindness obvious to every man?

In like manner, wealth was never meant to be the instrument to commit sins with, but to be the instrument with which men were to do good to themselves, and to their fellow-creatures. Neither does the true use of wealth consist in grand shows, such as marriages, nor in the nautches, the viandas, the lights, the music, and processions of the holidays, as they call them. Were these the only uses of wealth, I must confess that it would be of much less value than is commonly thought. But no wealth has better uses than these. Not to mention any other, how much good might be done by the wealth that is going to be thrown away in this single approaching festival,† were it rightly directed. Wealth is truly one of the greatest blessings from on high; and those to whom it is given must take care to use it well. On them lies a double duty, not only to educate and support their own children, but to bring education within the reach of the poor; to relieve their wants; to encourage their industry, and to help them in a thousand other ways which it is needless to mention, for they are well known to all. The only thing that these rich people are in want of, is a little inclination. How much good might be done to our countrymen by those who are most nearly connected with them, if they were to follow the example of a nation, foreign and wholly unknown to India a few centuries ago, who diffuse knowledge, and thus unlock the fountain which is to flow through all generations, and which shall know no end. "This stream," (as it is said in our Political Economy,) "though life and health to all who are nigh, from the moment when it struggles into light, is, at first, only as a drop to the deep waters below; but it is the forerunner and token of copious floods, which will not cease to gush forth until the trickling rill becomes a mighty river, swelling and rolling through the dry places, and causing them to abound for ever with the fair fruits of knowledge and truth."

To number all the other advantages that flow from the possession of wealth, is beyond the capacity of my feeble pen; however, I shall try to mention some which are obvious to every discerning eye.

1. Wealth, in a degree, prolongs life. Bad food, bad clothing, and bad beds tend to introduce lingering diseases, from which poverty is frequently unable to get free.

2. Wealth educates men. "No man labours for labour's sake," therefore a teacher must be paid for his labours, and books must be bought—things which are as much beyond the reach of the poor as the sun or moon is. It may be asked, how then is a Hindu boy (as the writer himself is) taught, many of whom give for their education and books nothing in return—no, not even gratitude, which a poor man can spare at least as well as a rich man? It is true that the Hindus pay nothing for their education; but certain benevolent individuals, seeing the miserable condition they are in, have been pleased to pay for them. Had there been no wealth, how could these people, who thus show their

kindness and love towards their neighbours, pay for the education of the poor? "Charity begins at home;" and if they had not sufficient to support and educate their own children how could it be expected they should do so to those of others?

3. Wealth enables men to cultivate their minds, and to improve in Religion and morality. For if wealth had not been accumulated, a man's whole time would be employed in the search after food and clothing, without which his frail body, being exposed to the sunburn and cold, would cease to exist, and therefore he would have no time to think of the great God, the Creator and Preserver of himself, and of the universe. Thus, wealth feeds, clothes, and supports a man, educates him, and makes him a blessing to society, and teaches him to know his God, and to serve him; by doing which, his soul shall be happy for ever and ever.

ON ATHEISM.—BY KHETUR MOHUN CHATTERJEE.  
Atheism means a disbelief in the being of a God. The subject is therefore of universal interest, and has a high claim to earnest examination. For without a God in this world man is a degraded and wretched being. It is Religion which exalts human nature; and the first truth in Religion teaches us that God is.

There is not a single spot in this world, where we cannot find ample materials for confirming this truth; for the creation loudly declares the existence of the Creator.

Mankind generally, in every age, and in every part of the world, have believed that there is a God because they are accustomed to see every day that not the least thing can be got without labour. Yet the formation of the meanest insect is beyond the comprehension of man; and the formation of man himself is much more incomprehensible than that of an insect. How then was man made? We may naturally reply, that he sprung from his parents; but as population constantly increases, by going back, we shall come to the first man, and again we ask the same question. By whom was he made? The Atheist says, he was formed out of the earth by chance, which involves an evident absurdity; and therefore we must acknowledge a being who possesses all power, and exists from eternity to eternity.

Thus the belief of a God does not rest upon tradition or hypothesis; but it is stamped upon our minds by the appearance of the world, and the formation of man, and other visible creatures.

There is a spirit within us which teaches us to inquire about all things we see; sometimes from seeing the effects, we inquire into the cause, and sometimes from seeing the cause, we inquire into its effects. Now we see the world as an effect, and we wish to know the cause of it. Some are of opinion, that the world has existed from eternity; others maintain the doctrine of chance, or that chance was the author of all; and others, that matter in motion is sufficient to account for every thing we see.

Now in the first place, let us turn our attention to the eternity of the world.

The traditions and early histories of all nations oppose this doctrine; because, although every nation under the sun pretends to be ancient, none dreams of eternity. But if we admit the eternity of the world, we must admit also that the whole system is eternal. But if all be eternal, then we have ground to imagine that every part is so. But how can we think that mankind has existed from eternity? I cannot imagine that I bring myself into existence; my parents were not their own creators; and though I go back as far as the wings of imagination can bear me, still I am unable to find a cause (apart from God) for the existence of those from whom I proceed. Besides, the argument from population entitles me legitimately to conclude, that mankind have not existed throughout the whole of eternity; and as one

† The Durga Puja. See Ward "on the Hindus."

part is certainly not eternal, we have no ground to say that the world itself is so. Geological arguments also have been brought forward by able defenders of the true doctrine, to prove the falsity of the atheistical theory. These show that the world is not eternal, and the beginning of the present system was not above six thousand years ago.\* Now to talk, as some have talked, that nature has created all things, is absurd in the extreme. What do we mean by the word nature? It means the order of things which has been established, except sometimes when we use it for the author of nature.

But to speak of a creator to the exclusion of an intelligent agent, is a mere fallacy, for the term 'nature' itself implies an order or law, and a law cannot be an agent; a law is formed by the exercise of mind, and without the agent the law is nothing; and so nature without the agency of God is a nonentity.

Let us next treat of chance. In the first place, what is chance? In common discourse, the word expresses a want of intention; when we say that such a thing happened by chance, we mean that it was done without intention. But the chance-philosophers use the word instead of that intelligent being, by whose design we think the world is created. I am at a loss to think how chance can have produced a man, or a tree; and if chance has produced all things that we see and hear, why do we not see such occurrences now? Shall we say any more than chance is the author of all? no, not even in our dreams.

Next, can matter in motion have produced this world, with all its laws? Motion is not an inherent quality of matter, but is produced by applying some force to it; and if so, whence comes this force?

Lastly, some persons say that we cannot discover design in the creation.

The arguments against this are irresistible; because we have only to look around us, and examine the laws of nature, and the constitution of the human frame, and then see whether we can find any design in them or not. I shall select, for instance, the human eye; its formation undoubtedly shews a designing cause, for after a serious examination of the formation and adaptation of the human eye, is it possible for any man to deny a designing cause? The achromatic telescope is known to resemble the eye; and Mr Dolland, who was the inventor of it, acknowledges, that the structure of the human eye was his guide; no man can say that there is no design manifested in this instrument; and if so, how can any man say that there is no design manifested in the human eye? Shall we say that Dolland was a designing and contriving being, and yet deny that the author of the human eye, whose work was the model of the achromatic telescope, is a designing and intelligent being?

After all, we must heartily join with the Psalmist, who says, "the fool hath said in his heart, there is no God."

### CHRISTIAN TREASURY.

*The True Influence of Religion.*—Religion deters not from the lawful delights which are taken in natural things, but teaches the moderate and regular use of them, which is far the sweeter; for things lawful in themselves are, in their excess, sinful, and so prove bitterness in the end. And if, in some cases, it requires the forsaking of lawful enjoyment, as of pleasure, or profit, or honour, for God, and for his glory, it is generous, and more truly delightful to deny things, for this reason, than to enjoy them. Men have done much this way, for the love of their country, and by a principle of moral virtue; but to lose any delight, or to suffer any hardship for that highest end, the glory of

God, and by the strength of love to him, is far more excellent and truly pleasant. The delights and pleasures of sin, religion indeed banishes; but it is to change them for joy, that is unspeakably beyond them. It calls them from sordid and base delights, to those that are pure delights indeed. It calls to men, "Drink ye no longer of the cistern, here are the crystal streams of a living fountain. There is a delight in the very desisting of sinful delights, as that in comparison with them, the other deserves not the name, to have such spiritual joy as shall end in eternal joy; it is a wonder, we hasten not to choose this joy; but it is indeed, because we believe not."—LEIGHTON.

*Love to God.*—The cultivation of the love of God, is the principal means for preserving us from dejection of every kind, and freeing us, if we be fallen into it. Worldly sorrows must, by degrees, die away, because worldly desires, their sources, will. And their progress will be much accelerated by the impressions of a contrary nature, which gratitude, hope, love to God will make upon the mind. As to the dejection which relates to another world, it generally ends in the opposite state, being its own remedy and cure, but all direct endeavours after the true and pure love of God, must assist. It is much to be wished, that low-spirited persons would open themselves, without reserve, to religious friends, and particularly to such as have passed through the same dark and dismal path themselves. These would be like guardian angels to them; and as our natures are so communicative, and susceptible of infection, good and bad, they would, by degrees, infuse something of their own peaceable, cheerful, and devout spirit into them. But all human supports and comforts are to be resigned at last; we must have "no comforter, no God but one," and happy are they who make haste towards this central point, in which alone, we "can find rest to our souls."—HARTLEY.

*"The Lord is my Shepherd."*—In these words, the believer is taught to express his absolute acquiescence and satisfaction in the guardian care of the great Pastor of the universe, the Redeemer and Preserver of men. With joy he reflects that he has a shepherd, and that shepherd is Jehovah! Where shall we find such diligence, such tenderness, skill, power, and unwearied patience? Why should they fear who have such a friend? How can they want, who have such a shepherd? Behold us, O Lord Jesus, in ourselves hungry, and thirsty, and feeble, diseased, defenceless, and lost. O feed us, and cherish us; heal us, and defend us; bear with us, and restore us.—BISHOP HORNE.

*The Danger of Profaneness.*—Many persons have begun to be profane from mere inconsideration, and at the commencement of their career, were no more depraved than such of their companions as abstained from this sin. In their progress, however, they became corrupted, much more extensively within the same period, increased generally in wickedness, and particularly in hardness of heart, and lost every serious and even sober thought; all that course of thought, whence moral good might be derived, or whence might spring any hopeful efforts towards salvation. This is a case which must, I think, have frequently met the eye of every man, who is seriously attentive to the moral conduct of his fellow-men, and strongly shews that the practice has, itself, deplorably corrupted them in other respects, and set on fire the whole course of nature in their minds and lives. What is true of profane cursing and swearing, as to its corrupting power, is true of irreverence, in every form. Disregard to God is the floodgate to all moral evil. He who enters upon this conduct, ought to consider himself as then entering upon an universal course of iniquity, and as then yielding himself a slave to do the whole drudgery of Satan.—DWIGHT.

\* The writer probably means the time which has elapsed since the deluge, or last great revolution on the earth's surface.—Ed.

## SACRED POETRY.

## PILATE'S QUESTION.

"WHAT is truth?" The fickle Roman  
Ask'd, nor waited for reply.  
Question of momentous omen!  
Shall I also pass it by?

No, my Lord! I'll turn me to it,  
Anxious all its depth to sound;  
Let me humbly, closely view it,  
Till I have the answer found.

"What is truth?" The only token  
Lent to guide our blinded race,  
Is the word which God hath spoken  
By the heralds of his grace:  
Thence we learn how helpless strangers,  
Guilty rebels, such as we,  
May escape ten thousand dangers,  
Burst our fetters, and be free.

"What is truth?" That man is mortal,  
Wretched, feeble, and deprav'd;  
Dying still at mercy's portal,  
Yet unwilling to be sav'd.

Off to safety's path invited,  
Prone from it to wander far;  
In the blaze of noon benighted,  
With himself and God at war.

"What is truth?" That He, who made us,  
He, who all our weakness knows,  
Stoop'd himself from heav'n to aid us,  
Bear our guilt, and feel our woes.  
Like the lamb the peasant slaughters,  
See him unresisting led;  
Midst the tears of Judah's daughters,  
Mock'd, and number'd with the dead!

Yes, my soul! thy lost condition  
Brought the gentle Saviour low;  
Hast thou felt one hour's contrition  
For those sins which pierc'd him so?  
Dost thou bear the love thou owest  
For such proof of grace divine?  
Meek I answer, "Lord! thou knowest  
That this heart is wholly thine!"

Long, indeed, too long I wander'd  
From the path thy children tread;  
Long my time and substance squander'd,  
Seeking that which was not bread.  
Now, though flesh may disallow it,  
Now, though sense no glory see,  
In thy strength, my God! I vow it,  
Ne'er again to turn from thee!

R. HUIE.

## THE VOICE OF THE PESTILENCE TO BRITAIN.

*(Written in 1832.)*

BY THE REV. WILLIAM SCOTT MONCREIFF,  
*Minister of Penicuik.*

I AM come from the climes which the sun loveth best;  
I have followed his course to the shores of the West;  
The plains of the East, 'neath my shadow have quail'd,  
Where the jackal, and vulture, my progress have hail'd;  
I have travers'd the desert, the mountain, the sea,  
And now, haughty Island, my visit's to thee.

Go, call forth thy learn'd ones, and question their lore,  
Let them tell of my being, my birth-place explore;  
Let them banish, or bind me, by art, if they can,  
They shall see how I deal with the doings of man;  
That all nature must tremble, where'er I have trod,  
For my footsteps on earth have been those of a God.

No child of the air, earth, or ocean, am I,  
I seize not the wings of the wind when I fly,

The poor speed of the tempest, and lightning I scorn,  
On my own silent pinions alone am I borne;  
I follow no laws which to mortals are known,  
The light is my sceptre, the clouds are my throne.

In vain, then, ye question the secrets of earth,  
Or depths of the ocean, to tell of my birth,  
The eye hath not seen it, the ear hath not heard,  
The heavens can't reveal it, hell would, if she dar'd;  
To the dread King of Terrors, the secret is known,  
But he bows to my nod, and I sit on his throne.

From the lees of the wrath of Jehovah, I'm sprung.  
His strange work of judgment to do, am I come;  
I'm the breath of his anger, the rod of his ire;  
More swift than the whirlwind, more keen than 'he fire.  
I'm the roll which the prophet saw ages ago,  
And within and without, I am mourning and woe.

Know ye scoffers at heaven, ye scorners of hell,  
That my origin dates from the day that ye fell;  
The first born of sin, and the sister of Death,  
I enter'd your earth ere Eve had born Seth.  
This is all ye shall know, the veil I have riven,  
See the rod of my power, 'tis the sceptre of heaven.

*A Sailor Boy.*—At a meeting of the Aberdeen Auxiliary Bible Society, a few years ago, the following pleasing anecdote was related by the Rev. Mr Grant, of Orkney, who was an eye witness of the scene:—"Some time since," said he, "a vessel from Stockholm, in Sweden, was driven upon our coast in a tremendous gale, and became a total wreck; situated so, that no human aid could possibly be administered for the preservation of the crew: in a short time after, the vessel struck, and went to pieces. The spectators on shore beheld, with pungent grief, the awful situation of those on board; but those on shore could render no assistance. All on board perished except one man; and he, driven by the merciless waves upon a piece of the wreck, entwined amongst the ropes attached to the mast, half naked, and half drowned, reached the shore, and was disengaged from his heart-rending situation. As soon as he was rescued, the spectators observed a small parcel tied firmly round his waist with a handkerchief: some concluded it was his money, others that it was the ship's papers, and others said it was his watch. The handkerchief was unloosed, and to their great astonishment, it was his Bible. Upon the blank leaf was a prayer, written by the lad's father, that the Lord would make the present gift the means of saving the soul of his child. Upon the other blank leaf was an account how the Bible came into the old man's hands, with many expressions of gratitude to the British and Foreign Bible Society. One petition of the prayer was, that the son should make it the 'man of his counsel;' and it was added, that he could not allow his son to depart from home, without giving him the best pledge of his love—a Bible; although that gift deprived the other parts of the family of its sacred instructions. The Bible bore evident marks of being carefully read."

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WHAT OUGHT TO BE THE CHIEF OBJECT  
OF MAN'S EXERTION?

BY THE REV. J. C. FOWLER, A. M.,

*Minister of Roxburgh Church, Edinburgh.*

THESE are few questions about which mankind are, in their practical conduct at least, more completely at variance, than about this important question, What ought chiefly to engage the thoughts and exhaust the energies of a responsible being? Whatever may be the creed ostensibly professed upon this question, when we look abroad upon the face of society, a very palpable variety of opinion is discoverable. In the estimation of many, the great work which, with all his might, a man ought diligently to perform, appears to be the acquisition of power, or a right to guide the counsels, and arbitrarily to legislate for a nation—by others, it appears to be the advancement of human knowledge, and the handing down to posterity of their names as the friends and promoters of science—by others, it appears to be the mingling among the gay and the fashionable, and the gathering around them of a multitude of dependent and obsequious flatterers—by others, the living in comparative retirement and ease, or the indulgence of a constitutional lethargy—and by, perhaps, the largest number in the world, the great work appears to be the attainment of wealth, and the extension of their worldly possessions. But it need scarcely be remarked, that neither one nor all of these things is that which is sanctioned by the Bible. What then is the subject which, by a responsible being, ought primarily to be pursued, and in comparison with which, every other subject upon earth should be accounted secondary or trivial? The answer is furnished by the Apostle Paul in his well-known expostulation with the Corinthians, "We pray you," says he, "in Christ's stead, be ye reconciled unto God." To arouse mankind to secure this reconciliation, was the principal purpose for which prophets and apostles of old were selected, endowed with inspiration, and sent forth as the messengers of heaven, and for which the Sacred Scriptures have been dictated and preserved. And surely that we do all need this reconciliation, no man who ponders the workings of his own heart, the violations of conscience with which he is chargeable, or the

obvious spirit of the Bible, can a single moment hesitate to testify. "Every imagination of man's heart" is said to be "evil continually." "Behold I was shapen in iniquity," exclaimed the Psalmist, "and in sin did my mother conceive me." We are declared to be "dead in trespasses and sins," to have lost the image of our God, to be filled with all unrighteousness, in short, to be wholly depraved in thought, affection, and desire. Now if this be the moral character which we literally sustain, then, without question, that character must be repulsive to a pure and holy God—it must expose us to his righteous indignation, and, unless previously altered, must draw down upon every sinner at death the divine anger.

Nor does Scripture alone testify that we are thus guilty, that by transgression we are naturally odious in the sight of God, and have forfeited every plea to favour,—the whole history of mankind, as well as a survey of our existing circumstances, abundantly substantiate the same truth. All nature proclaims that the Almighty is a Being of infinite purity and benevolence—that he delights in truth and good order—that he consults, in all his ways, the welfare of his intelligent creatures,—but why, under the administration of such a Being, is man so proverbially unhappy? Why do a thousand fears perpetually invade his bosom? Why do so many disappointments wring sorrow from his heart? Why does he so often fruitlessly grasp at happiness and enjoyment? Was a creature of this helpless and degraded kind the original workmanship of God? Did he, whose name is Goodness, make a race of beings opposed to all good? Did he, who created the angels of light, those pure and blessed spirits with whom he is ever well pleased, people this whole globe with inhabitants destined only to pine in suffering, to languish in affliction, and, at length, to expire in agony? Look at the smiling infant, before one deed of actual sin has been committed, before it can even discriminate between right and wrong, suffering by calamity, convulsed with pain, and, at length, overcome by death. Is this the spontaneous, the original intention of a God whom all creation declares to be boundless in wisdom and goodness? It is impossible. Then why is this the actual condition of man? The fact stands prominently

forth into view, and it must have a cause. Now, what is the cause? Just that which Scripture affirms: that a moral revolution has taken place in our character; that a breach, great and manifest, exists between us and our Maker, and we need only open our eyes anywhere, to behold its deplorable effects. Revelation, then, you perceive, declares our enmity against God; reason points to its fatal and existing consequences; both assure us, that in a little time God is to be met face to face in judgment. The first, the main object, therefore, to be pursued by one and all of us, is, the seeking reconciliation with our God, and pardon for our apostasy and guilt. And blessed be his holy name, the terms of reconciliation have been fully revealed; every encouragement has been given for our acceptance of them. Because, being the Governor of the universe, and presiding over myriads of other rational beings, no violator of his government, without an atonement, could be received into favour; he withheld not his only Son, but gave him up to carry the griefs, and to bear the sins of his people, to set them for ever free, and at the same time exhibit, with additional lustre, to the universe, that law which they had broken, and which every attribute of his nature is pledged to uphold. "Believe on the Lord Jesus Christ and thou shalt be saved," is the simple and animating statement of Scripture. And surely then, after all this, we have lived to no purpose, until the present hour, if we have not come to God, through faith in this Saviour, to receive his pardon and forgiveness. That, without exception, we need these blessings, has been already shewn; that there is no other way of securing them, the youngest has been from childhood taught. Reconciled to God, through his Son, we shall meet him in mercy and peace; without this reconciliation, we shall meet him in wrath, the merited victims of his righteous judgment.

The Gospel, however, not only designs to pardon, but also to sanctify and prepare its disciples for the kingdom of heaven,—not only to pronounce an acquittal from the penalties of sin, but to subdue its corrupting principles in their nature, and render them fit for the glory to which they are ultimately to be advanced. The agent by whom this important process is carried on, is the Holy Ghost, the third person in the blessed Godhead. It is he who practically operates upon the children of God; when the period of their conversion comes, it is he who takes up his abode in their hearts, unites them to the Saviour, and throughout their lives furnishes them with consolation and strength. The impulses of the Spirit, then, we ought reverentially to inquire after, and vigorously to obey. Through a twofold medium, his will is discernible by us. In the first place, he dictated the sacred writings, and therefore they contain a legible compend of duty; and, in the second place, by an enlightened conscience, he stimulates to what is holy and acceptable, and speaks disapprobation when the path of rectitude and goodness is forsaken. Are we then, under the conscious in-

fluence of the Spirit, labouring for the glory of God and for higher degrees of sanctification? Do we pray for his sustaining and comforting presence? Do we realise ourselves as reconciled unto God, heirs of heaven; and are we panting after a nearer conformity to the sanctity of its inhabitants? Are the Sabbath days more devoutly spent? Is the sanctuary of the Lord more piously resorted to? And are the irritable passions of our nature more strenuously subdued? These things, in all ages, have been the experience of God's children, and if they are not treasured up in our experience, the reconciliation of which they are unequivocally the fruits, it is to be feared, has not been effected, so that still we are in the gall of bitterness and in the bond of iniquity. Profession, we must remember, is not always sincere. To avow that we are sedulously accomplishing this work, while unadorned with any of its beautiful fruits, is a hypocritical pretence, a most culpable delusion. Let us "work out then our salvation with fear and trembling," because it is a work of paramount importance, "which our hand findeth to do." Let us examine and store our minds with the principles of the Gospel, compare them one after another with the example of Him whose servants we profess to be, and in the strength of God, "fight the good fight of faith." Although the wicked may combine to oppose our progress,—although the profane may pour forth their ridicule, and the sceptic interpose his disguised hostility, let us keep by the banner of the cross, and he who hath begun a good work in us, will make it perfect unto the end, in spite of every foe; we shall come to the land in which the wicked have no habitation, and where the way of the sinner is not known. The most devoted among us have yet much to perform. There is a heart liable to become cold and insipid to be kept alive and to be filled with gratitude; there are affections constantly wandering, to be kept steadily fixed upon the spiritualities of revelation; there is a temper disposed to be irritable, to be checked and rendered tranquil; there are passions struggling for pre-eminence, to be held in subjection; there are enemies to be forgiven; there is a besetting sin to be thrown aside, and sedulously to be exterminated. And besides all this, there are those to whom we may be nearly and closely allied, unimpressed with the Gospel, to be warned and implored to bestir themselves; there is a large field of heathenism at home, and a still larger field abroad, to be cultivated and converted into a garden of the Lord; in short, the more we examine the standard of duty, the more will we perceive the necessity of activity in the pursuit of holiness. Let us then be reconciled unto God, and walk as it becomes the children of the light.

#### BIOGRAPHICAL SKETCH OF THE REV. EDWARD PAYSON, D. D.

EDWARD PAYSON was born at Rindge, New Hampshire, America, on the 25th of July 1783. His father was the

Rev. Seth Payson, D. D., pastor of the church in Rindge, a man of piety and public spirit, distinguished as a clergyman, and favourably known as an author. To the Christian fidelity of his parents, to their instructions, their prayers, and their example, Edward Payson attributed his religious hopes, as well as his usefulness in life. From the first development of his mental powers, his mind seems to have been more or less affected by his condition and prospects as a sinner. It is narrated of him, that at the early age of three years, he was frequently observed to weep under the preaching of the Gospel. And at this early age, too, he was wont to call his mother to his bedside, and ask her numerous questions about God and a future world. To what interruptions this seriousness was subjected, does not clearly appear; to shew, however, that they were not mere transitory impressions, we may state the fact, that his mother was always inclined to the belief that he was converted in childhood. At the time, however, when he had finished his studies, preparatory to entering the college, the evidences of his piety were far from being conclusive; and on this very account his father hesitated to send him thither; for, said he, "to give you a liberal education, while destitute of religious principles, would be like putting a sword in the hands of a madman." This decision, however, was not peremptory and unalterable; for he was allowed to prosecute his studies at home, and in his seventeenth year he entered Harvard College, where he was conspicuous among his fellow students for his ardent thirst for knowledge. He was what is called "a great reader," and every thing he read he made his own. Soon after leaving college, he was, on the recommendation of some of his professors, engaged to take charge of an academy, then recently established in Portland, where he remained for three years. Here, says his biographer, "he indulged himself in such amusements as were fashionable, or were considered reputable; and that too with a gust as exquisite as their most hearty devotees." He was, however, in the year 1804, aroused as if from sleep, to take a solemn view of his relations as an accountable and immortal being. The occasion of this new or revived concern for his soul, was the death of a beloved brother. Soon after this he writes, "I feel inclined to hope that I am progressing, though by slow and imperceptible degrees, in the knowledge of divine things." On the 25th of July 1805, being his birth-day, he commenced keeping a diary, "as a check on the misemployment of time." On that day he thus writes:—"Having resolved this day to dedicate myself to my Creator, in a serious and solemn manner, by a written covenant, I took a review of my past life, and of the numerous mercies by which it has been distinguished. Then, with sincerity, as I humbly hope, I took the Lord to be my God, and engaged to love, serve, and obey him. Relying on the assistance of the Holy Spirit, I engaged to take the Holy Scriptures as the rule of my conduct, the Lord Jesus Christ to be my Saviour, and the Spirit of all grace and consolation as my guide and sanctifier. The vows of God are upon me." Subsequent passages in his diary show an ever-active zeal to perform "the vows which his lips had uttered." Shortly after receiving the holy sacrament, which he did at Rindge in September 1805, he writes to his mother, "I did not intend to say another word about my feelings; but I must, or else cease writing. I am so happy, that I cannot possibly think nor write of any thing else. Such a glorious, beautiful, consistent scheme for the redemption of such miserable wretches—such infinite love and goodness joined with such wisdom! I would, if possible, raise my voice, so that the whole universe, to its remotest bounds, might hear me, if any language could be found worthy of such a subject. How transporting, and yet how humiliating, are the displays of divine goodness, which

at some favoured moments we feel! What happiness in humbling ourselves in the dust, and confessing our sins and unworthiness."

In the month of August 1806, Mr Payson relinquished his charge of the academy in Portland, and returned to his father's house, there to prepare for entering on the ministry. Here he made the Bible the subject of close, critical, persevering, and, for a time, almost exclusive attention, his reading being principally confined to such works as tended to its elucidation. In this manner he studied the whole of the inspired volume, from beginning to end, so that there was not a verse on which he had not formed an opinion. He read the Bible too with prayer: and his biographer says, "he prayed without ceasing." "He felt safe no where," he goes on to say, "but near the throne of grace. He may be said to have studied theology on his knees. Much of his time he spent literally prostrated, with the Bible open before him, pleading the promise, 'I will send the Comforter.' His seasons for fasting were injuriously frequent. So far did he carry his abstinence from food, that his family were alarmed for his safety. Often has his mother, or a favourite sister, stood at the door of his chamber, with a little milk, or some other refreshment, equally simple, pleading in vain for admission." Some may be apt to think that, in this respect, he was running into an extreme, but, as his anonymous biographer admirably remarks, "if the subjection of the heart and mind, with all their powers, to Christ, could not otherwise be effected, he was unquestionably right; for no sacrifice or suffering, which is requisite to this, can be too great. 'If thy right hand offend thee, cut it off; if thine eye cause thee to offend, pluck it out.'" We do not mean to say that he acted rightly in suffering his health to be injured by fasting as he did, and that to a great degree; if he was to blame at all, it was not for fasting, but for fasting too long. Except in things strictly enjoined in the Scriptures, he never made his own practice a law for others. If he "bound heavy burdens and grievous to be borne," he did not "lay them on other men's shoulders," but made his own bear their oppressive weight.

"The influence of habitual prayer upon his studies," to use the language of the published memoir, "was so certain and so operative, that the strength of his devotion seems, for the most part, to have been the measure of his progress." There were few requests which he urged more frequently than those for assistance in study, and he found, to his joyful experience, the truth of that promise, "ask and it shall be given you." When we find it mentioned in his diary that he had great freedom in prayer, we almost invariably find likewise recorded there, that he received great assistance in his studies. There are many passages in his diary of a similar nature with the following: "Was much assisted in my studies this evening, so that, notwithstanding I was interrupted, I was enabled to write twelve pages of my sermon. It was the more precious, because it seemed to be in answer to my prayer." On the other hand there are entries of a different character, of which the following is a specimen: "Was quite dull and lifeless in prayer, and in consequence had no success in study." During all this time he was making great progress in the knowledge of his own heart, which he found, and every one who searches must find, to be "desperately wicked." His first care was to have it "right with God," but instead of being bound up in self, he was constantly exerting himself for the good of others. "Uniformly," says his biographer, "his war is with himself, and not with God. And if, to 'prevent the night watches, that he might meditate on God's word;' if, to 'love the habitation of his house, and the place where his honour dwelleth;' if, to account himself, and all things else, 'as nothing for Christ's sake;' if, to 'know in whom he had believed,' and to draw near to him in 'full assurance of faith;' if, to be 'satisfied as with marrow and fatness, while remember-

ing God, and meditating on him in the night-watches; if, to 'prevent the dawning of the morning by the cries of prayer; if, to 'prefer Jerusalem above one's chief joy,' are scriptural marks of piety, then was his placed beyond suspicion."

The time was now at hand when he should be licensed to preach "repentance and remission of sins." His spirituality appears to have increased as that interesting period of his life approached, and he seems to have felt that he "was no longer his own, but was bought with a price," and "called by grace to serve God in the Gospel of his Son." On the 20th of May 1807, he was "examined and approved," and on the Sabbath following he preached at Marlborough. At this place he continued for some time, and it is superfluous to say that his preaching was not without effect. The solemnity of his prayers, and his unyielding importunity for the blessings which he sought, roused attention and drew forth the confession, that the "spirit of the holy God was within him." "God *must* help him, or he could never pray so," said an observing man, who had previously paid no regard to religion. Besides the general impression produced by his preaching, he was instrumental in individual conversions which caused him "to retire to his chamber, overflowing with wonder and gratitude at God's unmerited goodness to such a miserable wretch." Mr Payson's preaching was so popular, that calls poured in upon him from all quarters. He finally settled in Portland, where he had formerly conducted the academy. His venerable father preached at his ordination, and charged his dear son to "receive, in one word, the sum of all a father's fond wishes, 'Be thou faithful unto death.'"

A few days after his ordination, the state of his health became alarming, and he was obliged, by the advice of his physician, to confine himself to the house; but, says he, "I longed to be abroad among my people." In his diary he writes,—“feel convinced that I am in a consumption, and may as well die as cease my exertions.” His health, however, soon began to recruit, and he commenced in earnest his "labours of love" among his beloved flock. These, however, were, at very short intervals, interrupted by illness, brought on by over exertion. His efforts in the service of Christ seem, as far as we can judge, to have been blessed; for many were added unto the Church, and the doctrine of salvation, by Jesus Christ, spread among his own people, and those in his neighbourhood. While he was diligent in preaching Christ to others, he strove that he might not himself be a cast-away. Morning and evening were spent in perusing the Word of God with diligence and prayer; and one day in the week was set apart for fasting, humiliation, and prayer. In a letter, without date, he thus writes,—“My thoughts are so unusually drawn upwards, that I cannot avoid concluding that my stay on earth is to be but short. My flock are, many of them, of the same opinion. They tell me they are certain that I shall not continue with them long. Sometimes I am tempted to wish that these expectations may soon be realised. At others, I wish to stay a little longer, and tell sinners what a precious Saviour Jesus is. But the Lord's will be done. Welcome life, welcome death, welcome any thing from his hand. The world! O what a bubble, what a trife it is! Friends are nothing, fame is nothing, health is nothing, life is nothing; Jesus! Jesus is ALL! Oh! what will it be to spend an eternity in seeing and praising Jesus! To see him as he is; to be satisfied with his likeness! Oh! I long, I pant, I faint with desire to be singing 'worthy is the Lamb;' to be extolling the riches of sovereign grace; to be casting the crown at the feet of Christ.” In a letter to his mother, he writes, “Methinks, if I could borrow for a moment the archangel's trump, and make heaven, earth, and hell resound with 'Worthy is the Lamb that was slain!' I could contentedly drop

into nothing. But, No,—I should wish to live, and make them resound with his name through eternity.”

On the 8th of May 1811, Mr Payson was married to Ann Louisa Shipman, of New Haven, Connecticut, a woman of kindred piety, and in the acquisition of whom he justly considered himself to have "obtained favour of the Lord."

Immediately after the marriage, on taking possession of the habitation prepared for their reception, they entered on their new condition as a separate family, with special acknowledgments of God. "In the evening," says his diary, "had a meeting by way of dedicating our house. It was a very solemn, melting season. Afterwards, was greatly favoured in secret prayer. Knew not how to give over praying,—the employment was so sweet. Could scarcely ask any thing for myself, but only that God might be glorified." The work of his heavenly Father was progressively advancing. "Seasons of relaxation, or indolence, he never allowed himself. His labours were never suspended, unless physical debility rendered the prosecution of them impossible. His religion was not intermittent. With him time was a precious talent and he 'paid no moment but in purchase of its worth.' He would not willingly suffer an hour to pass without some effort for the recovery of lost sinners." He was never more happy than when guiding inquirers to "the Lamb of God, who taketh away the sins of the world." And if there is a spectacle on earth peculiarly animating to the thoughtful Christian, it is the faithful and affectionate pastor, with the Bible in his hand, surrounded by the "lambs of his flock," and leading them into "green pastures, and beside the still waters." It was upon the youth of his flock that Mr Payson expended some of his best exertions, and it is among this class of his charge, that the minister of Christ may eminently "sow in hope." His elder parishioners, however, were not neglected, for, so long as the state of his health permitted, he was in the habit of regularly visiting their families. He gave notice from the pulpit, that on such a day he intended to visit the families in a particular district, or street, and he usually found all in readiness for his reception. He did not decline occasional invitations to evening parties, but he gave his people to understand that he desired none to send for him who did not wish him to come as a minister of Christ. In this character, however, he was usually a welcome guest, and he availed himself of passing observations and occurrences, to introduce and enforce man's obligation to his highest interests. On such occasions, says his biographer, "were witnessed some of the most enrapturing and powerful strains of his sacred eloquence."

In addition to his many excellencies as a public character, he was a most kind and tender husband, a most faithful and affectionate father, and these qualities were manifested in his daily intercourse with his household. To instruct his children in religion, was, of course, his first care. In this he wisely consulted their age and capacities; and imparted it, in measure and kind, as they were able to bear. He doubted the expediency of giving religious instruction only at stated periods. His motto was, "Line upon line, precept upon precept; here a little, and there a little," as occasion offered, or the emergency demanded. He was the companion of his children, and not unfrequently descended, as it were, to their level, mingled with them, and even invented new diversions for them, particularly such as would call forth exertions of skill and ingenuity.

He treated his servants as fellow creatures; and as if he believed, that "God made of *one blood* all the people that dwell upon the earth." They shared his religious instructions, and were remembered in his prayers; and to several of them his counsels and prayers were blessed. To one who *had* been anxious for her own salvation, and apparently lost her impressions, he

affectionately said, as she entered the parlour, bearing a pitcher of water, "I hope the time may never come when you will long for a drop of that water to cool your tongue." It was a word in season; she became, in course of time, a consistent and devoted Christian. Such tenderness involved no sacrifice of dignity or authority on his part; nor did it cause insubordination on the part of servants, but in most cases a more willing and faithful service.

One very observable feature in Dr Payson's character was his economy. It was a principle with him never to spend anything merely for ornament. The money which came into his possession, he regarded as being a talent for which he was accountable, and he strove to lay it out to the best advantage in his Master's service. Connected with this quality, was a noble generosity of soul, for he did not save to hoard, but to bless others. According to his biographer, "he continued to give, till after he was unable to put his name to a subscription paper." In addition to the salary which his people had voted him at his settlement, they wished to give a little more, but he refused, "for," said he, "more than is sufficient for me I am unwilling to receive, for I can never consent to acquire wealth by preaching the Gospel of Christ." Eminently beloved although he was by his own people, as this fact testifies, he, like every faithful servant of Christ, had his enemies. In a letter, dated 1816, he says,—"You have probably seen in the papers an account of the attempt to burn our meeting-house. Every one, except my own people, seems ready to curse me; and I am weary of living in continual strife."

This good man at length found rest from his warfare, for soon after he was compelled to yield to the irresistible power of disease. Parts of his body, including his right arm and left side, were singularly affected, being incapable of motion. But he still continued to minister to his people, preaching half the day, having secured assistance for the other half. Soon, however, even this was found too much, for he was seized with a spasmodic cough, which at times threatened absolute suffocation. He was fast gaining the summit of life; and, catching glimpses of the heavenly city, he incited others who were behind to press on. To a clergyman he said, "Oh! if ministers only saw the inconceivable glory that is before them, and the preciousness of Christ, they would not be able to refrain from going about, leaping and clapping their hands for joy, and exclaiming, 'I'm a minister of Christ! I'm a minister of Christ!'" One Sabbath morning he waked exclaiming, "I am going to Mount Zion, to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and Church of the first-born, and to God, the Judge of all." He was asked, "Do you feel reconciled?" "Oh! that is too cold. I rejoice, I triumph! and this happiness will continue as long as God himself, for it consists in admiring and adoring him." "I have not fought," said he, "but Christ has fought for me; I have not run, but Christ has carried me; I have not worked, but Christ has wrought in me;—Christ has done all." Again, "It seems as if my soul had found a pair of new wings, and was so eager to try them, that in her fluttering she would rend the fine network of the body to pieces." Many more such remarks as these might we give, did space allow, but we refer the reader to Dr Payson's Memoir, being the second volume of the "Christian's Family Library," where will be found many letters well worthy of a perusal. We now hasten to relate the circumstances of his death. On Sabbath, 21st October 1827, his last agony commenced. Several of the Church were soon collected at his bedside; he smiled on them all, but said little, as his power of utterance had nearly failed. Once he exclaimed, "Peace! peace! Vic-

tory! victory!" He looked on his wife and children, and said, "I am going, but God will be with you." His friends watched him, expecting every moment to see him expire, till near noon, when his distress partially left him. He passed through a similar scene in the afternoon, having a rattling in the throat similar to that which immediately precedes dissolution, but was again relieved. On Monday morning his dying agonies returned with all their severity. He said that the greatest temporal blessing of which he could conceive, would be one breath of air. On being asked if his sufferings were greater than on the preceding Friday night, which had been one of inexpressible suffering, he answered, "Incomparably greater." Mrs Payson, fearful lest he might be suffering mental as well as bodily anguish, questioned him on the subject, and with extreme difficulty he was enabled to articulate the words, "Faith and patience hold out." His tongue became motionless, but his eyes still spoke. He gradually sunk away, till about the going down of the sun, when his happy spirit was set at liberty. Dr Payson directed a label to be attached to his breast, with the words, "*Remember the words which I spake unto you, while I was yet present with you,*" that they might be read by all who came to look at his corpse. The same words, at the request of his people, were engraven on the plate of his coffin, and read by thousands on the day of interment. How appropriate to this faithful pastor and eminent Christian are the lines of Goldsmith;—

"And as a bird each fond endearment tries,  
To tempt its new-fledged offspring to the skies;  
He tried each art, reprov'd each dull delay,  
Allured to brighter worlds and led the way."

## THE STATE OF THE CHURCH IN RUSSIA.

No. II.

By THOMAS BROWN, ESQ.,

Author of "*Reminiscences of an Old Traveller throughout different Parts of Europe.*"

SPIRITUAL schools and seminaries arose in Russia with the first dawn of civilization. On the 23d February 1721, Peter I. promulgated the celebrated establishment or regulation for the clergy, and which contributed, in a particular manner, to the moral and religious improvement of that class of the community. In 1764, there existed 26 seminaries of learning, containing 6000 scholars, and the number continued gradually to increase. In Paul's reign there were four academies, 36 eparchial seminaries, and 115 inferior institutions, giving religious instruction to 29,000 individuals. On the 29th November 1807, a special committee was appointed over the whole, whose object was to appropriate the revenues to these several institutions, from an annual grant given by the crown for that purpose, and generally to adopt such regulations as might appear best calculated to promote the interests of religion and morality.

Of the origin and progress of these schools, there is a most interesting chronological account in Ambrosius's History of the Russian Hierarchy. He gives the following particulars of the four academies.

1st, The academy of Kiev sprung up in 1588 from a few scholars casually drawn together. By an ukaze of the 15th March 1787, peculiar grants were made to it, and it now occupies the first rank amongst all the religious seminaries.

2d, The Moscow Greek and Latin academy, which has existed since 1680.

3d, The St. Petersburg academy of St. Alexander Nevsky, was founded in 1732. Catherine II., by her rescript of the 10th May 1788, laid down particular rules for the various branches of this seminary, to which some improvements have been made since 1803.

4th, The academy of Cazan, founded in 1723.

might add an account of the expenses attending all these various establishments, but as they are not only constantly changing, but the value of the paper currency of the empire has been gradually depreciating for these forty years past, it would be impossible for the general reader to form any just opinion on the subject.

The Church in Russia gives the general name of *Raskolnic* or schismatics, to all sects who have at different periods renounced her communion. These separatists uniformly style themselves *Starovertsi*, or old believers, and their number is computed to be above two millions, who branch out into eighteen different classes, more or less numerous. Five of them are distinguished by the names of Starobredsi, Diaconofchins, Peremasonofchins, Epifanofchins, and Tshernobordsi, all of whom go under the general denomination of Popofchins. The remaining thirteen are called Duchobortsi, Pomeryans, Theodosians, Phillofchins, Netruchins, Pastushkoi, Soglasie, Novogentsi, Samokreshentsi, Tshuostvenics, Molokans, Ikonobortai, Seesnotchini, and Martinests.

All religions are tolerated in Russia. The Mahometan, the Heathen, and the Christian, live there quiet and unmolested. The great body of the priesthood appertaining to the National Church had, from the introduction of Christianity into Russia in the tenth century, down to the reign of Peter I., a vast influence on the proceedings of government, and an irresistible ascendancy over the minds of the people. Even that monarch, in the zenith of his power and glory, was arrested by the clergy in his career of innovation, and compelled to relinquish some projects he had in contemplation. His successors, to the present day, during particular ceremonies, or when, for example, they pay a visit to the metropolitan at the monastery of St. Alexander Nevsky, always stoop down to kiss his hand in acknowledgment of their devotion and submission to the Church. On these occasions the high prelate, in compliance with those rules of politeness and urbanity so universally practised in the upper ranks of society in general, and so well understood by the clergy in particular, always gently withdraws his hand, and thus frustrates the pious intention of the sovereign.

Marks of Imperial favour were for the first time conferred by the Emperor Paul on the higher orders of the clergy. They were decorated with stars and ribbons. These ornaments on the patriarchal robes of the clergy, and upon persons wearing long beards, had a novel and singular effect, widely different, indeed, from the humble attire of the first apostles. The Emperor Alexander evinced a laudable anxiety, with the co-operation of Prince Galitzin, minister of ecclesiastical affairs, for the diffusion of the blessings of Christianity throughout his vast dominions. His personal character was eminently qualified for this pious and praiseworthy purpose. Benevolent, humane, unostentatious, and naturally fond of the virtues of private life, and the innocent pleasures of society, let us indulge the hope that his pious endeavours to secure peace and happiness to his subjects, by encouraging the spread of useful knowledge, and the benefits of true religion, will ultimately be successful. I shall now turn to the department of ecclesiastical affairs relating to resident foreigners.

The general direction of the whole is divided under nine different heads, viz.

1. Superintendence of spiritual seminaries and monasteries.
2. Protection of the property of the clergy.
3. All matters having a reference to the *jura sacra* of the Protestants.
4. Maintenance of ecclesiastical forms.
5. Appointment of clerical offices.
6. Building and keeping up the Churches.
7. Investigation of causes of complaint against the eparchial archbishops.

8. All matters regarding Mahometani and other tolerated Heathen Religions.

9. Clerical appointments.

Toleration in religious matters has, at all times, (with the exception of one solitary instance,) been a fundamental principle of the government, as well as a prominent characteristic and feeling of the nation at large. In proof of this, I shall merely mention, that in the centre of the capital, on a space of ground about three quarters of a square mile, there are five temples of religion, different from each other, viz., Greek, Armenian, Lutheran, Calvinistic, and Roman Catholic; and at Astracan, for example, out of 57 places of worship, there are 23 Greek, 4 Armenian, 2 Roman Catholic, 1 Lutheran Church, 20 Tartar mosques, and a Hindoo house of prayer.

In treating of the ecclesiastical affairs of resident foreigners, I shall begin with the *Lutherans*. They are the most numerous of all the foreigners in Russia, the Catholics excepted. In Livonia, Esthonia, Courland, and Finland, and among the several colonies over the empire, the Lutheran Religion is the most prevailing. The number of individuals of this belief amounted, in 1792, at St. Petersburg alone, to 20,512. The first Lutheran Church in Russia was built in the time of Ivan Vassilievitch II.; and in St. Petersburg the first erected was in 1704. In those provinces which formerly belonged to Sweden, the officiating clergy of the Lutheran Church are under the direction of particular consistories of the district; in the other parts of the empire, however, they are subject to the College of Justice at St. Petersburg, which confirms the appointment of the Lutheran clergymen, superintends their official duties, protects them from aggression, and communicates to them those regulations or ordinances which time and circumstances may render necessary. The Catholics amount to about four millions of individuals, consisting of the Poles, a part of the Lithuanians, Courlanders, and Germans, as well as French and Italians. According to *Grot*, there was a Catholic congregation at Moscow in 1688, who, with all the Catholics subsequently settled in the empire up to the reign of Catherine II., were subject to the Bishop of Rome. This princess, however, in 1772, at the period of the union of White Russia with the empire, issued an order or regulation for the ecclesiastical establishment of the Catholics in Russia, according to which the general superintendence of every Church and monastery in the empire (including the United Greeks and Armenians) was committed to the Bishop of Mohilev, and confined solely to his spiritual jurisdiction. Since 1762 this bishop has had his authority strengthened by the assistance of a coadjutor and a spiritual consistory of canons of the Church, who have the appointment of the priests and abbots in the monasteries, as well as the appointment and ordination of the officiating clergy of his six dioceses; these are Mohilev, Shumait, Vilna, Lutsik, Kamenetz, and Minsk. The United Greeks are immediately under the Bishop of Podolsk, and the Armenians under another at Brezsk. Since 1797, a particular department was organized in the College of Justice at St. Petersburg, for the management of the spiritual affairs of the Roman Catholics, of which the Bishop of Mohilev is president.

The situation of the *Jesuits*, as affecting their general safety and security in the empire was, up to the time of Catherine II., extremely precarious. Peter the Great hated them, and they were banished out of the empire at two different periods, viz. in 1689 and 1718.

In 1772, some of them were transferred over to Russia with a part of Lithuania, and seven years afterwards the Bishop of Mohilev (under whose authority they were in the first instance) permitted them to augment their numbers. Pius VII., in 1801, assented or agreed to their canonical organization in Russia. At

present, the order has colleges at Polotsk, Dunaburg, Mohilev, Mstislav, and Orsha. The general, with his provisors, assistants, and council, resides at Polotsk. About that time they had 118 priests, 83 scholastics, and 61 subordinate agents. They have a branch or school in the capital itself. In White Russia there are, exclusive of the Jesuits, 38 monasteries and nunneries of the different orders of Dominicans, Piarists, Franciscans, Carmelites, Bernhardines, and Trinitarians.

The members of the Reformed Church are in detached congregations, and consist of from 7000 to 10,000 persons. In St. Petersburg there are four Churches, the French, German, Dutch, and English, exclusive of others at Riga, Cronstadt, &c. The first Reformed Church in Russia was built at Moscow in 1629.

The restrictions regarding the *Moravians*, which were very oppressive, had been in force against them previous to the reign of Catherine II. They were then laid aside, and from that period the Moravians have enjoyed the most ample religious toleration. Their number altogether is about 12,000, settled principally as colonists at Sarepta, although they are found in several parts of the empire, particularly in Livonia and Courland. Paul I., in 1797, conferred new rights on this fraternity, and permitted them to have a house of worship in the capital, and to carry on trade both within and without the empire. The number of *Baptists* is upwards of 5000. At first they resided in seven villages on the Tomsa, between Gluchow and Baturin, and at Chorlitz, near Cherson; of late years they are more spread about as colonists, principally on the Wolotskna.

There are about 60,000 *Armenians* in number, who reside in the southern part of the empire, principally in the governments of Ekaterinoslav, Caucasus, Astracan, Taurida, and Georgia. The Armenian archbishop has had his residence since 1780 at Nachitshevan, in the government of Ekaterinoslav.

The political existence of the *Jews* has been regulated and secured to them, and that in a manner more liberal and humane than in most other countries. They enjoy complete religious liberty, and have their temples, synagogues, and schools; at Brzesc they have a university. The *Mahometans* follow their own worship perfectly undisturbed; have their sacred colleges, their *Mustis* at Astracan, in Taurida, Moldavia, and Wallachia, where they are in considerable numbers. The *Turkians*, *Tartars*, *Mestsherians*, *Bashkirs*, *Kirgises*, *Teleuts*, and all the people originally from the Caucasus, amounting to upwards of three millions, acknowledge and conform to the law and doctrine of the prophet; the *Hindoos*, also, residing at Astracan, where they have a house of prayer, and their *Dervishes*. The number of *Polytheists* is about one million, consisting of the worshippers of the Dela Lama, and some *Mongols*, *Kalmucs*, *Lamans*, and *Manshurs*. To them must be added the *Schamans*, or worshippers of idols, such as the *Jakuts*, *Votjaks*, *Samojeds*, *Burats*, &c., who have the most monstrous and strange notions of the nature and attributes of the Deity.

#### THE CONVERSION OF LORD ROCHESTER.

DR OLINTHUS GREGORY, in his valuable "Letters on the Evidences, Doctrines, and Duties of the Christian Religion," thus refers to this remarkable instance of the power of Divine Grace:—

"Lord Rochester was distinguished through the active part of his life as a great wit, and a great profligate, an open and unwearied advocate of Atheism. He had, however, especially during the last year of his life, strong convictions of the folly of his conduct; and once, after he had been arguing vehemently against the existence of a Supreme Being, he exclaimed, on retiring

from the company, 'Good God, that a man who walks upright, who sees the wonderful works of God, and has the use of his reason,—that such a one should bid defiance to his Creator!' But impressions like these soon wore off; so that it was not till his last illness, which continued about nine weeks, that he appears to have undergone the change which we denominate conversion. Then it was, according to his own account, that he first saw the enormity of sin, and learned the value of the atonement on which his hopes of pardon were founded. 'Shall the joys of heaven,' exclaimed he, 'be conferred on me? O mighty Saviour, never, but through thy infinite love and satisfaction! O never, but by the purchase of thy blood!'

"The Scriptures, which had so often been the subject of his merriment, now secured his esteem, and impressed delight; for they had spoken to his heart: the seeming absurdities and contradictions vanished; and he thenceforward not only received the truth, but adhered to it. It appears to have been the 53d chapter of Isaiah, which was repeatedly read to him by Mr Parsons, his chaplain, that was principally instrumental in the change. Comparing it with the history of our Saviour's passion, he saw the fulfilment of a prophecy, written several ages before, and which the Jews, who blasphemed Jesus, still kept in their hand, as an inspired book. He confessed to Bishop Burnet, that, as he heard it read, 'he felt an inward force upon him, which did so enlighten his mind and convince him, that he could resist it no longer: for the words had an authority which did shoot like rays or beams in his mind, so that he was not only convinced by the reasonings he had about it, which satisfied his understanding, but by a power which did so effectually constrain him, that he did ever after as firmly believe in his Saviour, as if he had seen him in the clouds.'

"He had this chapter read so often to him, that he 'got it by heart, and went through a great part of it,' says the Bishop, 'in discourse with me, with a sort of heavenly pleasure, giving me his reflections on it; some of which I remember.'—'Who hath believed our report?' 'Here,' he said, 'was foretold the opposition the Gospel was to meet with from such wretches as he was.' 'He hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him.' On this he said, 'the meanness of his appearance and person has made vain and foolish people disparage him, because he came not in such a fool's coat as they delighted in.' Many other observations he made, which were not noted down; enlarging on many passages with a degree of heavenly pleasure, and applying various parts of it to his own humiliation and comfort. 'O my God,' he would say, 'can such a creature as I, who have denied thy being, and contemned thy power, be accepted by thee? Can there be mercy and pardon for me? Will God own such a wretch as I am?'

"His faith now rested on Christ alone for salvation, and often would he entreat God to strengthen it; crying out, 'Lord, I believe; help thou my unbelief.' He gave numerous proofs of the depth of his repentance: amongst which his earnest desire to check and diminish the evil effects of his former writings, and too uniform example, deserve particular recollection. His abhorrence of sin was now as extraordinary as his former indulgence in it: he said more than once, 'he would not commit a known crime to gain a kingdom.'

"'He told me,' says the Bishop, 'he had overcome all his resentments to all the world; so that he bore ill will to no person, nor hated any upon personal accounts. He had given a true state of his debts, and had ordered to pay them all, as far as his estate that was not settled could go; and was confident that, if all that was owing him were paid to his executors, his creditors would be all satisfied. He said he found his mind now possessed with another sense of things, than

ever he had formerly. He did not repine under all his pain, and in one of the sharpest fits he was under while I was with him, he said he did willingly submit; and, looking up to heaven, said, 'God's holy will be done, I bless him for all he does to me.' He said he was contented either to die or live, as should please God: and though it was a foolish thing for a man to pretend to choose whether he would die or live, yet he rather wished to die. He knew he could never be so well that life should be comfortable to him. He was confident he should be happy if he died, but he feared if he lived he might relapse; and then he said to me, 'In what a condition shall I be, if I relapse after all this?' 'But,' he said, 'he trusted in the grace and goodness of God, and was resolved to avoid all those temptations, that course of life and company that was likely to ensnare him; and he desired to live on no other account, but that he might, by the change of his manners, in some way take off the high scandal his former behaviour had given.' All these things, at several times, I had from him; besides some messages which very well became a dying penitent to some of his former friends, and a charge to publish any thing concerning him that might be a mean to reclaim others. Praying God, that as his life had done much hurt, so his death might do some good.

"Having understood all these things from him, and being pressed to give him my opinion plainly about his eternal state, I told him, that though the promises of the Gospel did all depend upon a real change of heart and life, as the indispensable condition upon which they were made, and that it was scarce possible to know certainly whether our hearts are changed, unless it appeared in our lives; and the repentance of most dying men being like the howlings of condemned prisoners for pardon, which flowed from no sense of their crimes, but from the horror of approaching death; there was little reason to encourage any to hope from such sorrowing: yet certainly if the mind of a sinner, even on a death-bed, be truly renewed and turned to God, so great is his mercy, that he will receive him, even in that extremity. He said, 'he was sure his mind was entirely turned; and though horror had given him his first awakening, yet that was now grown up into a settled faith and conversion.'"

## DISCOURSE.

BY THE REV. JAMES SOMERVILLE,

*Minister of Drumalzier.*

"Work out your own salvation with fear and trembling."—PHIL. ii. 12.

THOSE who are here addressed, may be considered as genuine Christians, not merely bearing the name, but truly converted, and partakers of the grace of the Lord Jesus Christ, renewed in the whole man after his image, in knowledge, righteousness and true holiness. The members of the Apostolic Church were, generally, of this description, for though there was a partial mixture then, as well as now, yet there were so few motives at that time, for any taking upon them a profession of Christianity, who did not feel its power, that the great body of those who bore the Christian name, were Christians in sincerity and truth. Insincere and hypocritical professors were so few, that the apostles, in their addresses to the Churches, did not in general think it necessary to take notice of any such, but addressed them all as partakers of the grace of the Lord Jesus Christ.

This view of the subject will keep us greatly free of the controversy respecting the ability of man, in his natural, unconverted state, to do any thing in working out his own salvation, for, according to this view of the subject, those addressed were partakers of the grace of God, and nobody denies that such persons *can* do something, and *are* to do something, through divine grace, towards working out their own salvation.

But, in a certain sense, and under proper limitations, we may consider, even the unconverted, as called upon to work out their own salvation; for, though it is quite true that they have no special grace, or spiritual strength, still they are rational beings, capable of understanding the difference between right and wrong; capable of knowing and understanding, and feeling the great truths concerning God, and their own souls and a Saviour, concerning death and judgment, eternity, heaven and hell, everlasting happiness and eternal misery. With the ordinary powers of the human soul, they are capable of being moved by the desire of happiness, and the fear of misery, and in consequence, are capable of using the means of obtaining the one and avoiding the other. In this view, every person may be called upon to "work out his own salvation," who has the common understanding, and common feelings of human nature.

But what are you here called upon to do: To work out your own salvation. We shall first consider this, as addressed to those who are converted, and in a state of favour with God, and, secondly, to those who are not. With regard to the first, the exhortation may be considered as calling upon them to work their way towards the heavenly state, amidst the dangers, difficulties, snares and temptations with which they are surrounded. The word, "salvation," sometimes is used to signify conversion, or being brought into a state of favour with God through Jesus Christ. a state which will issue at last in the happiness of heaven; but in its strictest and fullest sense, it signifies, the actual possession of the heavenly glory. This is the sense in which we are to understand "salvation," when those, who are already partakers of the grace and favour of God, are exhorted to work out their own salvation. This exhortation, when addressed to them, is equivalent to the command, "So run that ye may obtain;" "Fight the good fight of faith;" "Grow in grace;" "Forgetting those things which are behind, and reaching forth to those which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus;" "Be watchful, and strengthen the things which remain;" "Let us labour to enter into that rest which remaineth for the people of God;" "Wherefore gird up the loins of your mind, be sober, and hope to the end;" "Hold fast that which thou hast, that no man take thy crown;" "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and



to godliness, brotherly-kindness; and to brotherly-kindness, charity;" "Beware, lest ye, being led away by the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

The season of conversion is a most important period, when a sinner is turned from darkness to light, and from the power of Satan unto God; when a person, who was formerly in a state of condemnation, is brought into a saving state,—who formerly lay under the wrath of God, is brought to the enjoyment of his favour. But much remains to be done after this, before the Christian obtain the actual possession and enjoyment of eternal life in heaven. He has, perhaps, many years of his pilgrimage to pass in this world, and during all that period, he will find many remaining corruptions in his heart, which he has to war against, and labour to subdue; many temptations to resist and overcome; many difficulties to surmount; many dangers to pass through; many enemies to encounter; many graces to cultivate, improve and strengthen, and much advancement to make in holiness, both of heart and life, that he may be meet for the inheritance of the saints in light. It is a work full of difficulty, and which will require all possible exertion, for he has to strive not only with external hindrances and difficulties, but with the perverse, evil, untoward dispositions of his own heart. He is like one swimming against a stream, who may make progress by steady and persevering exertion, but will inevitably be carried down, if he indulges in relaxing his efforts.

You, then, who are already genuine Christians, and in a state of favour with God, are to work out your final happiness and salvation, by unremitting labour, care, diligence, and unceasing attention to the things which belong to your peace. It is a most glorious object you have before you, even eternal happiness. The attainment of it may be difficult, but it is not impossible, for it is God who worketh in you, "both to will, and to do of his good pleasure," and having the promise of this aid, you may cheerfully engage in the work to which you are called. In working out your salvation, you are to set a constant guard on your heart, for out of it are the issues of life, and God says to every one of his children, "My Son, give me thy heart;" you are to watch it, as in the sight of an all-seeing, infinitely holy God, and give all diligence, that the love of God may habitually reign in it; that your faith in Christ may be strong and lively; that no evil temper or disposition be indulged, and that it never become the habitation of vain, sinful, earthly, corrupt, sensual imaginations, thoughts and desires, but that it be habitually holy and pure, a spiritual temple, a habitation of God through the Spirit. You are to set a guard on your lips, and to take care that your conversation be always with grace, seasoned with salt; that no filthiness, nor foolish talking, nothing dishonouring to God, nothing corrupting or injurious to mankind, nothing but that which is good to the use of edifying, proceed from your mouth. You

are to watch carefully your whole conduct, in all your intercourse with others, that it may accord in all things with the law of God, which is holy, and just, and good. You are to watch carefully against the various temptations to which you may be exposed, and which might draw you from the path which leads to heaven. You are to seek earnestly and constantly, that the grace of Christ may be made sufficient for you, and that his strength may be made perfect in your weakness, and that thus you may be found without spot and blameless, at his appearing. You are to "work out your salvation," by a diligent and persevering use of all these means of grace, which God has appointed, and which he usually blesses to his people for bringing them to heaven at last; such as reading the Word of God, hearing a preached gospel, attending the table of the Lord, frequent and serious meditation on the reality and importance of spiritual and eternal objects, and especially, fervent and persevering prayer and supplication. Prayer is the great instrument for keeping the power of religion alive in the soul, and where it is diligently and fervently performed, true religion will not fail to prosper; but where it is neglected, or gone about with coldness and indifference, nothing good will long be found. The true servants of God being found in such a course, "shall flourish like the palm-tree, and grow like a cedar in Lebanon; they shall bring forth fruit even in old age, and still be flourishing."

But what are these to do, and what can they do, who are still in their sins, and under the wrath of God, in order to be brought into a state of salvation? In answering this inquiry, it will be found suitable to divide them into two classes, the first consisting of those who are void of all thought, and care, and feeling about this matter. It is idle to examine what such persons can do, in working out their salvation, for it is certain they will do nothing while they continue in that state of mind. To exhort them, therefore, to work out their salvation, is vain. The way in which they must be dealt with, when they will give us a hearing, is to set before them such truths as may be expected, through the blessing of God, to awaken and stir them up to some concern about salvation. They must be reminded of the certainty of death; that there is a God of infinite holiness and justice, whom they have all their life long been opposing and neglecting, before whom they must appear to be judged for every deed done in the body; that they have souls that shall never die; that the wicked, and all who despise or neglect Christ and his salvation, shall be turned into hell, and that the revolving ages of eternity shall never bring their misery to a close. If such considerations as these do not bring them to a serious concern about salvation, they must be left to their doom, to perish in their obstinacy and impenitence, unless divine grace shall interpose and awaken them to a sense of their situation, and stir up in them a desire to escape the wrath to come.

The second class consists of such as feel some desire, more or less, after this object; and then we would exhort to labour with all their might, that they may be brought into a saving state. Labour that you may obtain true faith and genuine repentance, pardon of sin, a renewed nature, true love to God and to holiness, peace with God, a title to the heavenly inheritance, and a meetness for it. Without supposing that you are able to work yourself into a saving state by your own powers without divine aid, yet there is still much that you can do in the use of means, and this you are bound, both from duty and interest, diligently to do; and while you are doing what you can in the use of appointed means, you may hope that He who has brought you thus far, will perfect that which concerneth you, and not forsake the work of his own hands. Supposing that God alone can bring you into a state of salvation, you can at least wait on him, and cry to him, "Turn thou me, and I shall be turned, for thou art the Lord my God"—"Create in me a clean heart, O God, and renew a right spirit within me." In doing this, you have no reason to fear a disappointment; for it is declared by unchangeable truth, "That they who wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, they shall walk and not faint." It is at once commanded and promised, "Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." The experience of the Psalmist, Ps. xl. 1—3, amply confirms the truth of all this. "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings: And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord."

We now proceed to advert to the circumstance of "fear and trembling," with which the apostle directs us to work out our own salvation. There is a degree of "fear and trembling" which incapacitates for successful exertion, but it may be safely affirmed that it is not this which is required. There is, in fact, no reason for it; for however unfit we may be for working out our salvation, and however awful a failure may be, the Christian may work courageously, knowing that he has an almighty helper, through whose promised grace and strength he is sure of success. But there is also a degree of fear which produces care, and caution, and circumspection, and attention to every circumstance that may either endanger or ensure success. This is the fear with which we are called upon to work out our own salvation, and this fear is most salutary. This part of the exhortation is applicable both to those who are already in a state of favour with God, and to those who are only seeking to be brought into that state. They who are in a state of favour with God, need to work with "fear and trembling," lest at last they come short. For though

the perseverance of the saints be fully admitted, it may be observed, that few, if any, are at all times so absolutely certain of their being truly saints, as to banish all fears and apprehensions on this ground. The marks of real saintship are, in many cases, attended with some degree of obscurity, and they who possess these marks most clearly, have yet also many things which may be considered as marks of a contrary nature, and these may be sufficient at least to excite anxiety, and concern, and care, and labour, lest they fall short at last. On this are grounded the Scripture exhortations, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. iv. 1. "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief;" ver. 11. "Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. xii. 15. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. iii. 12. "Let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." Heb. xii. 28, 29. "Wherefore, let him that thinketh he standeth take heed lest he fall." 1 Cor. x. 12.

But though there should be no fear of the final issue, there are evils which may befall Christians by the way, more than sufficient to cause them to "work out their salvation with fear and trembling." They need to fear and tremble lest they fall into a course of general backsliding; lest, like the Ephesian Church, as mentioned in the Revelations, they lose the warmth of their first love; and lest, like the Church of Laodicea, they become lukewarm, neither cold nor hot, an object of disgust and loathing to the Redeemer. In such a state, they will not only be displeasing to their God and Saviour, but they will lose all the comforts of religion. This, however, is not all that Christians have to fear and tremble for. They need to fear and tremble lest they fall into some gross sin, or foul blot, which may be very highly dishonouring to God; bring great reproach on religion; give room for its enemies to triumph, and to blaspheme that holy name by which they are called; be a cause of bitter remorse, anguish, and degradation to them while they live, and greatly destroy their usefulness in the world. The most distinguished saint is exposed to this danger. Noah falling into drunkenness, so soon after he had experienced so great a deliverance from the waters of the flood; David falling into adultery and murder, after God had seated him on the throne; Peter denying the Lord who bought him; are proofs sufficient to carry conviction to every heart, that fear and trembling are necessary and salutary while working out our salvation, however eminent any of us may be for religious attainments, and give abundant ground for the caution, "Let him that thinketh he standeth take heed lest he fall." Digitized by Google

As to those who are under concern about religion, but have not yet attained to what they consider as a state of acceptance with God, fear and trembling are still more necessary in them, while working out their salvation. When the hardness, deceitfulness, and desperate wickedness of the heart is considered, they have reason to fear and tremble. "Can the Ethiopian change his skin, or the leopard his spots," is a question which may well alarm those who have been long accustomed to do evil, and their own experience of resolutions and failures will only tend to confirm the alarm. It is true, they may always be assured that God can change their hearts; but when they consider how much they have provoked him and abused his patience; how often he has called, and they have refused to hear; how long he has striven with them by his Word, and Providence, and Spirit, exciting convictions, while they have resisted, they may fear and tremble lest he swear in his wrath that he will strive no more with them. When they consider how often they have already had serious thoughts, and allowed them to vanish; how often they have made some attempts toward the attainment of salvation, and then given them up; how often they have had some promising appearances of goodness, which, "like the morning cloud and early dew," have passed away; they may tremble lest, in the just judgment of God, they should be left to go on through life in the same fruitless attempts, and die as they have lived, unconverted. When they consider how they use the years of grace, how destitute of fervour and earnestness their prayers are; what defects attend their reading and hearing, they have cause to fear that God, so far from granting his salvation to such endeavours, will be provoked to spurn with indignation those who are so little in earnest.

These things, however, are set before you, not lead any to despair, or even to excite despondency, but to rouse every one, if possible, to that anxious solicitude about this most important of all objects, which shall lead to the most strenuous and unremitting exertions. Surely there is reason for fear and trembling, considering the infinite importance of the object "salvation," and that if you without having it secured, it is totally and for ever lost. There is reason for fear and trembling, considering your own weakness, depravity, your proneness from good, and proneness to evil, with innumerable snares and temptations with which you are constantly surrounded. But you may take courage to labour with all your might, since you know that it is "God who worketh in you." You need not despond, since you know that the Almighty is on your side, and has promised you his aid. Go therefore, and labour courageously and perseveringly in this work. It is not only a work which requires labour, but persevering labour, while you are in this world. It is a race which you must continue until while life remains. It is a warfare, in which you must continue fighting, till the last enemy, death, be destroyed. Let every day you live, therefore, bring some addition to this work, some

progress in this race, some victory in this warfare; till, at the close of your days, you shall be able, through the faith of the Son of God, and the grace of his spirit, to say, with the holy apostle, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of glory, which God, the righteous Judge, will give me at that day."

#### DESCRIPTION OF EASTERN HOUSES.

For the following interesting account, we are indebted to Dr Shaw:—

"The general method of building," says he, "both in Barbary and the Levant, seems to have continued the same, from the earliest ages, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloistered courts, with fountains sometimes playing in the midst, are certainly conveniences very well adapted to the circumstances of these climates, where the summer heats are generally so intense. The jealousy likewise of these people is less apt to be alarmed, whilst all the windows open into their respective courts, if we except a latticed window or balcony which sometimes looks into the street. It is during the celebration only of some *Zeenah*, as they call a public festival, that these houses and their latticed windows and balconies are left open. For this being a time of great liberty, revelling, and extravagance, each family is ambitious of adorning both the inside and the outside of their houses with their richest furniture: whilst crowds of both sexes, dressed out in their best apparel, and laying aside all modesty and restraint, go in and out where they please. The account we have, 2 Kings ix. 30., of Jezebel's painting her face, and tiring her head, and looking out at a window, upon Jehu's public entrance into Jezreel, gives us a lively idea of an eastern lady at one of these *Zeenahs*, or solemnities.

"The streets of these cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter into one of the principal houses, we shall first pass through a porch or gateway, with benches on each side, where the master of the family receives visits and dispatches business; few persons, not even the nearest relations, having a further admission, except upon extraordinary occasions. From hence we are received into the court or quadrangle, which lying open to the weather, is, according to the ability of the owner, paved with marble, or such materials as will immediately carry off the water into the common sewers. There is something very analogous betwixt this open space in these buildings, and the *Impluvium* or *Cava Edium* of the Romans, both of them being alike exposed to the weather, and giving light to the house. When much people are to be admitted, as upon the celebration of a marriage, the circumcising of a child, or occasions of a like nature, the company is rarely or never received into the chambers. The court is the usual place of their reception, which is strewed accordingly with mats and carpets for their more commodious entertainment. Now, as this part of the house is always allotted for the reception of large companies, being also called *El Woost*, the middle of the house, literally answering to 'the midst' of Luke v. 19, it is probable, that the place, where our Saviour and the apostles were frequently accustomed to give their instructions, might have been in the like situation, i. e., in the area, or quadrangle of one of this kind of houses.

"In the summer season, and upon all occasions when a large company is to be received, this court is commonly sheltered from the heat or inclemency of the

weather by a *velum* umbrella, or veil, which, being expanded upon ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude either to the tents of the Bedouins, or to some covering of this kind, in that beautiful expression, of spreading out the heavens like a veil, or curtain.

"The court is for the most part surrounded with a cloister, as the *Cava Aedium* of the Romans was with a *peristyllium*, or colonnade; over which, when the house has one or more stories (and I have seen them with two or three) there is a gallery erected, of the same dimensions with the cloister, having a balustrade, or else a piece of carved or latticed work going round about it, to prevent people from falling from it into the court. From the cloisters and galleries, we are conducted into large spacious chambers, of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family, particularly when a father indulges his married children to live with him, or when several persons join in the rent of the same house. From whence it is, that the cities of these countries, which, in general, are much inferior in size to those of Europe, yet are so exceedingly populous, that great numbers of people are always swept away by the plague, or any other contagious distemper. A mixture of families of this kind seems to be spoken of by Maimonides, as he is quoted by Dr Lightfoot, upon 1 Cor. x. 16.

"In houses of better fashion, these chambers are hung with velvet or damask from the middle of the wall downwards, are covered and adorned with velvet or damask hangings of white, blue, red, green, or other colours, (Esth. i. 6,) suspended on hooks, or taken down at pleasure; but the upper part is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices, in stucco and fretwork. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of pannels, with gilded mouldings and scrolls of their Koran intermixed. The prophet Jeremiah, xxii. 14, exclaims against some of the eastern houses that were ceiled with cedar, and painted with vermilion. The floors are laid with painted tiles or plaster of terrace; but as these people make little or no use of chairs, (either sitting cross-legged, or lying at length upon these floors,) they always cover or spread them over with carpets, which, for the most part, are of the richest materials. Along the sides of the wall, or floor, a range of narrow beds, or mattresses, is often placed upon these carpets; and for their further ease and convenience, several damask or velvet bolsters are placed on these carpets or mattresses; indulgences that seem to be alluded to by the stretching themselves upon couches, and the sewing of pillows to arm holes, as we have it expressed Amos vi. 4, Ezekiel xiii. 18—20. At one end of each chamber there is a little gallery, raised three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds, a situation frequently alluded to in the Holy Scriptures.

"The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued through one corner or other of the gallery, to the top of the house, whither they conduct us through a door, that is constantly kept shut, to prevent their domestic animals from daubing the terrace, and thereby spoiling the water which falls from thence into the cisterns below the court. This door, like most others we meet with in these countries, is hung not with hinges, but by having the jamb formed at each end into an axle-tree or pivot; whereof the uppermost, which is the longest, is to be received into a correspondent socket

in the lintel, while the other falls into a cavity of the like fashion in the threshold. The stone door, so much admired and taken notice of by Mr Maundrell, in his description of the Royal Sepulchres at Jerusalem, is exactly of this fashion, and very common in most places.

"I do not remember to have observed the staircase conducted along the outside of the house; neither, indeed, will the contiguity and relation, which these houses bear to the street, and to each other, (exclusive of the supposed privacy of them,) admit of any such contrivance. However, we may go up or come down them, by the staircase I have described, without entering into any of the offices or apartments, and consequently without interfering with the business of the house, which will be explanatory enough of Mat. xxiv. 17, 'Let him that is upon the house-top not come down to take any thing out of the house,' provided the action there recorded requires any such interpretation.

"The top of the house, which is always flat, is covered with a strong plaster of terrace; from whence, in the Frank language, it has attained the name of The Terrace, a word made use of likewise in several parts of these countries. It is usually surrounded by two walls; the outermost whereof is partly built over the street, partly makes the partition with the contiguous houses, being frequently so low that one may easily climb over it. The other, which I call the parapet wall, hangs immediately over the court, being always breast high, and answers to the word Deut. xxii. 8, which we render the battlement. Instead of this parapet wall, some terraces are guarded in the same manner the galleries are, with balustrade only or latticed work; in which fashion, probably, as the name seems to import, was the net or lattice, as we render it, that Ahaziah, 2 Kings i. 2, might be carelessly leaning over, when he fell down from thence into the court; for upon these terraces several offices of the family are performed, such as the drying of linen and flax, Josh. ii. 6; the preparing of figs and raisins, where likewise they enjoy the cool refreshing breeze of the evening, converse with one another, and offer up their devotions. In the feast of tabernacles booths were erected upon them, Neh. viii. 16. When one of these cities is built upon level ground, we can pass from one end of it to the other, along the tops of the houses, without coming down into the street.

"To most of these houses there is a smaller one annexed, which sometimes rises one storey higher than the house; at other times it consists of one or two rooms only, and a terrace; whilst others, that are built as they frequently are, over the porch or gateway, have, if we except the ground-floor, which they have not, all the conveniences that belong to the house, properly so called. There is a door of communication from thence into the gallery of the house, kept open or shut at the discretion of the master of the family; besides another door, which opens immediately from a secret stair down into the porch or street, without giving the least disturbance to the house. These back-houses are known by the name of Alee or Oleah, (for the house, properly so called, is Daar or beet,) and in them strangers are usually lodged and entertained; in them likewise the men are wont to retire, from the hurry and noise of their families, to be more at leisure for meditation or diversions; besides the use they are at other times put to in serving for wardrobes and magazines.

"The Oleah of the Holy Scriptures being literally the same appellation, is accordingly so rendered in the Arabic version. We may suppose it then to have been a structure of the like contrivance. The little chamber, consequently, that was built by the Shunamite for Elisha, whither, as the text instructs us, he retired

at his pleasure, without breaking in upon the private affairs of the family, or being in his turn interrupted by them in his devotions; the summer chamber of Egion, which, in the same manner with these, seems to have had privy stairs belonging to it, through which Ehud escaped after he had revenged Israel upon the king of Moab; the chamber over the gate, whither, for the greater privacy, king David withdrew himself to weep for Absalom; and that upon whose terrace Ahaz, for the same reason, erected his altars, seem to have been structures of the like nature and contrivance with these Olees.

“The eastern method of building may further assist us, in accounting for the particular structure of the temple or house of Dagon, Judges xvi., and the great number of people that were buried in its ruins, by pulling down the two principal pillars. We read, verse 27, that about ‘three thousand persons were upon the roof to behold while Samson made sport.’ Samson must, therefore, have been in a court or area below them; consequently, the temple will be of the same kind with the ancient *temenê*, or sacred inclosures, surrounded only in part, or altogether, with some plain or cloistered buildings. Several palaces and dawânas, as they call the courts of justice in those countries, are built in this fashion; where, upon their festivals and rejoicings, a great quantity of sand is strewed upon the area for the peltos-wans or wrestlers to fall upon; whilst the roofs of these cloisters are crowded with spectators of their strength and agility. I have often seen several hundreds of people diverted in this manner upon the Dey’s palace at Algiers, which, like many more of the same quality and denomination, has an advanced cloister over against the gate of the palace, Esther v. 1, made in the fashion of a large penthouse, supported only by one or two contiguous pillars in the front or else in the centre. In such open structures as these, in the midst of their guards or counsellors, are the bashas, cadis, and other great officers to distribute justice, and transact the public affairs of their provinces. Here likewise they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon a supposition, therefore, that in the house of Dagon there was a cloistered structure of this kind, the pulling down the front or centre pillars only which supported it, would be attended with the like catastrophe that happened to the Philistines.”

JOHN STEVENSON, AN AYRSHIRE CHRISTIAN OF  
THE SEVENTEENTH CENTURY.

NO. II.

COMMUNICATED BY THE REV. DUNCAN MACFARLAN,  
*Minister of Renfrew.*

IN our last paper we furnished some account of the exercises of his mind, in its even conditions, in the sight of God; but it will now be necessary to extract only such portions of his narrative, as, from the variety of subject, or altered circumstances of the individual, are fitted to interest and instruct general readers:

“Soon after this, and whilst at Craigdarroch, my spirit was overwhelmed within me, on account of a rising generation, and for fear of a departing God and glory. I was at this time frequently obliged to retire to solitary places, and, with an aching heart and trembling soul, have I bewailed the sad circumstances of posterity, should God be pleased to leave these lands. I saw that many faithful shepherds had been banished, some put to death, and that others were still restlessly pursued, so that the Lord’s flock seemed scattered, wandering on the mountains, as on a dark and cloudy day. This caused such as knew the voice of Christ, and would not follow strangers, to wander from sea to

sea, and from one part of the land to another, to hear the pure and good word of the Lord; and yet, in many cases, they could not find it. This made my soul to be cast down within me, for all flesh seemed to have corrupted their way. Then it occurred, that if Christ were not to return with a preached Gospel in plenty and purity, we had been the cruel generation who had sent him away, not from ourselves only, but also from posterity. This caused me deeply to lament the prospects of a rising generation, and earnestly to entreat, that glory might yet dwell in our land. While I was in this melancholy state, I had occasion to hear Mr James Renwick, who dropped a word to those who were sorrowful, because the ways of Zion mourned, and none went up as formerly to her solemn assemblies. He bade such take courage, for Christ would yet comfort Zion, and return to these lands, in spite of all opposition. He advanced several arguments, or grounds of hope, to this effect. But being perplexed in spirit, I mustered in my own breast as many objections as there were grounds of hope, and so still strengthened myself in distressing unbelief. At length he advanced for our encouragement, that God had borne it in on the minds of honest ministers and private Christians, on scaffolds, and at the hour of death, and as by an irresistible gale of his Spirit, that he would yet say concerning this part of Zion, ‘Here is my rest, and here I desire to dwell.’ On this, my discouragement vanished, for I persuaded myself that the secret of the Lord is with them that fear him, and that God would never suffer the expectation of the poor to fail, especially when he had impressed them with this hope at a dying hour, and when their minds were filled with peace and joy in believing, and some of them going forth as princes, to enter into the divine presence, having an abundant entrance ministered to them into the heavenly kingdom. And now, blessed be his name, who banished my fears, and has since let me see Jerusalem a quiet habitation, and glory dwelling in our land, nearly forty years together, there being none of Zion’s enemies now to make us afraid. The Lord has brought back our captivity like streams in the south, and when he did so, we were like men that dreamed. He filled our mouths with singing, and our hearts with joy; and I must say, to his praise, that before the mercy came, *he remarkably poured down a spirit of prayer on us*, and so prepared our hearts, and bowed down his ear to hear. And now, after reflection, as well as at the time, I am fully convinced, that he never bade the house of Jacob, however depressed their circumstances, to seek his face in vain, but that it is really good for us, at all times, to draw near to God.

“After it pleased Zion’s God to bring back our captivity, and Presbytery became established in the Church, I had great difficulty about my joining in communion with her, and because I thought of our covenants not being renewed, and our sad defection not duly censured. It was difficult for me to determine; and, therefore, I set apart a day for asking counsel at the Lord. I went to some distance in the fields, that I might have greater convenience for prayer, and meditation on what I ought to do. Having entreated that God would send forth his light and truth, that they might be guides to me, and so lead me to his holy hill, that I might go to the altar of God, to God my exceeding joy, I consulted my Bible, to see what had been the practice of the Church of God in like circumstances, and that under both the Old and New dispensations, and I found, that under the Old Testament, it had been frequently the approved practice of the Church and people of God, to bind themselves to him in solemn and national covenants, and that in their covenanting, they bound themselves against error both in principle and practice, as we have done by our national and solemn league and covenants, and I am persuaded, that these are always binding, not only as containing nothing but what every

good Christian is obliged to, namely, to do all in his power, according to his station, in appearing for God, and against sin and error, but they are also binding because of the oath of God. If Zedekiah escaped not, who had despised the oath, when he had given the hand to Nebuchadnezzar, how shall these lands escape, if we trample on our national and solemn league and covenant, when lo, we have given the hand to the Most High God? May we not tremble lest our offended God should send a sword, or some other judgment, to avenge the quarrel of his broken covenant? I observed, however, from the Old Testament, that some reformations came a greater length than others; that in some of them, they renewed the covenant, and in others not; in some the high places were pulled down, in others they were not. I observed, that whatever reformations they had, all who had been guilty of defections were not punished, even though the idolater deserved death by God's law. I found also, that in these reformations, which came not all the length that could have been wished, and might have been expected, Old Testament believers joined in communion with the Church. I came again to consider the Church, when Christ, our great pattern and example, came into the world, and I found a great many things wrong at that time. They taught for doctrines, the commandments of men; they were fonder of their unwritten traditions than they were of the divine law; their teachers were formal and corrupt, and the Church was, to a great extent, subject to a heathen magistrate, who had too much influence in changing the high priesthood. And yet I found that our Lord owned that very Church as a true Church, and spoke honourably of her, as when he said to the woman of Samaria, 'We know what we worship, for salvation is of the Jews.' Yea, he himself joined in communion with her, as did Joseph and Mary, Zecharias and Elizabeth, Simeon and Anna, who were eminent believers. And our Lord even exhorted others to join her communion, as in Matt. xxiii. 2, 3. From all this, I concluded that it was my unquestionable duty to join in communion with the Church of Scotland, though our covenants were not renewed, seeing she had all the essentials of a true Church; her doctrine being pure and uncorrupt, her government, discipline, and worship, according to the Word of God, and the sacraments being administered according to the pattern shewn in the Mount. In addition to these, she had also appointed a national fast, as the Jews did of old, after their captivity, to bewail the defections of all ranks. As such considerations cleared up my way for joining in communion with the Church, since the Revolution, so I have ever since 'loved the habitation of his house, and the place where his honour dwelleth;' and I do adore his holy name, that he gave me counsel. For I must own, to his praise, that he has helped me to draw water out of these wells of salvation, with great joy; and has frequently satisfied me with the 'fatness of his house, even of his holy place.' He has made all his garments, his ordinances, smell to me of aloes, myrrh, and cassia; and to this day I am made joyful, when it is said, 'Let us go up to the house of the Lord.' And while I live I will ever pray for the peace of Jerusalem. 'For my friends and brethren's sake,' for my own sake, and for the sake of posterity, I will ever seek her good. My wish will still be, 'Peace be within her walls, and prosperity within her palaces,' and that a seed may be raised up in her, and also elsewhere, to do service to the Most High, while sun and moon endure.

"And now, my dear children, let me advise you with my dying breath,

"1. To set apart some time every day for reading

\* We have given his sentiments on this point in full, although we do not, in all respects, concur; partly as a further elucidation of the exercise of his conscience on all matters of duty, and partly as a specimen of sentiments then commonly entertained by our pious and persecuted forefathers.

God's word. Read it with observation, depending on God to make it useful to your souls. Compare Scripture with Scripture, as my custom was, and meditate therein both day and night.

"2. Beg of God to let you see your lost state by nature and practice, before it be too late.

"3. Fly to the city of refuge with all speed, and close with Christ, as your prophet, priest, and king.

"4. Learn to live by faith, in all the various acceptations in which faith is taken, in the Word of God; as in the being of God, his testimony, the mysteries of religion, the promise of God.

"5. I advise you to choose affliction rather than sin, and suffering, when called thereto, rather than to deny the faith, or make shipwreck of a good conscience. You know not what fiery trials you may yet meet with for righteousness' sake. Though Jerusalem has had a quiet habitation, for nearly forty years, God may yet again set up his furnace in Zion, and heat it seven times more, till he purge away the filth of the daughters of Zion.

"6. I beseech you be much in prayer to God, who is the Hearer of prayer, and rely wholly on Christ for assistance and acceptance. I have told you, how the Lord hath frequently prepared my heart, and bowed down his ear to hear, on purpose that I might encourage you in the same exercise.

"7. When the soul of any is cast down and disquieted, through a sense of indwelling sin, or the blinding of God's face, I advise you to guard against a hastening of the foundation; rather trust in God that ye shall yet praise him.

"8. I advise you seriously to consider your latter end. Remember, dear children, that God has made you rational creatures, capable of serious consideration; and that your latter end is what God calls you to consider in a special manner. Beware of trifling away precious time, as too many do. Study to fill up every part of it with proper duties. Do with sin you might whatever your hands find to do; for there is no work, wisdom, device, nor knowledge in the grave, whither you hasten. Remember, also, that all sin will be bitterness in the latter end; for the wages of sin is death, and the sting of death is sin. This is your accepted time and the day of your salvation; spend your time, then, as knowing that, in it, ye are to work out your salvation, even with fear and trembling; for as the tree falls so it must lie. I will shut up this advice by telling you, what will prove a good cordial for a never-dying soul, when in the dark valley and shadow of death. It is, to be able to say with the sweet singer of Israel, 'Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; and this is all my salvation and all my desire, though he make not my outward comforts to grow.' Sweet will be the testimony of a good conscience in dying moments. 'For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.' O study to be found in Christ. Give all diligence to make your calling and election sure. If once you know in whom you have believed, then may you cheerfully shake hands with cold death, and cry out with the apostle, 'We know that when the earthly house of this tabernacle shall be dissolved, we have a building of God, a house not made with hands, which is eternal in the heavens.' Dear children, my last advice to you is, see that ye study to perfect holiness in the fear of the Lord. Be ye holy as He who hath called you is holy, in all manner of conversation; for without holiness no man shall see the Lord; and every one who hath a well-grounded hope of seeing God as he is, must purify himself even as he is pure. Pray much for the spirit of holiness;

and for your encouragement remember, that sanctification is promised to the Lord's people; and, therefore, they may, as their privilege, and should, as their duty, go daily to God by prayer and seek it. May, then, the very God of peace sanctify you wholly. And I pray God, with my dying breath, that your whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ."

#### CHRISTIAN TREASURY.

*An Earnest Appeal.*—Reader, I take it for a great mercy of God, that, before my head lies down in the dust, and I go to give up my account unto my judge, I have this opportunity once more earnestly to bespeak thee for thy own salvation. I beg it of thee, as one that must shortly be called away, and speak to thee no more, till we come into our endless state, that thou wouldest but sometimes retire into thyself, and use the reason of a man, and look before thee, whither thou art going, and look behind thee, how thou hast lived, and what thou hast been doing in the world till now; and look within thee, what case thy soul is in, and whether it be fit to enter upon eternity; and look above thee, what a heaven of glory thou dost neglect, and that thou hast God to be thine everlasting friend or enemy, as thou chooseth, and as thou lovest, and that thou art always in his sight. Yea, and look below thee, and think where they are that die unconverted. And, when thou hast soberly thought of these things, then do as God and true reason shall direct thee. I know, poor sinner, that lust and appetite have no reason, but I know thou hast reason thyself, which was given thee to overrule them, and that he that will not be a man cannot be a saint nor happy man. I know thou livest in a tempting and wicked world, where things and persons will be daily hindering thee; but I know that this is no more to a man that by faith sees heaven and hell before him, than a grain of sand to a kingdom, or a blast of wind to one who is fighting or flying for his life. O that thou didst but know the difference between that which the devil and sin will give thee, if thou wilt sell thy soul and heaven, and that which God hath promised and sworn to give thee, if thou wilt heartily give thyself to him! I know thou mayest possibly fall into company, at least among some sots and drunkards, that will tell thee "all this is but troublesome preciseness, and making more ado than needs;" but I know withal what that man deserveth who will believe a fool before his maker! for he can be no better than a miserable fool that will contradict and revile the Word of God, even the word of grace that would save men's souls.—BAXTER.

*A Pious Resolution.*—I never loved those salaman-ders, that are never well but when they are in the fire of contention. I will rather suffer a thousand wrongs than offer one: I will suffer an hundred rather than return one: I will suffer many ere I will complain of one, and endeavour to right it by contending. I have ever found, that to strive with my superior, is furious; with my equal, doubtful; with my inferior, sordid and base; with any, full of unquietness.—BISHOP HALL.

*Christian Duty and Privilege.*—"As then we have received Christ Jesus the Lord, so let us walk in him; rooted and built up in him, and established in the faith." The unreserved surrender of the whole heart to God, will bring with it whatever is really necessary for safety or for happiness. In his hands are all the events of all creation; and by him they are ordained, disposed, employed, to produce the ultimate and inconceivable felicity of his faithful servants. Our part is exceedingly plain and simple; to pray, to watch, to put our trust in him; to study and to do his will; to live under the constant sense and protecting shadow of his providence; to have a growing love of his goodness, and a cheerful confidence in his unfailing care and kindness; to be the will-

ing instruments of his power, yielding up, in every faculty, to his directing influence. Thus, our regards fixed on our Redeemer, may we walk with an even step along the rough and twilight paths of life; neither dazzled with its vanities, nor dismayed (with the dangers that surround us; thus shall we be enabled to receive and to survey the changeful events of this world with an heavenly tranquillity; sharing, indeed, in its labours, tasting its satisfactions, and sympathizing with every sorrow, yet spiritual, cheerful, and serene. And thus, after a few years of mingled joy and suffering, shall we arrive at that land, where fear and conflict, where doubt and disappointment shall be no more; "into which no enemy enters, and from which no friend departs."—BOWDLE.

*Hearing Sermons.*—Beware of critical hearing of sermons, preached by good men. It is an awful thing to be occupied in balancing the merits of a preacher, instead of the demerits of yourself. Consider every opportunity of hearing, as a message sent you from heaven. For all the sermons you have heard, you will have to render an account at the last day.—L. RICHMOND.

*Questions for Solemn Consideration.*—Do you not put off God with the world's leaving, and serve him when you are at leisure? Must not God stand by, while the world is first served? And are not your souls the least of your cares, and put off with some by scraps and ends of your time? Is religion your trade, and is your conversation in heaven? Do you walk with God? or have you only now and then a turn with him? When you have ended your prayers, is there an end of your religion till you come to them again? or do you carry on a design of religion throughout your whole course? Have you religion woven into the heart and life? into your discourse, and trades, and tables? Do you first seek the kingdom of God and the righteousness thereof? Is it the chief care of your lives that God be served and your souls saved? And is this the one thing necessary with you, that you chiefly mind and are most solicitous about? Do your very hearts say, with David, "one thing have I desired of the Lord: that will I seek after?"—ALLEINE.

*Prayer.*—Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind, of untroubled thought; it is the daughter of charity, and the sister of meekness.—JEREMY TAYLOR.

*Be active in Seeking and in Serving Christ.*—Now is the time to secure for yourselves a part in the resurrection of the just. The which if you would do, unite with Jesus Christ by faith, rising spiritually from sin, and glorifying God with your bodies. He is "the resurrection and the life." If your bodies be members of Christ, temples of the Holy Ghost, they shall certainly rise in glory. Get into this ark now, and ye shall come forth with joy into the new world. Rise from your sins; cast away these grave clothes, putting off your former lusts. How can one imagine that those who continue dead while they live, shall come forth, at the last day, unto the resurrection of life? But that will be the privilege of all those, who, having first consecrated their souls and bodies to the Lord by faith, do glorify him with their bodies as well as their souls; living and acting to him and for him; yea, and suffering for him too, when he calls them to it.—BOSTON.

*Piety and Policy.*—Piety and policy are like Martha and Mary, sisters. Martha fails if Mary help not; and Mary suffers if Martha be idle. Happy is that kingdom where Martha complains of Mary; but most happy where Mary complies with Martha. Where piety and policy go hand in hand, there war shall be just, and peace honourable.—QUABLES.

## SACRED POETRY.

## THE CHILD TO HER MOTHER.

My mother, look not on me now  
 With that sad earnest eye;  
 Blame me not, mother—blame not thou  
 My heart's last wish—to die!  
 I cannot wrestle with the strife  
 I once had heart to bear;  
 And if I yield a youthful life,  
 Full hath it been of care.

Nay, weep not! on my brow is set  
 The age of grief—not years,  
 Its furrows thou may'st wildly wet,  
 But ne'er wash out with tears.

And couldst thou see my weary heart,  
 Too weary even to sigh,  
 Oh! mother, mother! thou wouldst start,  
 And say,—“'twere best to die!”

I know 'tis summer on the earth,—  
 I hear the pleasant tune  
 Of waters in their chiming mirth,—  
 I feel the breath of June:

The roses through my lattice look,  
 The bee sails singing by;  
 The peasant takes his pruning hook,—  
 Yet, mother! let me die!

There's nothing in this time of flowers  
 That hath a voice for me—  
 The whispering leaves, the sunny hours,  
 The young, the glad, the free—  
 There's nothing but thy own deep love,  
 And THAT will live on high,  
 Then mother, when my heart's above,  
 Kind mother! let me die.”

JEWSBURY.

DAVID'S LAMENTATION OVER SAUL AND JONATHAN.  
2 SAM. i. 17—27.

BY J. W. WRIGHT.

I WEEP, for the glory of Israel is faded,  
 Her power and her beauty in silence repose;  
 And hills, which the mantle of peace long has shaded,  
 Now echo the tread and the triumph of foes.

And how are thy mighty thus fallen, O Judah!  
 The hater of Jacob exulteth afar;  
 Yes! peals the glad note, to the downfall of Judah,—  
 He laughs o'er the havoc, the writhings of war.

Philistia's daughter, her idols adoring,  
 May boast that the power of Jehovah is gone,  
 Yet, Judah can sing, while her eye is deploring,  
 The God of my fathers, I'll worship alone.

Proud hills of my country! Gilboa! O never  
 Shall dew-drop of morning thy green slopes adorn,  
 Thy verdure is faded, and sterile for ever  
 Shall be the rich fields of the victim forlorn.

For there was the shield of the mighty averted,—  
 The oil of anointing seemed pour'd forth in vain;  
 And feeble his arm, his standard deserted,  
 The monarch, all childless, reclines with the slain.

Yes! changed is the time, nor eagle's broad pinion  
 Could swifter shoot forth from his eyry on high;  
 Nor lion, proud prince of a desert dominion,  
 With Judah's lost princes, in prowess could vie.

The star of the mighty, beneath the dark ocean  
 Is sunk to repose, but its vivid light shone,  
 And the ray of its waning rekindles emotion,  
 Through life undivided, in death they are one.

Weep daughters of Israel! the pride of your nation,  
 Whose splendour bespangled these garments so gay;  
 Recall the lost object of fond adoration,  
 O pensively weep o'er his mouldering clay.

And why are they perished! while garlands were  
 weaving  
 For brows that are steeped in oblivion's wave;  
 Lost pride of my heart! were that bosom still heaving,  
 But no—'tis the leaden embrace of the grave.

I weep thy lost friendship—but vain is my sorrow—  
 The dead is the darling of Judah no more;  
 Time's dream is advancing—God speed the glad morrow,  
 When love is unending, when sighing is o'er.

## MISCELLANEOUS.

*David Saunders.*—In conversation with Dr Steadhouse, David Saunders, who is well known as the subject of Mrs Hannah More's beautiful tract, “The Shepherd of Salisbury Plain,” gave the following narrative of facts concerning himself:—“Blessed be God! through his mercy I learned to read when I was a boy. I believe there is no day, for the last thirty years, that I have not peeped at my Bible. If we can't find time to read a chapter, I defy any man to say he can't find time to read a verse; and a single text, well followed and put in practice every day, would make no bad figure at the year's end; 365 texts, without the loss of a moment's time, would make a pretty stock, a little golden treasury, as one may say, from new year's day to new year's day; and if children were brought up to it, they would come to look for their text, as naturally as they do for their breakfast. I can say the greatest part of the Bible by heart. I have led but a lonely life, and have often had but little to eat; but my Bible has been meat, drink, and company to me; and when want and trouble have come upon me, I don't know what I should have done indeed, if I had not had the promises of this book for my stay and support.

*An American Infidel.*—Mr Robert Aitkin, a bookseller of Philadelphia, was the first person who printed a Bible in that city. While he kept a book-store, a person called on him, and inquired if he had Paine's “Age of Reason” for sale. He told him he had not; but having entered into conversation with him, and found he was an infidel, he told him he had a better book than Paine's “Age of Reason,” which he usually sold for a dollar, but would lend it to him, if he would promise to read it; and after he had actually read it, if he did not think it worth a dollar, he would take it again. The man consented; and Mr Aitkin put a Bible into his hands. He smiled when he found what book he had engaged to read: but said he would perform his engagement. He did so: and when he had finished the perusal, he came back to Mr Aitkin, and expressed his deepest gratitude for his recommendation of the book, saying it had made him what he was not before—a happy man; for he had found in it the way of salvation through Christ. Mr Aitkin rejoiced in the event, and had the satisfaction of knowing that this reader of the Bible, from that day to the end of his life, supported the character of a consistent Christian, and died with a hope full of immortality.

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HINTS ON SPIRITUAL DEPRESSION.

No. III.

BY THE REV. WILLIAM MUIR, D.D.,

*Minister of St. Stephen's Parish, Edinburgh.*

Two great causes of spiritual depression are the visitation of calamity, and the consciousness of sins.

Calamity exerts, in an obvious way, its influence for weakening, or even removing, our impression of the divine favour. The thought of the divine favour is naturally associated in our minds with the reception of blessings. Guided in our view of what true blessings are by the testimony of the senses, we come to regard prosperity as simultaneous with the smile of him who dispenses its light; and calamity as the sure token of his wrath. It was this association of thoughts, in judging of temporal events, which the kinsmen of Job followed, and on which they argued to the deepening of the calamity of that patriarch. His calamity was aggravated. It was inflicted when he was fearing no evil, with overwhelming rapidness, and without any circumstance of outward mitigation. Had he been deprived of property alone, his children might have comforted him, and health enabled him to retrieve his losses. Or even had health, as well as property, been carried away, still his family left to him, might have soothed his distress and laboured for his support. But he was bereaved, in a day, of sons and daughters, and laid down under the weight both of poverty and disease. How naturally did he feel the depressing inference, that this triple visitation of calamity was the sure token of divine wrath! Why, otherwise, would Providence have set him up as a mark for the bitter arrows of the Almighty? or, put into his hand the cup of astonishment mixed with ingredients for poisoning his existence? Was such a dispensation to be solved in agreement with the love of God? "Wherefore dost thou contend with me? O that it were with me as in months past, when the candle of the Lord shone on me."

In resisting these "vexing thoughts," the considerations, accessible to the minds of all who explain the events of Providence by the Word of truth, are few and simple but powerfully comforting. The divine procedure, even with its most threatening aspect, bears in it no malevolent pur-

pose to us. Calamity, as dispensed to the prodigal son, would induce him to think of his father's house, and restore him to a better mind; while the infliction of calamity on the adopted children is solely for the chastening that trains them up in holiness. There are no inequalities of the human lot which the wisdom of God does not superintend and overrule; no wounds in the soul which his mercy does not watch, and cannot render the means of spiritual health; no delays in answering prayer; no frustrating of temporal hope; no experience of earthly loss which his bountiful arrangements shall not richly make up to his children. Ever adored be the mysterious kindness in which he carries on his procedure! He draws his dark cloud betwixt the sun and us; but the obscuring of the beams of prosperity was needed to recal our ungrateful hearts to himself as the source of our light. He sends the tempest to agitate the sea and to shake the bark almost to pieces; but were it not for this, Jonah would persevere in "fleeing from the presence of the Lord." He causes the furnace to be heated seven times; but without "the fiery trial," multitudes who are to shine in the kingdom could never be purified. "I will bring the third part through the fire, saith Jehovah, and will refine them as silver is refined. They shall call on me, and I will hear them. I will say, it is my people, and they shall say, the Lord is my God." "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? He giveth power to the faint; and to them that have no might he increaseth strength." "Blessed is the man whom thou chastisest, O Lord, and teachest out of thy law."

Calamity, however, viewed as one cause of mental depression, would create but a temporary effect, were it not for the consciousness of sins. This renders suffering heavy, by giving it the quality of punishment. The mind looks back on the omission, and the trespass; on the many acts of ingratitude to God, abuse of his favours, rebellion against his authority, and despising of his mercy; on the long tissue of vain thoughts,

criminal desires, and hurtful pursuits; on the copious streams of corruption which have flowed from the original fountain of heart-sin. What a dark record of accusations have I framed against myself! With Job, "I repent in dust and ashes;" with Ezra, "I blush to lift up my eyes to heaven;" with the prodigal, I confess "I am no more worthy to be called a son;" with the publican I pray, "God be merciful to me a sinner."

But is there forgiveness still—is there plenteousness of redemption even for sins numberless and aggravated, and the foul character of which is now read in the calamity that seems to have descended on them as their punishment? This depressing question is answered by reiterating the plain truths of the Gospel. The forgiveness of sins is offered, is fully and freely offered. The covenant of mercy, through which forgiveness is dispensed, is sanctioned by the oath of the Father, by the blood of the Son, and by the seal of the Holy Spirit. You, equally with other men, are called to seek remission of sins. Destitute of merit, you are called to plead, for your admission to the divine favour, the righteousness of the Saviour. And, forsaking the refuges of human devising, and entering the refuge which heavenly wisdom throws open, you are called to receive the welcome which Jesus so graciously tenders: "Come unto me all ye that are weary and heavy laden, and I will give you rest." Come to my Gospel and admit the light of life on the darkness of your nature. Come to my cross and apply "the blood of sprinkling," that gives you both peace and purity. Come to my ordinances and partake, in them, of the communications of my friendship and the pledges of my eternal inheritance.

It is true, even such encouraging invitations as these are often still resisted by the consciousness of sins. This renders the proposal of forgiveness and acceptance, though uttered by the Saviour himself, incredible. But, why should it not be considered that the thoughts of your unworthiness and guilt are what render the Gospel suitable to you, and glad tidings to you? Why should it not be considered that the design of the invitations which the Gospel makes, is "to bless you by turning you away from your iniquity?" These invitations, therefore, are not to be put aside by you, because your hearts have long been obdurate to their influence. It is well that the insensibility is known and bewailed. This deadness of heart is sin, and pardon is to be sought for it,—is a malady, and the cure is to be sought for it. That you be persuaded of your having nothing by which to deserve a single expression of divine favour, is the very sentiment which must be produced in you before you can be enriched with the blessings of salvation. And, in truth, be only desirous that the Saviour may redeem you from the power, equally as from the miseries of sin, and the great end of the Gospel is answered in you. You may, then, enter on all the privileges of believers. And though the remembrance of sins is never to cease, and the remembrance is always to humble, yet it is not to

overwhelm, nor to depress. Cherishing the faith of him who died for sinners, you are to rest in the persuasion that "His blood cleanseth from all sin;" that "there is no condemnation to them that are in Christ;" and that "God, who has had cause to be angry, hath yet turned his anger away, and delighteth to comfort." While love to the Saviour is purifying the soul, well may the assurance of his love gladden the soul.

Such are some of the suggestions fitted to yield relief under the mental depression that arises from the visitation of calamity, and the consciousness of sins. They are fitted to yield relief, because they are drawn from the Word of divine comfort. They ought to be presented with earnestness to all who sincerely bewail the want of religious satisfaction and light. They are to be presented to persons of that character, not with the vain design of diminishing the sensibility either to calamity or to sin; but, that calamity, being improved to sanctification, may accomplish its end; and that in sin being repented of and forsaken, the proof may be given, how the whole anguish of godly sorrow was awakened by the Spirit of grace and mercy.

Lastly, Amid unavoidable changes in our mental frames, it is good that we be desirous, with earnestness, to ascertain their causes. When the changes are for the worse, it is the symptom of spiritual health to feel them as the subjects of godly sorrow. And, above all, the sign is one of encouraging promise, should the experience of lamented changes, instead of sending us away from the Saviour, urge us, with an increase of devoted seeking, to himself, as the only source of light and consolation.

Spiritual joy is always to be partaken of with humbleness. It is to quicken us to religious diligence, but not to engross us with its own emotions. It is to be valued by us as a refreshing influence, but is not to be rested on as a support; and being received directly from the source of all grace, it is to carry the soul along the fuller stream of gratitude to the supreme benefactor.

When spiritual joy, however, gives place to spiritual depression, we are still to consider that this experience does not diminish any one religious obligation that lies on us; that though we change, God cannot; and that while we sink into deeper penitence, we are to resist the tendency to despair; that while we are conscious of our own insufficiency, we ought, for *that* very cause, to cling with greater ardour to the provided strength; and that we are called, through the many and strange varieties of our earthly lot, to persevere in truth and holiness, anticipating the heavenly light, even "the light of God and the Lamb," that shineth on the redeemed, without either suffering or sin to cloud its glory.

#### BIOGRAPHICAL SKETCH OF PHILIP MELANCTHON.

PHILIP MELANCTHON, the friend and coadjutor of Luther, was born in the town of Bretten, in Saxony, in the year 1497. His father, George Schwartzerd, (for Melancthon is a Greek translation of the family name.) who filled the office of commissary of artillery in the

lower Palatinate of the Rhine, was a man distinguished at once by his professional ingenuity, undissembled piety, and the utmost strictness of morality. His mother is spoken of as a truly estimable woman. Her father, John Reuter, was mayor of the town; and to him, owing to the numerous avocations of Schwartzerd, was committed the management of Melancthon's early studies.

Had we possessed any anecdotes of the childhood of Melancthon, they could not have failed to be deeply interesting, unfolding, as they would have done, the dawning of a disposition so full of the milk of human kindness, that it was said of him, "Honest and candid men are fond of him, and even his adversaries cannot hate him;" but that modesty which shone no less conspicuous in his character than the sweetness of his temper, must have prevented the occurrence of such noticeable scenes as often, in the conduct of the child, portray the future man. Even his modesty, however, could not long conceal his splendid talents and acquirements; for even at a very early age he stood pre-eminent among literary men. He matriculated in the University of Heidelberg in the year 1509, and obtained the degree of Master of Arts in 1513. Shortly afterwards he became public lecturer at Tubingen, where he obtained great celebrity from his acquaintance with general literature, but more especially from his classical attainments; and so great was his fame before he had reached eighteen years of age, that the learned Erasmus exclaimed, "What hopes may we not conceive of Philip Melancthon, who, though as yet very young, and almost a boy, is nearly equally proficient in both languages! What quickness of invention! What purity of diction! What vastness of memory! What varied reading! What a modesty and gracefulness of behaviour! and, what a princely mind!" Nor were his attainments like that showy exuberance which excites wonder in youth, but is seen to be very commonplace in manhood; for even while very young, his treatises were of so substantial a character, that several of them, such as those on Logic, Ethics, and Physics, were long used as text-books in the German universities. And three or four years after the time that Erasmus uttered the above-mentioned exclamation, Luther said of him, "He is a mere boy and a stripling, if you consider his age; but our great man and master, if you reflect on the variety of his knowledge, which extends to almost every book. He is distinguished not only for his acquaintance with, but for his critical knowledge of, both languages; nor is he unskilled in Hebrew literature."

It does not appear to be known at what time Melancthon first became impressed with the importance of divine things. But while yet at Tubingen, Capnio, a man of profound though somewhat fanciful learning, and a relative of his own, presented him with a small Bible, which he made his constant companion, and illustrated with numerous notes. And, from a discourse delivered a few weeks after his arrival at Wittemberg, whither he went to reside after a six years residence at Tubingen, one cannot fail to perceive, that he had received the truth in the love of it. Notwithstanding his esteem of human learning, he obviously regarded divine truth as the pearl of great price. In speaking of the usefulness of Hebrew and Greek literature to ascertain the meaning of the Word of God, he uses language which shews, that, even at this early period, he was deeply imbued both with the spirit of Christianity, and with that great principle of the Reformation,—search the Scriptures. "Whenever we approach the fountains of truth," says he, "we shall begin to grow wise in Christ, his commandments will become obvious, and we shall be regaled by the blessed nectar of heavenly wisdom. When we have gathered the clusters amongst 'the vineyards of Engedi,' the bridegroom will come, 'leap-

ing upon the mountains, skipping upon the hills,' and with the 'kisses of his mouth,' and the 'savour of his good ointments poured forth,' will anoint those who are conducted into the palaces of Eden. United to him, we shall live and thrive, contemplating Zion and Salem in the secret silence of adoration. Such is the fruit of celestial knowledge, which will always prove worthy of our supreme regard when pure and unimpaired by human subtleties."

It has frequently been asked, who was it that set agoing the Lutheran Reformation? But, from the passage we have just now quoted, as well as from other facts in the history of the times, it is obvious, that this question can at the utmost relate only to words. Melancthon did not meet with Luther till he came to Wittemberg, and this oration was delivered a few weeks after he came thither; yet he gives vent to that prime doctrine of the Reformation,—“that the Word of God must be kept pure and unimpaired by human subtleties,” in language so explicit, as to shew clearly, that he was no mere inquirer, but one whose opinion had long been made up and fully decided. The Reformation arose in the outpouring of the Spirit of the Lord, and he wrought in a way beautifully illustrative of our Saviour's discourse to Nicodemus. We know not whence the wind cometh, yet we hear its sound. We cannot tell whence converting grace came, to Luther, or Melancthon, or Zuinglius, yet we perceive its power in all the three.

At the time Melancthon was appointed to the Greek chair in the University of Wittemberg, Luther was Professor of Philosophy in the same place; and although in disposition these two individuals were wide as the poles asunder, they were both begotten of the same God: and that spirit which dwelt in both, soon drew them into the closest and most lasting friendship. One circumstance tended greatly to the formation of this friendship. Luther had begun to study Greek, with a view of better understanding the Scriptures, and he placed himself under the tuition of Melancthon. But for this, or some similar circumstance, engaging these two individuals in the same pursuit, with an ardent desire of the same great end, it is not probable that a man like Melancthon, whose mildness approached to timidity, should ever have become so intimate with one like Luther, whose boldness was not less akin to rashness. From the time of their coming into contact, however, the union effected by the similarity of their scriptural sentiments and Christian principles, was too powerful to be destroyed by any dissimilarity of natural disposition, and for nearly twenty-eight years, even till the death of Luther, they were almost constantly co-operating in the work of the Reformation. Indecision, however, was one of Melancthon's failings; and although he, in the main, agreed with Luther in opinion before they met, he did not stand prominently forward for nearly a year afterwards, as a reformer of the abuses of the Church of Rome. This was upon occasion of the celebrated disputation which took place at Leipsic, first between Carlstadt, Professor of Theology at Wittemberg, and Eckius, Professor of Theology at Ingolstadt, and afterwards between Luther and the same Eckius. Melancthon, it is said, gave several valuable hints to Carlstadt; however, he took no prominent part in the discussion. But, after the disputation, having given it as his opinion, in a letter to a friend, that Eckius had the worse of the controversy, and this letter having come by some chance into the hands of Eckius, that individual published a reply, so acrimonious and contemptuous, that Melancthon found it necessary to come forward in self-defence, with a small tract, as remarkable for meekness as that of the other was for violence.

It is related of Melancthon, that "when he changed his religious views, he conceived it impossible for

others to withstand the evidence of truth in the public ministry of the Gospel; but after forming a better acquaintance with human nature, and living to witness the futility of those fond, but ill-founded expectations, which a warm-hearted piety is at first disposed to cherish, he remarked, that he found old Adam was too hard for young Melancthon."

After the diet of Worms, in 1520, the Elector Frederic, having through his care of Luther, who would not take sufficient care of himself, shut him up in the Castle of Wartenberg, the management of the Reformed Church devolved upon Melancthon; and this trust he fulfilled, by the publication of defences against the attacks of the doctors of the Sorbonne, and also of a piece admirably adapted to give to Christians distinct views of divine truth, entitled, "Theological Commonplaces." In 1522, those fanatics, called Anabaptists, made their appearance. Their pretensions to inspiration staggered Melancthon; but his self-distrust having led him to apply to Luther for advice, the good sense of that individual led him to reject all such pretensions, where no divine proof of their reality is produced. The vanity of Carlostadt, however, subjected him to the spirit of fanaticism. Luther escaped from Wartenberg, being desirous of personally opposing the fanatics, and having better opportunities for going on with his translation of the Scriptures. Melancthon was of great use to him in this latter work. About the years 1524 and 1525, great exertions were made by Campeggio, the Popish legate, to bring back Melancthon to the Romish Church, or, if that were found impossible, to deprive the Reformers of his valuable assistance. Campeggio first tried him personally, but was dismissed, with an appeal "to all who valued the safety of the community, to co-operate in healing the wounds of the Church." Philip, Landgrave of Hesse, was next employed to use his influence, but Melancthon had the happiness of rendering him a decided supporter of the Reformation. Afterwards, the wily, temporising Erasmus was had recourse to; but Campeggio received an answer highly honourable to him who gave it: "For my part I cannot, with a safe conscience, condemn the sentiments of Luther, however I may be charged with folly or superstition. That does not weigh with me. But I would oppose them strenuously, if THE SCRIPTURES were on the other side; most certainly, I shall never change my sentiments, from a regard to HUMAN AUTHORITY, or from the DREAD OF DISGRACE." A year or two after, upon the peace which followed the first diet of Spire, Melancthon having written a Directory for the use of the Churches, without giving vent in it to that abusive language which the Papists thought natural, it was suspected that he was become lukewarm in the cause of the Reformation; and King Ferdinand tried to gain him over to the Romish persuasion, by promising him any remuneration he should ask; but in this, as in other cases, he shewed, by his conduct, that there is no necessary opposition between Christian moderation and Christian stedfastness. Indeed, Melancthon would have been an honour to any cause; and his moderation gave rise to hopes that he would be brought more easily than any other of his party to change his sentiments. Accordingly, in the discussion which took place between the Saxon and Swiss reformers, on the subject of the real presence in the sacrament, recourse appears to have been had, by the latter more especially, to Melancthon; but though they held the truth, it is evident, from the reply of Melancthon, that they had put it in such a form, as to make it harsh and disagreeable to every man of a Christian spirit; for he speaks as one who felt that, in denying the bodily presence of Christ, they denied his spiritual presence likewise. "But," said our reformer, "though we are not yet agreed whether the body and blood of Christ be corporeally

present in the bread and wine, yet, as far as conscience permits, each party shall manifest a Christian affection to the other, and both shall earnestly implore the Almighty God that he should, by his Spirit, lead and establish us in whatever is the truth."

At the second diet of Spire, all farther innovation in religion was interdicted, and the celebration of the mass commanded; and accordingly, the reformers had no course left but to protest against the decisions of the diet, and hence they got the name of Protestants. This took place on the 19th of April 1529. Melancthon, who was at this diet, was greatly distressed at the result of it. But the sufferings of this man of God were for his profit. When his friends strove to comfort him, he replied, "If I had no anxieties I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, which is the best means of consolation, a religious mind cannot do without them. This trouble compels me to pray, and prayer drives away trouble."

In the year 1530, the diet of Augsburg, at which the Emperor Charles V. was present, was held. Melancthon was requested to prepare a statement of the Protestant principles, which might be laid before the diet of Augsburg. He hereupon, though not without many prayers and tears, drawn forth by his sense of weakness, prepared the celebrated Augsburg Confession. In all essential points, except in so far as the sacraments are concerned, it agrees with the Thirty-Nine Articles, and the Confession of Westminster. After the Protestant Confession was read, a confutation was prepared out of the writings of the fathers, and about five months afterwards an edict was issued putting all under the ban of the empire who did not hear mass, pray to the virgin, saints, and images, and observe holidays. During the diet Melancthon had exhibited much greater firmness than, from his character, might have been expected, but after its conclusion he became much depressed. Whilst in this state of depression, he, together with "Luther and other divines, met for the purpose of consulting about the proper measures to be adopted in the present exigency, and after having spent some time in prayer to God, from whom alone they could expect adequate assistance, Melancthon was suddenly called out of the room, from which he retired under great depression of spirits. He saw, during his absence, some of the elders of the Reformed Churches, with their parishioners and families. Several children were also brought, hanging at the breast, while others a little older were engaged in prayer. This reminded him of the prophetic language, "Out of the mouth of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." Animated by this interesting scene he returned to his friends with a disencumbered mind and a cheerful countenance. Luther, astonished at this sudden change, said, "What now! what has happened to you, Philip, that you have become so cheerful?" "O sirs," replied Melancthon, "let us not be discouraged, for I have seen our noble protectors, and such as, I will venture to say, will prove invincible against every foe!" "And pray," returned Luther, thrilling with surprise and pleasure, "Who and where are these powerful heroes?" "Oh!" said Melancthon, "they are the wives of our parishioners, and their little children, whose prayers I have just witnessed—prayers which I am satisfied our God will hear; for as our heavenly Father, and the Father of our Lord Jesus Christ, has never despised nor rejected our supplications, we have reason to trust that he will not in the present crisis." Another saying of his might almost be looked upon as prophetic, for although the stormy cloud continued to hover over them, it did not burst during the ensuing fifteen years. In that period he received invitations from Francis I. of France, and Henry VIII. of England, to

visit their respective kingdoms, but although he wished to comply, the elector interdicted him. He was also engaged frequently in controversies of a pacificatory nature, with the Papists and Swiss Protestants, which, like previous ones, were of little or no benefit. His conduct in these gained for him the character of great wisdom and Christian meekness, amongst those who could appreciate his desire of Christian unity, whilst that unfeeling host who are ever more ready to judge others than to judge themselves, calumniated him, saying that he had denied the truth and recanted. But that same Christian spirit which led him to act with meekness towards those that erred, also led him to do his duty to the Protestant Churches, even though they reviled him. In one of his discussions with the divines of the Church of Rome, he remarked, that the "Sacrament had no significance beyond its divinely appointed use, and that Christ was not present for the sake of the bread, but of the recipient," (thereby striking a death blow at the adoration of the host) a sentiment which so delighted Luther, when it was repeated to him, that he exclaimed, "Admirable, Philip! thou hast seized from the Popedom what I should not have dared to attempt." On another occasion, being puzzled by a sophism of Eckius his opponent, he said, I will give you an answer to-morrow. "Oh!" said his antagonist, "there is no merit nor honour in that, if you cannot answer me immediately." To which he replied, in these memorable words, "My good Doctor, I am not seeking my own glory in this business, but truth. I say, then, God willing, you shall have an answer to-morrow."

In the year 1545 new and increased troubles began to be prepared for the Protestants. The Roman Pontiff summoned a general council to be held at Trent, and when the Protestants, by the pen of Melancthon, declared against it, the emperor prepared to settle all religious disputes by force of arms. To add to the troubles of the Church at large, and more especially of Melancthon, Martin Luther was removed, by the hand of death, on the 18th of February of the following year. The whole controversy between the Papists and Protestants had all along, as at the present day, respected the authority of Scripture, as the only implicit rule of the Christian Church. And the Council of Trent, that this question might be rendered obscure and involved, decreed that the Apocryphal books be received into the Canon, and the traditions be reckoned of equal authority with the Scriptures, and the Vulgate be received as the only authentic version; all who disputed these decrees being anathematized. The emperor and the Protestants were now at open war. Maurice, Duke of Saxony, suffered himself to be bribed by the emperor to invade the Electoral Dominions, though the elector, John Frederic, was his nephew. John Frederic was taken prisoner, and Maurice made elector in his room. The war dissolved the University of Wittemberg, for nearly a twelvemonth. And after its conclusion, the emperor commanded that all disputes between Protestants and Papists be referred to the Council of Trent. In the mean time, an act of uniformity, called the Interim, drawn up by Papists, was endeavoured to be forced upon the Protestants, and had the effect of driving upwards of four hundred pastors from their stations. In these circumstances Melancthon took up his pen against the Interim, but conceded as much as an adherence to Scripture permitted, and, on account of his concessions, he was accused by many, especially by Flaccus Illyricus, a man of good talents and much learning, but of a violent temper and an envenomed spirit, as having betrayed the Gospel liberty, and returned under the Papal yoke; and these reports were not only received in Germany, but even reached the British Churches. And to so great a height did the malevolence of Flaccus and his adherents rise, that they declared they would not leave him a foot of ground to stand upon in Ger-

many. But for the consolations of religion, these troubles would have overpowered him. But troubles coming from without the Church did not render him afraid, for he remembered the divine promise that God would not forsake his people; and as for those arising to himself, from individuals within the Church, he knew his innocence of the charges, though he acknowledged he had sinned against God, in attending to the subtle disputations; and when threatened with banishment from his native land, he said, "I sincerely wish they would do it quickly, as the Son of God said to Judas. If I die there will be a footing for me in heaven; or, if I continue in the body, I shall still be associated with pious and learned men, either in Germany or elsewhere."

In the diet of Worms, held in 1557, Melancthon had his last public conference with the Papists respecting the rule of faith; but "his opponents would not allow him to retire from controversial writing. That same year, his wife, who had borne him four children, died, after a union of thirty-seven years, in the bonds not of marriage only, but of the deepest and most Christian affection. This must have been a sad loss to a man of his domestic turn of mind; but he had been weaning from the world, and, upon hearing of her death, (for at the time he was unavoidably absent from her,) "he only uttered a kind of tender farewell to his beloved Catherine, adding, that he expected very soon to follow her."

"Melancthon survived his beloved partner only about two years and six months." During that period, he was rapidly ripening for heaven. When any of his Christian friends dropped around him, as many of his early acquaintances were now doing, he would speak in such language as the following:—"Let us congratulate Vitus, now removed to the delightful society of the heavenly Church; and he stimulated by his example to prepare for the same journey." As he felt, from his increasing infirmities, that his end was approaching, he wrote down several reasons for desiring to leave this and go to the heavenly world. To the last he endeavoured to discharge the duties of his professorship. He lectured on the 12th of April 1560, and would have done so on the 14th, had not his friends, unknown to him, taken care to dismiss the students. He had always been remarkably fond of the young, and attentive to their eternal welfare. The following anecdote, in regard to this point, is related of him:—"A Frenchman one day found him holding a book in one hand, and rocking his child's cradle with the other. Upon his manifesting considerable surprise, Melancthon took occasion to converse in so pious and affectionate a manner with his visitor, on the duties of parents, and on the regard of heaven for little children, that his astonishment was quickly transformed into admiration." And the same feeling manifested by this anecdote abode with him to the last. In the course of the 18th of April, seeing one of his grandchildren near him, he said, "Dear child, I have loved you most affectionately: see that you reverence your parents, and always endeavour to please them, and fear God, who will never forsake you. I pray you may share his constant regard and benediction." On the morning of the 19th, he spoke of his firm confidence that the reform principles, being true, would prevail, adding, "If God be for us, who can be against us?" In the course of the day, after quoting the passage, "Being justified by faith, we have peace with God through our Lord Jesus Christ," he shewed that he was still the same man of peace, exhorting his son-in-law, in the words of David, "Let them curse, but bless thou;" and, "My soul hath dwelt with him that hateth peace. I am for peace, but they are for war." Upon being asked by his son-in-law if he wanted any thing else, he replied, "Nothing else but heaven," and desired that he might not be any farther interrupted.

Soon afterwards he made a similar request, entreating those around him, who were endeavouring, with officious kindness, to adjust his clothes, "not to disturb his delightful repose." He died that same evening; the last discernible motion of his countenance being that which was peculiar to him when deeply affected with religious joy.

After his death, the public were allowed, for a day and a-half, to inspect his remains; and, of the multitudes who availed themselves of the opportunity, none could avoid shedding tears. "His remains were placed in a leaden coffin, and deposited close to the body of Martin Luther. The crowd of students, citizens, strangers, and persons of every class who, together with the professors, attended the funeral, was never exceeded on any occasion within the memory of the spectators."

THE ORIGIN OF THE ORPHAN HOUSE AT HALLE.  
ILLUSTRATIVE OF THE DOCTRINE OF  
A SPECIAL PROVIDENCE.

"THERE being a very ancient custom in the city and neighbourhood of Halle in Germany, that such persons as are disposed to make charitable distributions among the poor, do appoint a particular day in which they order poor people to come to their doors to receive it; I willingly, says professor Franck, fell in with this commendable custom, so soon as I came to be settled at Glaucha, as minister of that place; and withal I thought fit to give them some wholesome instructions, tending to the good of their souls, being grieved at the gross ignorance of this sort of people, which is one great cause of that wicked and dissolute sort of life, to which the generality of them abandon themselves. I therefore ordered the poor people to come every Thursday to my house, and told them that now, for the future, both spiritual and temporal provision was designed for them. This exercise was begun about the beginning of the year 1694. The number of the poor increasing, I was obliged to try several ways to keep up the work once begun. I caused first an alms-box to be handed about every week to well disposed students, and all such as were willing to contribute to so good a work; but this soon proving a burden to some, I laid this quite aside, and fixed a box in my parlour, with these words written over it, 1 John iii. 17. 'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' and under it, 2 Cor. ix. 7. 'Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.' This was intended for a tacit admonition to all that came in, to open their hearts towards the poor. This box was put up in the beginning of the year 1695.

"About a quarter of a year after the box was set up in my house, a certain person put into it, at one time, to the value of eighteen shillings and sixpence English. When I took this into my hands, I said, in full assurance of faith, 'This is now a considerable fund, worthy to be laid out in some important undertaking, wherefore I'll even take this for the foundation of a charity school.' I did not confer with flesh and blood about this affair, knowing well enough that human reason, foreseeing a future want, is too apt to fly back, and, by its puzzling suggestions, to break even the best ordered and concerted measures. So I caused, the same day, as many books to be bought as cost eight shillings, and got a student to teach the poor children two hours in a day, who then readily accepted of these new books; but of twenty-seven distributed among them, four only came to our hands again, the rest being kept or sold by the children who went away with them, and never came

near us again. After this we obliged the children to leave their books behind, when they had learned their lesson. For the charity school I got a place fitted up before my study, and caused a box to be fixed on one of the walls, at the top whereof I set down these words: 'For defraying the charges of putting to school poor children, and providing books and other necessaries for them, Anno 1695.' And at the bottom, Prov. xix. 17. 'He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again.'

"After I had been thus employed for a while about this practice, I saw that all our endeavours upon these poor vagrants, and even upon such as seemed the most hopeful, were very much frustrated, because these good impressions, which, perhaps, during their stay in the school were stamped on their mind, were obliterated again whilst they were abroad. This, therefore, made me resolve to single out some of the children, and to venture upon their maintenance and their education too. And this was the first occasion that prepared my mind to concert measures for setting up an hospital, even before I knew of any fund whereon to raise my design; it happening to me, which is usual to persons under such circumstances as mine were, I mean if one hath but courage enough to bestow one groat upon the poor, he afterwards will be as willing to part with a crown. Thus the first foundation of our hospital was laid, neither upon any settled fund for this purpose, nor upon any sure promise of great persons and their assistance, as hath been since reported by some, and conjectured by others, but entirely upon the providence and fatherly blessing of our great God, 'who is able to do exceeding abundantly above all that we can either ask or think; and this made me not to scruple the truth and certainty of things not seen. Such of the orphans as seemed the most promising, I put out to persons of known integrity and piety, to be educated by them, because we had poor children brought together before we had built an house to receive them. In the mean time the Lord inclined the heart of a person of quality to lay out the sum of a thousand crowns for the use of the poor, and two other persons supplied us with four hundred crowns, to encourage the design on foot, so that we now were able not only to defray the charges of maintaining the orphans, but to purchase also a house, into which we removed the twelve orphans (for so many we had now got together) from the persons hitherto entrusted with their care, and a student of divinity was appointed for the management thereof, who furnished them with diet, clothes, bedding, and other necessaries, provided them with good schooling, and so proved a father to them. This was begun in the year 1696, a week before Whitsuntide.

"After the children had been a while under this management, and the Lord most visibly relieved our wants, a larger project was set on foot, viz., to bring the hospital to a firmer and more complete settlement, especially since we saw that the number of the children so far increased that the aforesaid house proved too strait for them. All which excited me more and more to attempt the building of an hospital myself, the hiring of more houses, scattered up and down, being attended with too many difficulties. The Lord knows we had not so much as would answer the cost of a small cottage, much less such a building as might hold about two hundred people. And yet he so strengthened my faith, and gave me such a presence of mind, that I immediately resolved to lay the foundation of a new building. In the year 1698, July the 5th, the place being surveyed and adjusted, they began to break ground, which being finished a few days after, on the 13th of July the foundation of an hospital was laid, in the name of God. However, the Lord had provided so much money as enabled us to procure some timber, but as for the building itself, I was now to wait upon God, and from week

to week to receive at his hand what he would be graciously pleased to furnish me with, for carrying on the same. The building was carried on successfully, and after such a rate, that in the year 1699, by the 13th of July, that is, within the space of one year, they were ready to cover it with the roof, although it did not escape the froward censures of ill meaning people, it being sometimes censured on account of its bigness, and sometimes on account of its beauty and magnificence. But unto such I used to answer in short, 'I must needs know of what bigness and value the house ought to be, which is necessary to complete my design. But, in the mean time, I assure you, that when the Lord has finished this house, he will be as able and rich to provide for the poor that are to lodge therein, as he was before.'

"By the foregoing account, any one may see in what manner our hospital was begun, viz., not with a settled fund laid up before hand, but with a hearty dependence upon the providence of God, to which our care for a future supply was faithfully committed, after it had carried us safely through the trials and difficulties of one day. From whence any understanding man may easily gather, that the management of this business must have been now and then attended with many extraordinary perplexities, which shall now be exemplified in some instances. Before Easter 1696, I found the provision for the poor so far exhausted that I did not know where to get any thing towards defraying the charges of the ensuing week, (which happened before I had been used to such awakening trials.) But God was pleased to relieve our want by an unexpected help; he inclined the heart of a person (who it was, where residing, or of what sex, the Lord knoweth,) to pay down one thousand crowns for the relief of the poor, and this sum was delivered to me in such a time when our provision was brought even to the last crumb. The Lord, whose work this was, be praised for ever, and reward this benefactor with his blessings a thousand-fold!

"At another time all provision was gone, when the steward declared there was a necessity of buying some cattle to furnish the table, and of providing twenty or thirty bushels of flour to be laid up, besides other necessities, as wood, wool, &c., if we would manage our business to the best advantage. Under these pressing circumstances I found one comfort, which was a presence of mind in prayer, joined with a confident dependence upon the Lord, who heareth the very cry of the young ravens. When prayer was over, I heard somebody knock at the door, which, when I opened, there was an acquaintance of mine holding in his hand a letter and a parcel of money wrapt up, which he presented to me, and I found therein fifty crowns, sent a great way for the relief of our poor.

"In the year 1699, about February, I found myself under great straits, and indeed it was an hour of probation. All our provision being spent, and the daily necessity of the poor calling for large supplies, that divine saying made deep impression upon me, 'Seek first the kingdom of God and his righteousness, and all these things shall be added unto you;' banishing temporal cares, and turning the whole bent of my soul upon a close union with God. When I was now laying out the last of the money, I said in my thoughts, 'Lord, look upon my necessity!' Then going out of my chamber to repair to the college, where I was to attend my public lecture, I unexpectedly found a student in my house, that waited for my coming out, and presented me the sum of seventy crowns, sent by some friends to support the hospital, from a place above two hundred English miles distant. And thus the Lord carried me through these trials, that neither the frame of my mind was discomposed within, nor our want discovered by any token without. Soon after this, there was want again in every corner. The steward brought his book, and desired me to defray the weekly charges. My re-

course was to God through faith. The expenses were necessary, and I saw not the least provision, nor any way to procure it. This made me resolve to retire into my closet, and to beg the Lord's assistance in so pressing a necessity, but I designed first to finish the task I then was about, being employed in dictating something to my students. Having done with this, and preparing now for prayer, I received a letter from a merchant, intimating that he was ordered to pay a thousand crowns to me for the relief of the hospital. This put me in mind of that saying, Isaiah lxxv. 24. 'It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.' Nevertheless I entered into my closet, but instead of begging and praying, as I had designed, I praised and extolled the name of the Lord, and hope that others, who perhaps may come to read this, will do the like with me.

"About Michaelmas 1699, I was in great want again. In a fair day I took a walk, and viewing the most glorious fabric of the heavens, I found myself remarkably strengthened in faith, by the gracious operation of the Spirit of God, and these and the like thoughts were suggested to my mind, 'How excellent a thing it is for any one, though deprived of all outward helps, and having nothing to depend on but an interest in the living God, the Creator of heaven and earth, to put his trust in him alone, and not depend in extreme poverty.' Now, though I well knew that the very same day I wanted money, yet I found myself not cast down; just as I came home, the steward addressing himself to me, said, 'Is there any money brought in?' for it being Saturday, he was to pay the workmen employed in the building of the hospital. To this I answered, 'No, but I believe in God.' Scarce was the word out of my mouth when I was told a student desired to speak to me, who then brought me thirty crowns from a person whose name he would not discover. Hereupon I asked the steward, 'How much he wanted at present?' He said, 'Thirty crowns.' I replied, 'Here they are, but do ye want any more?' No, says he. And so we were supplied in that very moment we wanted some relief, and even with that very sum that was required, which rendered the providences of God the more conspicuous.

"Another time all our provision was spent. Then it fell out, that in addressing myself to the Lord, I found myself deeply affected with the fourth petition of the Lord's prayer, 'Give us this day our daily bread;' and my thoughts were fixed in a more particular manner upon the words, 'This day,' because on the very same day we greatly wanted it. While I was yet praying, a friend of mine brought four hundred crowns for the relief of the poor, and then I perceived the reason why I had found such a sweet savour in that expression, 'This day,' and praised the Lord, at whose disposal are all things. Another time I fell into the deepest poverty, and, what was more, I was urged by the importunity of most that were about me, calling for a supply to their pressing necessity. But having cast my eye upon the Lord, I answered them plainly thus: 'Now ye come all to seek money of me, but I know of another benefactor to go to,' (meaning the Lord.) The word was scarce out of my mouth, when a friend, who was then just come off a journey, cast privately fourteen ducats into my hands, which proved a fresh instance of the endearing providence of God. Another time I stood in need of a great sum of money, insomuch that a hundred crowns would not have served the turn, and yet I saw not the least appearance how I might be supplied with a hundred groats. The steward came and set forth the want we were in. I bid him to come again after dinner, and I resolved to put up my prayers to the Lord for his assistance. When he came again after dinner, I was still in the same want, and so appointed him to come in the evening. In the mean time a friend of mine came to see me, and with him I joined in prayer,

and found myself much moved to praise and magnify the Lord for all his admirable dealings towards mankind, even from the beginning of the world, and the most remarkable instances came readily to my remembrance whilst I was praying. I was so elevated in praising and magnifying God, that I insisted only on that exercise of my present devotion, and found no inclination to put up many anxious petitions to be delivered in the present necessity. At length, my friend taking his leave, I accompanied him to the door, where I found the steward waiting on one side, for the money he wanted, and on the other, a person who brought an hundred and fifty crowns for the support of the hospital.

At another time, thirty crowns were required to pay off the workmen. When the overseer of the building came to fetch the money, I was obliged to dismiss him with this comfort: 'The Lord, who is faithful, will take care for us.' Away he went, and found the workmen before the hospital waiting for their pay, but, by the way, he unexpectedly met with one of his acquaintance, to whom he unbosomed himself, and discovered the pressing circumstances he then was in, who thereupon readily lent him fourteen crowns, and so he went to pay at least some part of the money due to the workmen; but, before he had done, I received above thirty crowns from another place, whereupon I immediately sent away the aforesaid thirty crowns to pay off the workmen. At the end of the following week we were reduced to like straits, and I was called upon for money to recruit our provision, according to custom, on Friday, and to pay the workmen on Saturday, but there was not a farthing for either of these uses; so I said, 'Twas now time again to rejoice; for the Lord would undoubtedly give us another instance of his providence.' I dispatched the steward with that saying of Samuel: 'Hitherto the Lord has helped us.' 1 Sam. vii. 12. Which expression is, as it were, turned into a most comfortable proverb among us, and experience hath been the most useful comment upon it. Betimes, next morning, fifty crowns were sent in, by means whereof the Lord graciously carried us through the difficulties of that week. Another time, being reduced to the lowest ebb, and the burden of unavoidable expenses lying upon the steward, he found himself oppressed with care and concern how to extricate himself. He got together as much as he could to discharge the debts, and, among the rest, he sold a silver spoon that had been presented to the hospital. But all this would not serve the turn. In this extremity an hundred crowns were delivered to me for the poor, and being thus provided, I sent presently sixty of them to the steward. Which strange providence, how effectual it was to raise his languishing faith, and to refresh his mind after so many toils and cares, may, I think, be easily conjectured. He said, indeed, 'Now I will rejoice, even in time of want, in hopes of seeing some discovery of the admirable providence of God, which had been hitherto, as he said, beyond his strength.' A little while after we had another hour of probation, but the Lord was pleased to supply us then likewise with fifty crowns, which was a help not in the least foreseen. At the same time I was acquainted that twenty-eight cumin cheeses were forthwith to be sent us from Leyden in Holland. Another time, being taken up with other affairs, I quite forgot the want we were in, having composed my mind to a quiet frame, that I might the better dispatch the business in hand. But, at the same time, I received a letter with a piece of gold of eighteen crowns value, whereby both our want was relieved, and I myself kept from any disturbance in my other affairs. I remembered then the saying of the Lord: 'All these things shall be added unto you.'

Upon another time, when all provision was spent, one of my fellow-labourers, in the evening conference, mentioned the present want, which proved a matter of

comfort, and presented to us an occasion to strengthen our faith, by means of a grateful remembrance of all the benefits we all along had received at the hand of God, and to rejoice in that great privilege, of a resigned dependence upon God, which alone is able to free the mind both from fearful doubts and wavering hopes, whereby generally such are haunted and hurried about, as, for want of resignation, are left to their own shifts. Hereupon we put up our petitions, unanimously extolling the name of the Lord, for his infinite goodness, and resigned our want to his fatherly protection. That very hour the Lord was pleased to incline the heart of a patron to relieve our want the next morning, giving a particular charge to some of his attendants to remember him of it. Accordingly, the next day, he sent three hundred crowns. Upon which occasion, I think fit to take notice, that a particular juncture of circumstances, working both from within and without, was observable in this affair, which rendered the providence of God more conspicuous at this time. In the year 1701, a certain lady offered to bestow every year as much salt as the hospital wanted. No sooner had she resolved on this, but another was moved hereby to send some corn for the benefit of the hospital. About June 1701, our stock beginning to decay, a person, who would not be known, presented us with five and twenty crowns, and a General paid down the sum of a hundred crowns, which was followed with a gift of six, sent by a professor of divinity. But, O how faithful is God! when all this was not sufficient to defray the necessary charges, I just then received two letters of advice by the post, in one whereof I was told that two hundred and fifty crowns should be paid down for the relief of the hospital. This sum came from a certain doctor of physic, beyond sea, who ordered the payment thereof here, and, I must needs say, it gave me no small encouragement, for I thought 'The Lord will rather excite some good souls beyond sea to assist us, than let us suffer any want.' The other letter of advice promised seventy crowns, which were collected far from the place in a charity-box, by some friends, for the relief of the hospital.

Soon after this the Lord inclined also the heart of a person in England bountifully to disburse the sum of three hundred crowns for the hospital, which, by a bill of exchange, was sent hither. The Lord remember this benefit! I must say, that this support, coming from abroad, proved a fresh instance both of the admirable providence of God, and of his perpetual care for relief.

About harvest we met with a wonderful train of trials and deliverances; for, though a certain minister had sent in twelve crowns, acquainting us withal, that a certain person had designed them for the hospital, who desired, in the mean time, the prayers of our poor, in a certain concern they were then engaged in, and some other small sums fell in, yet all this seemed too little to carry us through the present want. But, soon after, a student brought forty crowns in silver, and five ducats in gold, from a person whose name he would not tell, desiring only a receipt, which, while I was writing, a godly minister came to see me, and praised the Lord, when he heard after what manner our want was just then supplied, offering me, at the same time, a parcel of silver-lace, which a gentlewoman, now growing sensible of her vanities, had given him, for the relief of our hospital, she having ript them off from her fine clothes, wherewith she heretofore usually endeavoured to adorn herself in the eye of the world, with positive order that we should not sell it till we had burnt it, for fear that somebody else would apply it to the same ill use of gratifying their pride. But all this was soon spent in that extremity to which we were reduced. When the steward came for money, I had but a crown to give him; and soon after, when he importuned me again, I



told him 'He had received the last crown yesterday, and I had not a farthing left.' He asked, 'What he should do with the man that used to cleave the wood, and the women that cleaned the children, for, being poor people, they would sadly want their money?' adding, 'If there was but one crown to be had, he would make shift.' I replied, 'There was not so much now in store, but the Lord knew it was an hospital for the poor, and that we had nothing for its maintenance.' "'Tis true," says he, and so away he goeth pretty comfortable. Coming within sight of the hospital, he sees a waggon before it laden with corn, which one of our benefactors had caused to be conveyed thither (knowing nothing of the want we then were reduced to) at which sight the steward was surprised with joy, exceedingly admiring the wonderful providence of God. Soon after he got also together the little money he wanted for the cleaver of the wood, and the women that cleaned the children, and so was happily carried through the difficulties he at that time did lie under. It hath often happened, that some persons having only heard or read some account either of the good design of the undertaking, or of the wonderful ways by which the Lord supported us, have presently found themselves inclined to cast in something into our treasury, for our relief: for instance, a certain nobleman, hearing some passages of God's providence over this work, freely offered to pay down yearly, the sum of twenty crowns; and he has been as good as his word."

## DISCOURSE.

BY THE REV. WALTER M'GILVRAY,

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"Now the sons of Eli were sons of Belial; they knew not the Lord."—1 SAM. ii. 12.

In the history of Eli's family, we are furnished with an example, the most impressive, perhaps, on record, of the danger of neglecting the moral and religious education of youth. Here we are called upon to mark the miseries that resulted from the injudicious partiality of a parent, who, in every other respect, was distinguished for his piety and worth; and to observe, moreover, the practical inefficacy both of precept and example combined, without the strict and vigilant exercise of parental control. Let us direct your notice, more particularly, to what is related concerning these sons of Eli, whose gross misconduct caused them to be branded with the disgraceful designation of "sons of Belial, who knew not the Lord." And we would especially entreat the attention of parents, and of such as are intrusted with the care and training of youth, that they may be led, from a consideration of the subject before us, to weigh well the responsibility which attaches to them in this respect, and the fatal consequences that may follow the neglect, or inadequate performance, of those duties which their situation requires them to discharge.

I. We are to consider the advantages which these sons of Belial enjoyed. Their father, as you are already aware, was the high priest of Israel, and in that capacity presided over the house of the Lord at Shiloh. Thither the people were wont to repair from all parts of Judea to join in the worship of Jehovah, and to wait upon the ministrations of that devoted man of God.

His own children had, of course, the advantage of listening to the religious instructions that were delivered, and of witnessing the religious rites that were performed on all these occasions—an advantage which it is not likely that their parent would permit them to neglect. Indeed, the circumstance of their being both destined for the priestly office would—had other considerations been awaiting—be sufficient to induce him to enforce their regular and particular attendance upon the public ordinances of the sanctuary. But, in addition to the opportunities of spiritual improvement which they enjoyed in common with the rest of their countrymen, they had the farther benefit of their father's private instructions, of his prayers, and of his pious example. In all these respects their situation was one of the most favourable that can well be conceived.—From their earliest childhood they were trained up in the nurture and admonition of the Lord,—taught to call upon his name, and to reverence his Word, and to walk in his ways, and preserved from those evil communications by which the minds and the manners of the young are so easily corrupted. And set apart, as they were, for the duties of the sacred profession, they would at a very early period of life be removed from the indulgence of the domestic circle, "to dwell in the house of the Lord," where every means would be used to promote their personal religion, and to qualify them for discharging with due solemnity, and with godly sincerity, the functions of that holy office to which they had from infancy been dedicated. Many a prayer would they hear their pious parent offer up on their behalf, as he bent his grey head to worship at the altar of his God; and many an affectionate admonition would he drop into their young hearts, as they walked along with him through the dim and silent courts of the sanctuary, or sat with reverent attention at his feet in their hours of solitary retirement. Nor was it by their father's prayers and precepts only that these youthful priests would be prepared for the service of the Lord. They had also the instructive and enviable privilege of witnessing their father's example,—of seeing in his character a living illustration of those sacred lessons which he preached in public to the people, and which he laboured in private to impress upon themselves. Possessing such advantages as these,—surrounded from their very birth by such hallowed influences and solemnizing associations,—breathing daily the very atmosphere of holiness and peace, we should be ready to predict that such auspicious circumstances could scarcely fail of producing a most salutary effect upon their minds,—we would naturally conceive, that if ever children could be brought under the fear of God, and kept from falling into evil courses, the sons of Eli would be so. But, alas! we should not have now to learn that "there is foolishness bound up in the heart of a child," which no outward cultivation can eradicate, and no outward restric-

tions can avail to repress,—we should not have now to learn, that even the new-born babe bears the image of the earthly Adam, and conceals in its apparently pure and unconscious bosom, those seeds of sin and depravity which all his posterity have inherited from him, and which are found in every case “to grow with their growth, and strengthen with their strength;”—and however carefully, therefore, the youthful bosom may be guarded from external contamination, and however diligently it may be plied with the lessons of religion, yet the heart within will still remain “deceitful above all things, and desperately wicked;” retaining in the midst of all the restraints that may be imposed upon it, and all the care and cultivation that may be given it, its rooted and inveterate proneness to depravity; even as the wild beast of the menagerie retains, notwithstanding the training it receives, and the seeming tractability it shews, its instinctive tendencies to violence and blood; and is ready, the moment it escapes from the cage, to rush upon its victim with as little remorse as when it prowled in its native ruthlessness unfettered in the forest. So was it with the sons of Eli, as we shall perceive by considering:—

II. The manner in which they abused their advantages. Of their early years no account is here given; and we cannot, therefore, ascertain when or how it was that they began to fall away from the path of duty, and to follow those vicious courses for which at last they became so infamous. It is probable that in this, as in all similar cases, the process of degeneracy proceeded by degrees. It is probable that it commenced with secret sins, committed at first with hesitation and reluctance, and remembered with compunction and regret; but gradually their vicious propensities, fostered by indulgence, struggled into strength, whilst their better principles, resisted and continually violated, sunk into feebleness and contempt, and left them at length to pursue their career of guilt without remonstrance or restraint. And accordingly, we find that by the time at which their conduct begins to be recorded, they had risen to manhood stained with iniquities the most impious and revolting. So completely abandoned were they become, that they did not even attempt to conceal their wickedness: They sinned openly, boldly, unblushingly,—they threw off the restraints alike of duty and of decency, and “ran into every excess of riot.” In the chapter before us, they are charged at once with the most daring profanity towards God, and with the grossest profligacy in the sight of men. Their profanity was evinced by the conduct which they pursued in reference to the victims which the people brought to the tabernacle to be offered in sacrifice. The law assigned them, as priests, the breasts and shoulders of all the animals that were thus brought; but dissatisfied with this particular provision, and disregarding the divine appointment in the case, they seized upon those portions of the victims which God had specially

allotted to the offerers themselves, and which he commanded them to eat in his presence, to signify their communion with him. The parts of the sacrifices which they thus preferred, they drew “with flesh-hooks” out of the caldrons in which they were boiling, and sometimes they took them raw, that they might have an opportunity of preparing them to their own taste; and in this way they converted a solemn religious rite into an occasion of gratifying their own sensual indulgences, till the people observing how the rite was desecrated, came at last to “*abhor the offering of the Lord.*”

But, along with this profanity towards God, they were also guilty of the grossest profligacy in the sight of man. The crimes which they committed in the very tabernacle of worship, are too shameful to be mentioned. Suffice it to say, that they prostituted their office and their influence to the basest and most brutal purposes—that, instead of teaching the worshippers the doctrines of purity and peace, they, with little less than diabolical wickedness, tempted and seduced them to commit the most infamous abominations. How astonishing, that young men, who were so carefully and so religiously educated—who were trained under the eye of so excellent a parent, and brought up from their very childhood in the house of God, remote from the vices and the vanities of the world—how peculiarly astonishing is it that these young men, with all the advantages they enjoyed, should have become so early and so thoroughly corrupted! But so it was. The sons of Eli—of that holy man of God to whom all Israel looked up with veneration—were the most vicious and abandoned characters throughout the whole country, insomuch that the people who came to worship at Shiloh, no longer able to suppress the indignation and disgust with which they witnessed their conduct, broke out, from secret murmurings, into loud complaints, which at length reached the ears of their aged father.

It seems very strange, that *he* should have been the last to learn of their misconduct—that they should have continued in the open commission of such heinous iniquities without his knowledge. It proves, that he must have been culpably remiss in superintending their conduct; or it probably arose from that deadness to the sayings and doings of the world, by which old age is commonly characterised. But however this may be, it is very certain, that nothing can excuse the weak partiality,—the infatuated indulgence, with which he acted when he was really made aware of the nature of the case. Although he discovered that his sons were so scandalously wicked,—that all Israel rung with the rumour of their shameful misdeeds, instead of condemning their conduct with indignant abhorrence, and using instant means to curb and correct them, he merely said,—“Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord’s people to transgress.” Here the deluded parent only pleads and expostulates when he should

and indignantly condemn—he feebly remonstrates, when he should effectually restrain; and the consequence was, that his reproof was treated with regardless contempt, and the unprincipled young men continued to fill up the measure of their iniquities, and to ripen for the ruin which they so recklessly provoked, and so emphatically deserved. But as Eli had thus winked at the wickedness of his sons, God resolved to take their punishment *into his own hands*, and to make the father also feel, to his bitter cost, that he ought not “to honour his sons above him.” Before proceeding, however, to final measures against them, he sent a messenger to warn Eli of the judgments with which he had determined to visit himself and his house.\* But even this warning, severe as it was, did not seem to be enough. The parent was still stronger in the heart of Eli, than the priest of God. He still allowed his fondness to get the better of his faithfulness; and if he at all attempted to restrain his children again, it was evidently done in the same weak irresolute spirit that dictated his first remonstrance; for we are not informed that the slightest amendment had taken place in their conduct. God therefore, to humble him still more, sends a second warning to him through young Samuel, then a mere child under his own charge, wherein he repeats the threatenings which were formerly announced to him, and declares his unaltered determination to “make an end” of his house.†. But these sons of Belial, who were the occasion of all this, had now become too hardened to be any longer controlled by their infirm and aged parent. They had by this time attained to the haughty daring of practised and reckless profligates, and nothing could now restrain them till they were struck down by the strong hand of Jehovah himself; and very soon did they feel the effects of his dread interference, as we shall see, when we consider, in the

III. And last place, The fatal consequences that resulted from their crimes. Not long after the denunciations of wrath against Eli, to which we have referred, we are told, that war broke out between the Israelites and the Philistines, and that the latter were permitted to prevail. Finding themselves thus defeated, the elders of Israel, with mingled presumption, hypocrisy, and superstition, sent men to Shiloh to “fetch the ark of the covenant” into the field of battle; trusting that God would fight upon their side, and secure them the victory, rather than allow that precious deposit to fall into the hands of their foes. The impious sons of Eli, Hophni and Phinehas, in virtue of their priestly office, conducted the ark in procession to the camp. Their father, it seems, had not been consulted with regard to this unprecedented proceeding, or, if consulted, it was undertaken against his consent, for we find that he was filled with the most alarming apprehensions when he thought of the sacred symbol of the divine presence, and the depository of the divine law being thus exposed to

the assaults of the enemy, and perilled with sacrilegious rashness, on the issue of the contest. On that issue he felt that every thing dear depended,—their religion,—their liberty,—their lives; and he had his own reasons for dreading that all would not be well. He, no doubt, remembered, in that moment of menacing suspense, the solemn threatening which the Lord had denounced against himself and his house, and, no doubt, experienced many painful misgivings lest the hour of vengeance, and the crisis of his fate, had actually arrived. Agitated with these thoughts, “he sat down by the wayside and watched, for his heart trembled for the ark of God.” At length a cry of consternation and distress was heard rising above the tumult of battle, and immediately a man of Benjamin, flying from the pursuit “with his clothes rent and earth upon his head,” announced to him, as he passed, the disastrous fate of the field:—“Israel is fled before the Philistines, and there hath been also a great slaughter of the people, and thy two sons, *Hophni and Phinehas, are dead, and the ark of God is taken.*”

How terrible to the heart of the old man must these tidings of death and defeat have sounded! His worst fears, he then found, were realized. The threatened wrath had gone forth from the Lord, and his unhappy sons,—those sons whom he loved so fondly, but whom he had so fatally indulged, were cut off, in the very midst of their guilty and impenitent career. Well might the heart-stricken parent have exclaimed, in the desolation of his spirit: O my sons, my sons! would to God I had died for you, my sons, my sons!!

But with all his criminal indulgence towards his ill-fated children, Eli was yet a good man, who felt deeply concerned for the honour of Jehovah. It was, therefore, for the ark of God “that his heart trembled,” when he sat in anxious disquietude by the wayside; and it was that part of the tidings which told him that the ark of God was taken, that awakened his keenest anguish. It emote him with grief and dismay to think that the Philistines should seem to prevail over the God of Israel,—that the ark of the covenant should be subjected to the profanations of these uncircumcised idolaters, and be exhibited as a trophy of their triumph, in the temple of Dagon,—and when there came along with this the piercing reflection that it was all owing to the iniquity of his sons, and to his own unfaithfulness in failing to restrain them,—it was more than he could bear,—the blow struck with such force that it crushed him to the earth, for “he fell backward,” says the sacred historian, “and his neck brake, and he died.”

But this was not all. The judgment was not yet expended. Another victim must be added to signalize the vengeance which God had resolved to take upon the members of that family, who had dared to insult and dishonour him so deeply, and therefore it is added, that “Eli’s daughter-in-law, Phinehas’ wife, was with child, near to be delivered; and when she heard the tidings that the ark of God was taken, and that her father-in-law and

\* Read from verse 27 to the end of the chapter.

† 1 Sam. iii. 11—14.

her husband were dead, she bowed herself and travailed, for her pains came upon her. And, about the time of her death, the women that stood by her said unto her, fear not, for thou hast born a son." But these words of comforting fell unheeded on the ear of the heart-broken sufferer. "She answered not, neither did she regard" them, for the stroke that left her house desolate was too heavy for her to withstand, and she died, directing them to name the child I-chabod; and uttering, with her last breath, that sentiment so full of melancholy beauty:—"The glory is departed from Israel; for the ark of God is taken."

Here, my friends, we behold the direful consequences of filial unworthiness, on the one hand, and parental unfaithfulness on the other. We see that, for this reason, the family of Eli were ruined—the armies of his country routed and discomfited—and the honour of his God betrayed into the hands of blind and blaspheming heathens. Such are the complicated disasters that may result from the wickedness of indulged and neglected children; disasters that are confined not to the active offenders alone—the profligate sons and daughters by whose misconduct they are primarily occasioned, but which extend to the *parents* who connive at their iniquities, to the *relations* who conceal or countenance their crimes, and to the *communities* that fail to provide the means whereby the prevalence of evil principles and vicious examples may be prevented or restrained. The lesson which the subject affords is too prominent to need farther enforcement. The example it presents is too speakingly impressive to be lightly overlooked. Masters, guardians, ministers, magistrates! remember the misfortunes of Eli's house, and study to counteract the causes from whence these misfortunes arose. Be careful in providing the means of religious instruction for the young immortals, whose training for immortality is intrusted to your charge. See to it that you suffer them to come to Christ, and that you neither actively nor passively forbid them to do so. In the virtue of his blood, and in the blessings of his redemption, is to be found the only sufficient remedy for removing the guilt and depravity of nature, and the only sufficient safeguard against the corrupting examples and the evil communications by which they are beset. And O let the time never come,—let the day be never reckoned in the calendar of ages, when it shall be said of the youth of our land, that they are "sons of Belial who know not the Lord." Amen.

#### THE VARIETY OF STRUCTURE IN PLANTS AND ANIMALS, CORRESPONDING TO THE VARIETY OF CLIMATE. \*

"THE organization of plants and animals is in different tribes formed upon schemes more or less different, but in all cases adjusted in a general way to the course and action of the elements. The differences are connected with the different habits and manners of living which belong to different species; and at any one place the various species, both of animals and plants,

\* From Professor Whewell's *Bridgewater Treatise*.

have a number of relations and mutual dependencies arising out of these differences. But, besides the differences of this kind, we find in the forms of organic life another set of differences, by which the animal and vegetable kingdom are fitted for the variety which exists in the climates of the earth.

"The existence of such differences is too obvious to require to be dwelt upon. The plants and animals which flourish and thrive in countries remote from each other, offer, to the eye of the traveller, a series of pictures, which, even to an ignorant and unreflecting spectator, is full of a peculiar and fascinating interest, in consequence of the novelty and strangeness of the successive scenes.

"Those who describe the countries between the tropics, speak with admiration of the luxuriant profusion and rich variety of the vegetable productions of those regions. Vegetable life seems there far more vigorous and active, the circumstances under which it goes on far more favourable, than in our latitudes. Now, if we conceive an inhabitant of those regions, knowing, from the circumstances of the earth's form and motion, the differences of climate which must prevail upon it, to guess, from what he saw about him, the condition of other parts of the globe as to vegetable wealth, is it not likely that he would suppose, that the extratropical climates must be almost devoid of plants? We know that the ancients, living in the temperate zone, came to the conclusion that both the torrid and the frigid zones must be uninhabitable. In like manner, the equatorial reasoner would probably conceive, that vegetation must cease, or gradually die away, as he should proceed to places further and further removed from the genial influence of the sun. The mean temperature of his year being about 80 degrees, he would hardly suppose that any plants could subsist through a year, where the mean temperature was only 50, where the temperature of the summer quarter was only 64, and where the mean temperature of a whole quarter of the year was a very few degrees removed from that at which water becomes solid. He would suppose, that scarcely any tree, shrub, or flower, could exist in such a state of things, and, so far as the plants of his own country are concerned, he would judge rightly.

"But the countries further removed from the equator are not left thus unprovided. Instead of being scantily occupied by such of the tropical plants as could support a stunted and precarious life in ungenial climes, they are abundantly stocked with a multitude of vegetables which appear to be constructed expressly for them, inasmuch as these species can no more flourish at the equator than the equatorial species can in these temperate regions. And such new supplies, thus adapted to new conditions, recur perpetually as we advance towards the apparently frozen and untenable regions in the neighbourhood of the pole. Every zone has its peculiar vegetables; and while we miss some, we find others make their appearance, as if to replace those which are absent.

"If we look at the indigenous plants of Asia and Europe, we find such a succession as we have here spoken of. At the equator we find the natives of the Spice Islands, the clove and nutmeg trees, pepper, and mace. Cinnamon bushes clothe the surface of Ceylon; the odoriferous sandal wood, the ebony tree, the teak tree, the banyan, grow in the East Indies. In the same latitudes in Arabia the Happy we find balm, frankincense, and myrrh, the coffee tree, and the tamarind. But in these countries, at least in the plains, the trees and shrubs which decorate our more northerly climes are wanting. And as we go northwards, at every step we change the vegetable group, both by addition and by subtraction. In the thickets to the west of the Caspian Sea, we have the apricot, citron, peach, walnut. In the same latitude in Spain, Sicily, and Italy, we find

the dwarf palm, the cyprus, the chestnut, the cork tree: the orange and lemon tree perfume the air with their blossoms; the myrtle and pomegranate grow wild among the rocks. We cross the Alps, and we find the vegetation which belongs to northern Europe, of which England affords an instance. The oak, the beech, and the elm, are natives of Great Britain: the elm tree seen in Scotland, and in the north of England, is the wych elm. As we travel still further to the north, the forests again change their character. In the northern provinces of the Russian empire are found forests of the various species of firs: the Scotch and spruce fir, and the larch. In the Orkney Islands no tree is found but the hazel, which occurs again on the northern shores of the Baltic. As we proceed into colder regions, we still find species which appear to have been made for these situations. The hoary or cold alder makes its appearance north of Stockholm: the sycamore and mountain ash accompany us to the head of the gulf of Bothnia: and as we leave this and traverse the Dophrian range, we pass in succession the boundary lines of the spruce fir, the Scotch fir, and those minute shrubs which botanists distinguish as the dwarf birch and the dwarf willow. Here, near to or within the arctic circle, we yet find wild flowers of great beauty; the *mezerium*, the yellow and white water lily, and the European globe flower. And when these fail us, the reindeer moss still makes the country habitable for animals and man.

"We have thus a variety in the laws of vegetable organization remarkably adapted to the variety of climates; and by this adaptation the globe is clothed with vegetation, and peopled with animals, from pole to pole, while, without such an adaptation, vegetable and animal life must have been confined almost, or entirely, to some narrow zone on the earth's surface. We conceive that we see here the evidence of a wise and benevolent intention, overcoming the varying difficulties, or employing the varying resources of the elements, with an inexhaustible fertility of contrivance, a constant tendency to diffuse life and wellbeing."

JOHN STEVENSON, AN AYRSHIRE CHRISTIAN OF  
THE SEVENTEENTH CENTURY.

No. III.

COMMUNICATED BY THE REV. DUNCAN MACFARLAN,  
*Minister of Renfrew.*

In the last two papers our extracts were almost exclusively concerning the history of his mental exercises, although in reference to a variety of subjects. In the present, we will endeavour to gather some account of what he calls remarkable providences, and especially in answer to prayer.

"The first I shall mention was what I met with at Bothwell. I am not ashamed to own that I was there, and do declare that it was not a spirit of rebellion against the then king and government, that took me there, as has rising is slanderously reported of by many. That which moved us to join together and appear in arms, was the necessary defence of our lives, liberties, and religion. For it is well known how the enemies of God, and of our holy religion, did eat up the people of God as bread, and called not on his name; and wherever they met with honest ministers or private Christians, they either shot them or dragged them to prison, and for no other reason, but because they worshipped the God of their fathers, according to their conscience, and in the way they judged to be divinely appointed. We would have taken cheerfully the spoiling of our goods, had not our enemies sought to lord it over our conscience, which we could not submit to them, without incurring the displeasure of God. And our uniting together was on the very principle on which our happy

resolution was afterwards brought about, namely, the preserving of ourselves and posterity from popery, slavery, and arbitrary power. Having shewed you what moved us to take up arms at Bothwell, I come now to let you know the providence I met with there. While we lay at Hamilton, before the engagement, I observed all my acquaintances, and others, providing head-pieces and breast-plates, and whatever seemed necessary for their safety in the day of battle. Not having money to spare on these things, as some others had, I looked up to God, and took him for a covering to my head in the day of battle, as he had been to David of old. For I observed, that whatever pieces of armour they had prepared for their safety, there was still a possibility of their being slain. Wherefore, I humbly told the great God, I would entirely depend on him. Accordingly, when our forces fled, and all took what way they judged most proper for their safety, I rode not through Hamilton with the rest, but went about the town, and having got over a glen, when I got to the other side of it, I espied a party of the enemy just below me, and in the very way by which I behoved to ride. I could not turn back without alarming them, and therefore I rode on. My comrade was riding just before me, with his head-piece and other pieces of armour, which he had provided for safety. I observed that he was frightened and could not well sit his horse, through slavish fear, on which I whispered to him to go on composedly, and I went before him with my carbine over my arm, and my sword drawn in my hand. The enemy came up so close to the way, and all under arms, that I could not ride past without touching clothes with them. On this, their commander, in a threatening way, asked me the word. I had resolved not to speak, whatever they might ask. So I spoke nothing, but rode on, depending entirely on the God whom I had chosen for my covering in the day of battle, and I was allowed to pass unmolested. Not so my comrade. Whenever he came up, I heard the officer ask him the word, on which, through fear, he gave what was not the word. And this so provoked the commander that he struck him over the head with his broad sword, which, by reason of my comrade's head-piece, broke in two. This so enraged him that he immediately ordered some of his men to fire, and so he was killed on the spot. I still stepped on without the least hurry or confusion, and was allowed to pass, when I also observed Colonel Burns lying in his blood, and who had been shot a little before. And thus, I must own that the Lord was my safety, and the covering of my head in the day of battle.

"From this time till our happy Revolution, I was obliged, for the space of nine years, to retire and hide myself as much as possible from the rage of my persecutors. And knowing the wrath of the enemy, and fearing that if I should be taken by them, I might be tempted, through weakness, to take sinful oaths, or exposed to great sufferings, I set apart time for prayer, and pleaded with God, that he would make out graciously to me, what he had promised to do for his Church and people in days of fiery trial; and particularly—'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.'—Rev. iii. 10. I pleaded the outmaking of this, and, I must own, he remembered the word on which he caused me to hope, and preserved me remarkably from the enemy, as you may hear afterwards.

"Some time after this, a troop of the enemy were quartered about Daily, and five of them were quartered upon my father in Camragen. As they came to my father's, they were informed that I had that morning come to the house, for there were many informers in the country, who sold themselves to betray inno-

sent blood, and that for a piece of bread. They had told the soldiers what sort of a man I was, and what clothes I had on, and what was the colour of my hair; and it was the case, that I had just come into the house to get some refreshment. I had not had time to sit down, when all of a sudden my sister and I heard a great noise before the door. We ran to the door to see what was the matter, and found three out of the five dragoons, who asked if I was the goodman of the house, or if I belonged to the family? I answered that I was not the head of the family, but that I belonged to it. I expected the next question would have been,—Are you his son? But the Lord restrained them. They told me they were to quarter with us, and dismounted apparently in a great rage. The Lord ordered it so, that neither my sister nor I were in the least daunted. I spoke civilly to them; telling them to be calm and easy, and they should get for themselves and horses, in great plenty. I offered them either straw, hay, or corn for their horses, and took them into the garden, where I made up a bundle for each of them, of what they desired; and I made up also one for myself. I let them take up their bundles first and return to the stable, and I just followed. But when they entered the stable door, I skipped back and got over the garden ditch, and so escaped. They were in a great rage at the disappointment; and when they met my father, threatened to have him ruined for entertaining such a person in his house. But my father turned the chase on them, threatening to tell their commander, that they had let me go, after getting me into their custody, which quieted them. And so the Lord kept me from that hour of temptation, as I had begged, and as he had caused me to hope.

“Some time after this, I having entered into a married state, my father made a secret place in his hay stack, where I remained during night, for a whole winter and part of the spring. When my wife was not with me, sometimes a friend, in circumstances similar to my own, would come and stay a night with me in the stack. One morning, when my wife was with me, she got up and went out at the little hole we had to get out at, and she stopped it with the bundle of hay, which was our only door. As she stood in the garden, all of a sudden she observed four men close at hand. She stepped back and stooped, as if she had been drawing hay, and whispered to me, that I should keep close, for she saw some of the enemy. Within a little, one of them struck her on the back with the side of his sword, and told her that she was their prisoner. They accordingly took her and my sister to *Maybole*, and put them in prison, where they remained for some days: but a party of friends afterwards rescued them during night. As for the four men, who took them, three of them were afterwards served by my wife as common beggars, and so was the wife of the fourth. And in this also, I remark the kindness of God; for had these men seen my wife coming out of the stack, I would either have been apprehended, or forced to shed blood, in which I had no pleasure.

“And as I escaped the sword of the enemy, so I found grace in the wilderness. Yes, during my nine years' suffering, I was filled with peace and joy in believing. I was made to take joyfully the spoiling of my goods, and with pleasure did I, for his name's sake, wander in deserts and in mountains, in dens and caves of the earth. I lay four months, during the coldest season of the year, as already noticed, in a hay stack; and during the whole of February in the open fields, not far from *Camrugen*; and this without sustaining any prejudice from the night air. One night, when lying in the fields near the *Carriek Mill*, I was all covered with snow in the morning. Many nights have I lain with pleasure in the churchyard of *Old Daily*, and made a grave my pillow. Often have I resorted to the

old walls above the glen, near to *Camrugen*, and there sweetly rested. And, as God was very kind by night and day to my soul, so he preserved me from the fear of Satan. The enemy did not molest or affright me in any of my hiding-places; yea, the Lord assured me, that he had made for me a covenant with the beasts of the field, so that I was not afraid to sleep in those very places where poisonous creatures did most frequently resort: neither did I at any time receive from them, or from the beasts of the field, the least injury.

“All this, dear children, is well known to your mother, who was my comfortable companion in many of my tribulations; and I acquaint you with them, that ye may be encouraged to follow the Lord fully, through good and through bad report, were it even as through the swellings of Jordan. I must own, that as I have mourned for Zion in the day of her distress, so I have been comforted in Jerusalem. I have suckled and been satisfied with the breasts of her consolation, and I have been greatly delighted with the abundance of her grace. I can sincerely declare, that nothing so much reconciled my heart to my seventy-three years of pilgrimage through this wilderness, as my concern for Zion. For my witness is in heaven, and my record on high, that I could give Jehovah no rest, day nor night, till he should make Jerusalem a praise in the earth. And now, when I am bidding an everlasting adieu to every thing below, it is the grief of my soul to see error and profaneness coming in upon Zion like a flood. Nevertheless, this is my comfort, that the gates of hell shall never prevail against her, and that it is impossible for the elect to be deceived. All the divine perfections are engaged for the Church, which was purchased with Christ's blood; and therefore I know, that God will arise and have mercy upon Zion, when the time, the set time, to favour her has come. And into Christ's hands I commend her, into whose hands I am also soon to commend my own spirit.” (He died in 1728.)

In transcribing these particulars, we have been forcibly reminded of a little incident, which occurred in the same district of country. On visiting some years ago, in a farm-house near the head of the *Nith*, we were told of a martyr's grave which had been opened, and the bodies removed to another place, where it was intended to erect some monumental tablet. Their first grave was in a peat moss, and they had lain in the dress they wore when shot by a military party. When the bodies were lifted, they were found to be quite entire, as were also their clothes. I saw part of their hair, and a small piece of cloth which had been cut out of the coat of one of them. It was coarse in the fabric, and thread-bare on one side; thus indicating the humble station of the noble sufferer. Had I met such tokens in almost any other country, I would have hesitated to conceive of the deceased as an intelligent and noble-minded patriot; but in a country, and at a time, when such characters as *John Stevenson* were to be found among the labouring poor, and among those who were hunted as partridges on the moors and mountain sides of *Ayrshire*, the presumption is not presumptuous. Nor ought Scotland ever to forget, that her liberties, both sacred and civil, have been mainly defended, and, under the blessing of God, preserved, by her Bible-taught cottagers. Right principle in the great and the noble is of commanding influence, and ought to be respected; but it is only when religion has reached the heart of society, that the community itself is religious; and that Jehovah, claiming us as his people, will work for us, and work by us, as in the days of old.

#### CHRISTIAN TREASURY.

*Weariness in, and unwillingness to Active Duty.—*  
When this weariness is only transient, during the present temptation or deflection, (which, as soon as the

tried soul can get out of it, returns to its former temper and pleasure in holy duties,) there is only matter of humiliation. But when it is the settled, permanent, and habitual frame of the mind, it is a matter of questioning our condition. The Holy Psalmist, under a desertion, was even almost persuaded to give over with religion; but when he is himself, nothing is so sweet, nothing so lovely and desirable to him, as the duties of holiness. But, for them who have, in their ordinary settled course and frame, no mind to duties, but are driven to them by conscience, or engaged by company or custom, their case is fearful in that measure, that duty is unpleasant and not loved. 2. Where this weariness of, and unwillingness to duties, are painful and grievous, as a sore in the eye, or a sickness in the heart, the state is good; but where it is naturally allowed, and meets with little or no resistance, it is a bad sign; for this argues, there is nothing but flesh, and there is no contrary principle in such a heart, for, if there were, the spirit would, at least, make opposition. This was the very frame of those un sanctified sinners, that counted the Sabbaths and services of God an unprofitable burden, a very weariness, a bondage not to be borne. A gracious heart, when under such distemper, as that God's service seems a weariness, is even weary of himself; whilst this is burdensome, he is a burden to himself; he cannot enjoy himself while in such a frame, he cannot enjoy God; and if this be the case, our state is good, though the frame be bad. 3. When this weariness and unwillingness are not from a rooted dislike to the food, but an accidental and preternatural indisposition of the stomach, or a being disappointed of God's presence in duties, the main state is safe. You know, under a distemper, the appetite may loathe and nauseate the food that a man doth love above all other meats, when he is well, and so it is here. Do you, when you are yourselves, relish more sweetness in God's service, than in your meats and drinks? Are no sweets so delightful to you, as fellowship and communion with God, when you can attain to them in duties? Do you come away disappointed, because you cannot meet with God? If it be thus, it is a sign you have set your hearts upon God, and that you place the happiness and comfort of your lives on God, and that so your state is safe; otherwise, when there is a fixed antipathy to duties, and an habitual dislike to them, the case is very bad. 4. When our weariness and unwillingness are such as make us give over our duties, so as to live in an ordinary neglect of them, it is a fearful sign; but when, notwithstanding present discouragements, we hold on in the performance of duty, and a humble waiting on God for removing our difficulties, till we are brought to a better frame: this argues well. Not but at a deserted soul may, under the violence of temptations, omit duties for a time; but his condition during it is most painful, restless and grievous, to him, and quickly returns again, and never comes to live quiet the ordinary omission of known duties. 5. When our weariness and unwillingness are such as make us flout with the service of Christ, and willing to ease ourselves of his yoke, and throw off his burden, this is a bad sign; but when we fall out with ourselves, and tify, and approve Christ's ways and service, it is well. Thus it was with Paul, he does not quarrel with the law as too strict and severe, nor think of breaking his hands and taking his liberty, but he pleads for the law, and greatly approves and commends it, and demns the backwardness of his own nature. When we are more willing to be rid of Christ's burden, than the distemper that makes it grievous, and cast about ease, by widening their bands, and not bringing their aids to them, it is a woful discovery of an unsound heart.—ALEINE.

*Christian Precepts.*—Interprise nothing quible thou shalt call unto the Lord to bless it, and to bless the

means, and then refer the success thereof to him.—So soon as any of thy enterprises has taken effect, incontinent run and thank thy God.—Beware of presumption, self-love, and vain ostentation, whatsoever good or great work thou accomplish, for thou may know it is the Lord that workes by thy hand, and not thou; seeing thou has had experience of thine awin weakness and insufficiency.—Beware thou justify not thy self in thy hart, for thou knows that thou cannot abstaine fra sinne, nor cannot be saued without the meere mercie of God, shawin in the righteous merits of Jesus Christ.—Instruct and teach thy children and servants, albeit they be few in number, in the feare of God, as though thou had a great house and familie.—When thou has the command of God; reueiled be his word, that thou suld doo any thing, obey thou euer the command; and let it be a rule to all thy actions, how unapparent soever it be, or far against thy heart, setting aside baith thy awin affections, and all worldlie respects, for quhair God speaks, neuer speire onie farther question, because he knowes that quhilk thou knowes not.—Gif thou find thy desire extream earnest in any matter, beware thou execute not thy desire, unless thou have a speciall warrant of God's word, that thy desire be agreeable to his will, for the deuil enters in be our inordinat appetits and affections.—When thou art in doubt if that quhilk thou art to doo or say, be gud or euil, performe it not until thou be resolved.—In doing thy affairs, use diligence, and be quick, for thou knowes what hurt and grief thy slawnes and slouthfnes has wrought thee.—OLD AUTHOR.

*Books.*—A Christian has no time, and should have no inclination for any reading that has not a real tendency to improve the heart. The finest rule I ever met with, in regard to the choice of books, is this,—“Books are good or bad in their effects, as they make us relish the word of God, the more or the less after we have read them.” There are too many valuable books, on a variety of subjects, which ought to be read, to allow of time to be dedicated to inferior and useless ones.—L. RICHMOND.

*Watch.*—Therefore let us not sleep, as do others, but let us watch and be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation. What a blessed state to be found in by the Lord at his coming! The Christian warrior, armed in his divine panoply! awake, and watchful at his post, looking and longing for the promised appearance of the Captain of his salvation! ready to rejoice, with exceeding great joy, when he sees His banner-flag unfolded from the battlements of heaven, and hears the blast of the archangel's trumpet heralding his approach!—WHITE.

*Salutary Counsels.*—Now, for the world, I know it too well to persuade thee to dive into the practices thereof; rather stand upon thine own guard, against all that tempt thee thereunto, or may practise upon thee, in thy conscience, thy reputation, or thy purse; resolve that no man is wise or safe, but he that is honest. Serve God; let him be the author of all thy actions. Commend all thy endeavours to him that must either wither or prosper them. Please him with prayer, lest, if he frown, he confound all thy fortunes and labours, like the drops of rain on the sandy ground. Let my experienced advice and fatherly instructions, sink deep into thine heart. So God direct thee in all thy ways, and fill thy heart with his grace.—RALPH.

*Which of the two is Mad?*—Were a man every day to throw a purse of money, or even a single guinea, into the sea, he would be looked upon as a madman, and his friends would soon confine him for such. But a man who throws away that which is of more value than gold,—than mines,—than the whole world,—even his health, his peace, his time, and his soul; such an one is admired, esteemed, and applauded by the greater part of mankind.—TOPFLADY.

## SACRED POETRY.

## THE DIGNITY OF MAN.

OH! what is man, great maker of mankind!  
 That thou to him so great respect dost bear;  
 That thou adorn'st him with so bright a mind,  
 Mak'st him a king, and even an angel's peer?  
 Oh! what a lively life, what heav'nly pow'r,  
 What spreading virtue, what a sparkling fire;  
 How great, how plentiful, how rich a dow'r  
 Dost thou within this dying flesh inspire!  
 Thou leav'st thy print in other works of thine,  
 But thy whole image thou in man hast writ;  
 There cannot be a creature more divine,  
 Except, like thee, it should be infinite.  
 But it exceeds man's thought, to think how high  
 God hath raised man, since God a man became;  
 The angels do admire this mystery,  
 And are astonish'd when they view the same:  
 Nor hath he given these blessings for a day;  
 Nor made them on the body's life depend;  
 The soul, though made in time, survives for aye;  
 And though it hath beginning, sees no end.

SIR JOHN DAVIES.

## VAIN BOASTING.

CAN he be fair, that withers at a blast?  
 Or he be strong, that airy breath can cast?  
 Can he be wise, that knows not how to live?  
 Or he be rich, that nothing hath to give?  
 Can he be young, that's feeble, weak, and wan?  
 So fair, strong, wise—so rich, so young is man.  
 So fair is man, that death (a parting blast)  
 Blasts his fair flow'r, and makes him earth at last;  
 So strong is man, that with a gasping breath  
 He totters, and bequeaths his strength to death;  
 So wise is man, that if with death he strive,  
 His wisdom cannot teach him how to live;  
 So rich is man, that (all his debts being paid)  
 His wealth's the winding-sheet wherein he's laid;  
 So young is man, that (broke with care and sorrow)  
 He's old enough to-day to die to-morrow.  
 Why bragg'st thou then, thou worm of five foot long?  
 Thou art neither fair, nor strong, nor wise, nor rich,  
 nor young.

FRANCIS QUARLES.

## UNBELIEF.

BY JAMES GLASSFORD, ESQ.,

*Author of "Lyrical Translations from the Italian Poets."*

"And he said unto him, If they hear not Moses and the prophets,  
 neither will they be persuaded though one rose from the dead."—LUKE xvi. 31.

IN vain the truth would be revealed  
 Though from the dead one should arise;  
 When unbelief the heart has sealed  
 It stops the ear and shuts the eyes.  
 For lo, even now these proofs abound,  
 See what you ask vouchsafed by heaven;  
 Already is that witness found  
 By Moses and the prophets given.  
 Events to come, as in a glass,  
 They shewed long since in vision plain;  
 When these events before you pass,  
 The prophets live and speak again.  
 He who their voice will not believe,  
 Which sounds thus daily in his ear,  
 No other message would receive  
 Though from the dead one should appear.  
 His test the Saviour thus applies,  
 And warns the unbelieving Jews—  
 They vouch his word, they see him rise,  
 And still his witness they refuse.

## MISCELLANEOUS.

*Hearth the Word.*—A lady who was present at the dispensation of the Lord's Supper, where the Rev. Ebenezer Erskine was assisting, was much impressed by his discourse. Having been informed who he was, she went next Sabbath to his own place of worship to hear him. But she felt none of those strong impressions she experienced on the former occasion. Wondering at this, she called on Mr E., and stating the case, asked what might be the reason of such a difference in her feelings. He replied, Madam, the reason is this, Last Sabbath, you went to hear Jesus Christ, but to-day you have come to hear Ebenezer Erskine.

*The Infidel's End.*—I was lately, observed the late Rev. W. A. Gunn, in a sermon preached at Lothbury Church, called to attend the death-bed of a young man at Hoxton. On entering the room, I found him in the greatest horror of mind. Thinking it perhaps arose from the deep remorse of a penitent sinner, I began to point to Jesus, the sinner's only Friend. With an agonizing look of despair, he replied, "Ah! sir, but I have rejected the Gospel. Some year since, I unhappily read 'Paine's Age of Reason.' It suited my corrupt taste. I embraced its principles. After this, wherever I went, I did all in my power to hold up the Scriptures to contempt. By these means, I led others into the fatal snare, and made converts to infidelity. Thus I rejected God, and now he rejects me, and will have no mercy on me." I offered to pray for him, but he replied, "Oh, no, it is all in vain to pray for me." Then, with a dismal groan, he cried out, "'Paine's Age of Reason' has ruined my soul!" and instantly expired.

*The Welsh Peasants.*—When the arrival of the cart, which carried the sacred load of the Scriptures to Wales, in 1806, sent by the British and Foreign Bible Society, was announced, the Welsh peasants went out in crowds to meet it; welcomed it as the Israelites did the ark of old; drew it into the town; and eagerly bore off all the copies as rapidly as they could be dispersed. The young people were to be seen spending the whole night in reading it. Labourers carried it with them to the field, that they might enjoy it during the intervals of their labours, and lose no opportunity of becoming acquainted with its sacred truths.

*Contentment.*—John Wesselus, of Groningen, who was one of the most learned men in the fifteenth century, and was, on account of his extensive attainments, called "the light of the world," having been once introduced to the presence of the Pope, was requested by that pontiff to ask for some favour for himself. "Then," said Wesselus, "I beg you to give me one of the Vatican Library a Greek and a Hebrew Bible." "You shall have them," said Sixtus: "but, foolish man, why don't you ask for a bishopric, or something of that sort?" "For the best of reasons," said Wesselus, "because I do not want such things."

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“THE FEAR OF THE LORD, THAT IS WISDOM.”

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ON THE PROMISES CONTAINED IN THE  
HOLY SCRIPTURES.

BY THE REV. DAVID BROWN,  
Minister of Roslin.

EVERY attentive reader of the Holy Scriptures must be aware, that they contain multitudes of “exceeding great and precious promises.” These promises have been collected into a separate volume, and they amount to many hundreds,—comprehending, in their ample extent, all the blessings of time, and all the glories and enjoyments of eternity. Notwithstanding their great number, and wonderful variety, they may all be included in one or other of the two following classes,—those which are *absolute* and those which are *conditional*; and, by considering them in these different points of view, we shall be able to form more definite ideas of their nature and uses, than if we were to contemplate them as a whole.

The *absolute* promises refer to the magnificent arrangements, which have been made by Jehovah, in behalf of our sinful and guilty world. In the accomplishment of the great work of our redemption, every independent movement, which was intended on the part of God, was made the subject of a promise equally independent in its character; thereby intimating to us that, in the construction of the amazing fabric, no one could be employed but a divine architect. And, as the salvation of an innumerable multitude of the children of men, and probably the well-being of countless orders of moral and intelligent creatures, depended on the accurate fulfilment of every part of the astonishing scheme, it was necessary that no mere creature should be intrusted to carry it into execution: and, of course, the promises, which embrace the mighty details, are communicated to us with a certainty as immutable as the very throne of the Eternal. Now all of these promises either have been realized already, or are in progress towards being accomplished, without being made to depend, in the slightest degree, on the volitions or the actions of mankind, to whom they have been made known. This being the case, we omit the farther notice of this whole class of promises, at present, as we intend to employ the small space allotted to us, in directing the attention of our readers to the other

class, the fulfilment of which may be said to be suspended on the fact, that true believers are faithful workers with the Almighty.

The *conditional* promises have respect to all those gifts and graces which are intended to be imparted to the people of God, and by which they are to be rendered happy and glorious for ever. If we inquire, we shall find that, though these promises are equally unchangeable in their nature as the others, the fulfilment of them is made to depend on some condition, and the terms must be complied with, or the blessing which is needed will not be granted. Lest our meaning should be misapprehended, when we speak of conditions, we remark, that nothing is to be done in order to *merit* the bestowment of the benefit which is desired; for mankind deserve to receive nothing at the hand of God, but wrath for their sins, and grace—free, rich, and sovereign grace—is the distinguishing characteristic of all the divine proceedings in regard to them. All that we have in view by the conditions of which we are speaking, is this: Some specific trait of character must be possessed, and habitually cultivated, in order to the attainment of some advantage, which God has promised to bestow. Should a person be destitute of the quality condescended on, he has no right to ask, and no good ground to expect, that the particular promise will be fulfilled in his case. On the contrary, if he be qualified according to the divine direction, when he asks, he shall receive; when he seeks, he shall find; and, when he knocks, it shall be opened to him.

For the farther elucidation of this point, it may be stated, that we find many special blessings promised to those who are rendering obedience to the divine commandments; who are maintaining intercourse with God by means of prayer; who are diligent in the perusal of the oracles of truth, and in hearing the glad tidings of salvation proclaimed; who are cherishing love to God, and to their brethren of mankind; who are putting their trust in the Lord, and waiting patiently on him; who are distinguished by sincerity and uprightness of conduct; and, in a word, who are making it one great object of their lives to depart from all manner of iniquity, and to acquire every spiritual excellence. At the same time that numerous bless-

ings are bestowed on those, who are separated from the great mass of their fellow-men by the possession of the above mentioned and many other similar characteristics, it is a fact, which cannot be questioned, that these very blessings are withheld from all those, the outlines of whose actings are entirely the reverse; and this must be done on the ground that they are still far off from God, and ready to perish.

It is quite evident, that one great use of the conditional promises is to furnish us with matter for our prayers. They point out all the blessings which are needful for us in our present imperfect state of existence, and through the instrumentality of which, we are to be prepared for another and a better world. When we have ascertained, by self-examination, that we are in circumstances fitting us for receiving some blessing that we require, we should convert the promise which contains it, into a petition, and present it at the throne of grace, according to the divine appointment. Should the answer be delayed, we are to persevere in asking, till the blessing be bestowed, or till we receive some other in its place. No doubt can be justly entertained that the Almighty will communicate to us, at his own time, and in his own manner, either the blessing which we seek or one which will tend more to manifest the glories of his own character, and to promote our own spiritual and everlasting well-being. In this way we may obtain the fulfilment of all the promises which are made to us,—promises which constitute an inexhaustible treasury of the very richest blessings. And, without calling in the assistance of any human compositions at all, we shall find the language, in which the promises are embodied, perfectly sufficient for all our petitions; and, if we confine ourselves to the expressions of Scripture, our prayers will be distinguished by a propriety, a correctness, and a beauty, altogether unparalleled in the writings of uninspired men.

Another use of the conditional promises is to supply us with powerful motives in the performance of our duty. The extent of duty incumbent on us is very great, arising from the circumstances in which we are placed. As creatures, we have been laid under many obligations to him, who is our creator, our preserver, and our bountiful benefactor. And, as persons who have been redeemed by the precious blood of Christ, we have become bound to walk in all the commandments and ordinances of the Lord blameless. For the purpose of encouraging us to enter with alacrity on the discharge of all our duties, we have numerous promises made to us of direction, and assistance, and acceptance. If we walk uprightly, we have a promise that Jehovah himself will be a sun to enlighten our path, and a shield to defend us from all our enemies, and that he will withhold no good thing from us. On condition that we keep ourselves undefiled by the abominations of the world, we are assured that the Holy Ghost will dwell within us to be our comforter; to be our teacher in divine things; to assist us in offering up our prayers;

to witness with our spirit that we are the children of God, and to seal us to the day of complete and everlasting redemption. Even our works of charity, when done in behalf of those who are true disciples, and faithful followers of the Lamb, imperfect, though they be, at the best, the blessed Saviour declares that he will make the evidence, on which he will openly acknowledge and acquit us at the day of judgment, because he considers them as done to himself, and, though they be really worthless in themselves, he will accompany them with an abundant recompense. Rewards too, unlimited in their nature, and everlasting in their duration, are offered to us, if we act according to the instructions which have been given to us; and when we take up our abode in heaven, we shall be invested with "an exceeding and eternal weight of glory," and for ever wear the crowns of righteousness, conferred on us in the view of assembled worlds.

The only other use of the promises, to which we shall now advert, is to provide us with the most effectual means of spiritual improvement, and growth in grace. In consequence of the corruption of our nature, a wrong bias has been given to all our faculties, and this has been the source of great sin, and great misery. When we are renewed in the spirit of our mind, a new and a holy direction is given to all our intellectual and moral powers. Now the promises which have been recorded in the Word of God, for our benefit, are of admirable service in promoting the work of our sanctification, by subduing our wicked propensities, and fostering the elements of righteousness in our souls. Having, therefore, these promises, we ought to cleanse ourselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of the Lord. In proportion as we employ the promises which have been made to us, by pleading them at the throne of grace, as we have been enjoined, we shall find that we are enabled to resist all our spiritual enemies, and to make progress in the divine life. We shall thus advance from one degree of moral excellence to another, and our path will be that of the just, "which is as the shining light that shineth more and more unto the perfect day." Drawing nearer to God himself, in purity of nature, as we approach the unseen world, we shall, in due time, arrive at a meetness for the inheritance of the saints in light. And thus we shall be prepared for taking up our abode in the immediate presence of Jehovah, and for making endless progression in all that is holy and blessed.

We find it stated in the Scriptures of truth, that all the promises of God are yea and amen in Christ Jesus. It is only in and through him that they have been given to our lost and perishing race. And it is only to those who have been united to him by a true and living faith, that they will be fulfilled. So very suitable are they, that they are adapted to every possible state in which a child of God can be placed in this world. And they are perfectly sufficient for the supply of every want which can be felt by him in the present life. We challenge any person to point out a condition, in

which an heir of grace can be found, for which we cannot produce a promise both suitable and sufficient. Does the Christian fear that, when he is made to pass through the waters of affliction, or the fire of persecution, the God of his salvation will abandon him? A promise is made to him in these words: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Is the Christian disquieted lest he should be allowed to contend in his own strength merely, with his spiritual enemies, and be overcome by them? The following promise is written for his encouragement: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Is the Christian troubled with the idea that his sins may still be recorded against him, in the book of God's remembrance? Jehovah himself addresses to him this promise: "I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins." Is the Christian anxious to be delivered from the baneful effects of his backsliding, and again to experience the loving-kindness of his heavenly Father? God says of him, "I will heal his backsliding, I will love him freely: for mine anger is turned away from him." Is the Christian desirous to obtain that strength, which he feels to be necessary for the performance of his duty? The great author of his salvation gives him this rich and precious promise: "My grace is sufficient for thee: for my strength is made perfect in weakness." We might thus proceed to any assignable length in pointing out the wants of the believer, and the ample provision which has been made for supplying them; but we forbear, as the experience of every one who has made any considerable progress in the divine life, will readily furnish him with examples.

That the vast extent of the promises may be evident, we shall take a comprehensive view of them, as they relate to things temporal, spiritual, and eternal. We find God promising to his people, that they shall be made partakers of all temporal blessings, when the bestowment of them shall tend to display the divine glory, and to advance their own welfare,—such blessings as have for their object the safety, and health, and comfort of the body, with deliverance from the manifold troubles to which they are exposed, or patience to bear them. We know that Jehovah also promises, without the slightest reservation, all spiritual blessings to his people, such as, justification from the guilt of all their sins,—adoption into his family,—sanctification from moral defilement,—the unlimited use of the means of grace,—a complete and triumphant victory over all the enemies of their salvation,—and perseverance unto the end, notwithstanding every opposition which

can be made to them. And moreover, we are sure that the Almighty promises to his people the free and full, and everlasting enjoyment of all the glorious blessings of the heavenly world, such as, the perfect happiness of their whole nature in the Divine presence,—the possession of an inheritance, which is incorruptible, and undefiled, and that fadeth not away,—and the fruition of God himself, as their satisfying, and inexhaustible portion. The great Apostle of the Gentiles, in his First Epistle to the Corinthians, has been enabled by the Holy Spirit to communicate to us a copy of the charter, which has been made out, and given to the redeemed, in the following terms: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

#### BIOGRAPHICAL SKETCH OF THE LATE REV. ROBERT HALL, A. M.

THIS distinguished individual, one of the brightest ornaments of his age and country, was born at Arnsby, a small village in the neighbourhood of Leicester. His father, who was pastor of a small Baptist congregation, is well known as the author of the "Help to Zion's Travellers," a work which has been long held in high esteem among Christians of all denominations. Robert, who was the youngest of fourteen children, was, from his childhood of a tender and delicate constitution; so much so indeed, that it was scarcely expected he would reach maturity. At a very early period he began to exhibit proofs of an active and ardent mind. As soon as he had acquired the ability to speak, he was incessantly asking questions, anxious to understand every object around him. The first part of his education, which was received under the care of the village schoolmistress, seems to have excited in him an extraordinary thirst for knowledge. In summer, after the school-hours were over, he would steal into the grave yard, where, in fact, by means of the inscriptions on the tomb-stones, his nurse had taught him to read, and there lying upon the grass, would pore over his books until the shades of evening compelled him to return home. At the age of six, he was placed at a school under the charge of a Mr Simmons of Wigston, a village about four miles from Arnsby. While there, Robert seems not merely to have prosecuted his regular studies with diligence, but to have spent his leisure hours in reading. And the books which he selected for perusal, were not such as merely amuse and interest the mind, but such as require deep and serious thought. The works of Jonathan Edwards he particularly esteemed, and was accustomed to peruse them with the greatest relish. Bishop Butler's "Analogy" also he read with the most intense delight. Thus early did the mind of Robert Hall evince a taste for the writings of the most profound and subtle metaphysicians, a taste which continued through life.

When he had reached his eleventh year, Mr Simmons with a conscientiousness and candour truly remarkable, confessed to Mr Hall, that he was quite unable to keep pace with his pupil, declaring that he had been often obliged to sit up all night to prepare the lessons for the morning, a practice he could no longer continue, and must therefore, relinquish his favourite scholar. It is gratifying to remark, however, that along with this rapid advancement in knowledge and intellectual power, Robert displayed also a growing relish for spiritual and divine things. In these circumstances, his father was anxious to devote him to the sacred office; but the

delicate health of the son, and the scanty income of the father seemed to be almost insuperable obstacles in the way of an object so desirable. Mr Hall, therefore, took his son to Kettering, that he might avail himself of the advice of an influential friend, Mr Beeby Wallis. The interview terminated in the choice of a suitable boarding school, but, Mr Wallis, struck with the sickly appearance of the boy, requested his father to allow him to remain with him for a few weeks, that he might have the benefit of a change of air. While residing there, Robert was often requested to display his powers of oratory before an auditory invited to witness the exhibition. The young orator frequently adverted in after life to the injury resulting from such an injudicious practice. "Mr Wallis," said he, "was one whom every body loved. He belonged to a family in which probity, candour and benevolence, constituted the general likeness; but conceive, Sir, if you can, the egregious impropriety of setting a boy at eleven, to preach to a company of grave gentlemen, full half of whom wore wigs. I never call the circumstance to mind, without grief at the vanity it inspired; nor when I think of such mistakes of good men, am I inclined to question the correctness of Baxter's language, strong as it is, where he says, 'Nor should men turn preachers as the river Nilus breeds frogs, (saith Herodotus,) when one-half moveth before the other is made, and while it is yet but plain mud!'"

After having spent a few weeks at Kettering, Robert was placed by his father, as a boarder at the school of the Rev. John Ryland, in the neighbouring town of Northampton. Here he remained for a year and a-half, during which he made great progress in his knowledge of the ancient classics, and in the various departments of elementary science. After studying for some time under his father's care, Robert, now in his fifteenth year, was sent to the Bristol Institution, where young men in connection with the Baptists, were trained for the ministerial office. In this academy, he made rapid progress in the study of theology, but he appears to have estimated intellectual attainments at perhaps too high a value. And hence he was subjected to a salutary mortification. Having been appointed to deliver an address in the vestry of Broadmead Chapel, founded on a passage of Scripture, he suddenly paused in the course of it, covered his face with his hands, exclaiming, "Oh! I have lost all my ideas," and sat down abashed and confounded. On the following week, the same subject was prescribed to him, but his second failure was if possible still more humiliating. He rushed from the vestry, and on returning to his room, exclaimed "If this does not humble me, the devil must have me!" Such were the early efforts of one, who, for nearly half a century, was held in the highest estimation as one of the most distinguished preachers of the age.

While attending the Bristol Academy, he usually spent the summer vacation at Arnsby, under his father's roof. It was on his return home in the summer of 1780, that Mr Hall resolved to examine his son, with the view of setting him apart, if found qualified, to the sacred office of a minister of the Gospel of Christ. Afraid lest his own partiality might warp his judgment, he conducted the examination in the presence of the congregation over which he himself, was pastor, and accordingly, having acquitted himself to their entire satisfaction, Robert Hall was set apart "by lifting up their right hand and by prayer." Though thus nominated to the ministry of the Gospel by his father, and the congregation at Arnsby, he still continued to pursue his studies at the Bristol Institution, and was at length appointed to King's College, Aberdeen, on Dr Ward's foundation. On his way to the north, having received a letter of introduction he waited upon the late venerable Dr Erskine of Edinburgh, by whom again he

was supplied with introductions to two distinguished ornaments of Marischal College, Drs Campbell and Beattie. For many years afterwards, Mr Hall used often to speak of the kindness shown him by Dr Erskine on that occasion, and of his own feelings when, on taking leave, "the venerable man of God exhorted him to self-vigilance, kissed him, laid his hand upon his head, blessing him, and commending him to the care of the great head of the Church."

It was while attending College at Aberdeen, that Mr Hall first became acquainted with the late Sir James Mackintosh. They were fellow-students, and though in many points they did not coincide in sentiment, they were inseparable companions. "They read together; they sat together at lecture if possible; they walked together." They read the ancient classics together, and so well was their intimacy known to their fellow-students, that it was not unusual to hear the remark made concerning them as they went along, "There go Plato and Herodotus." Though destined afterwards to move in far different spheres, these two distinguished individuals continued through life to entertain towards each other sentiments of the strongest esteem and respect. Sir James alleged that to his intercourse with Mr Hall he could trace more of his knowledge, in so far as principles were concerned, than to any other quarter. Mr Hall, on the other hand, declared again and again, that he considered his early friend as possessing an intellect more analogous to that of Bacon, than any person of modern times.

In 1783, while Mr Hall was still pursuing his studies at Aberdeen, he received an invitation from the Baptist congregation of Broadmead, Bristol, to become assistant to Dr Caleb Evans, their pastor. This invitation he accepted, with the express understanding, that while he should reside at Bristol during the summer, he should be permitted to finish his theological course at College during the winter. At length, after having completed his studies, he commenced his pastoral duties at Broadmead, with every prospect of extensive usefulness. His preaching was much admired. Crowds flocked to hear him, and many of the most distinguished men in Bristol, including several clergymen, were his occasional hearers. Amidst this popularity, however, Mr Hall, as he often used to remark at an after period, was yet unacquainted with the grand peculiarities of the Gospel scheme. In his discourses he dwelt much on generalities, and seldom, if ever, adverted to the cardinal doctrine of justification by free grace, or the equally important truth, that we are renewed by the operation of the Spirit of God. Nor was it favourable to Mr Hall's progress in the knowledge of the truth, that in three months after he settled in Bristol, he was appointed classical tutor in the Bristol Academy. This combination of two offices in a young man of twenty-one years of age, could not fail to prove injurious in every point of view, yet he endeavoured for five years to discharge the duties of both with conscientiousness and fidelity. The sentiments of the young pastor of Broadmead, however, appear at this time to have been characterized by a tendency to free and daring speculation, which betrayed a mind not duly exercised in spiritual communion with his great Lord and Master.

At length, in 1788, a serious trial awaited Mr Hall from a quarter the most unexpected. A misunderstanding unfortunately took place between him and his colleague, Dr Evans. The congregation, of course, split into two parties, each becoming the partizan of its favourite minister. For nearly two years this dispute continued, and feeling his situation becoming every day more uncomfortable, not only from the quarrel now referred to, but also from some alleged difference of opinion between him and his people, as to the necessity of re-baptizing adults who had been baptized in infancy, he came to the resolution of relinquishing a charge

which he could no longer retain, either with honour to himself, or advantage to the congregation.

While matters were in this state of uncertainty and suspense, an event occurred, which in the course of providence, opened up to Mr Hall a new and very important sphere of ministerial usefulness. Mr Robinson, the pastor of the Baptist Church of Cambridge, who had adopted sentiments bordering on infidelity, died suddenly while on a visit to Dr Priestley at Birmingham. From the heretical and semi-infidel views inculcated upon them for a long time previous to Mr Robinson's death, the congregation at Cambridge had unhappily imbibed a similar spirit. In these circumstances, Mr Hall, who had already acquired a high reputation as a preacher, was invited to preach for one month, and afterwards for a longer term. At length, in July 1791, he was invited to take the pastoral charge, and readily accepted. The death of Mr Hall's father, which occurred about this time, impressed his mind with feelings of peculiar solemnity in entering upon his new charge. Often had his affectionate parent urged him to avoid barren and profitless speculation, and the recollection of the precepts, as well as example of his now glorified father, exerted a most salutary influence upon his mind. At this period, particularly, he renounced his belief in *materialism*, which he often declared he "buried in his father's grave."

His first sermon at Cambridge, was on the doctrine of *atonement*, and its practical tendencies. Accustomed as the congregation had been to the worse than Socinian views of their late pastor, the subject selected, was one which could not fail to give offence to many of the hearers. "Immediately after the conclusion of the service," accordingly, "one of the congregation, who had followed poor Mr Robinson through all his changes of sentiment, went into the vestry and said, 'Mr Hall, this preaching won't do for us; it will only suit a congregation of old women.' 'Do you mean my sermon, Sir, or the doctrine?' 'Your doctrine.' 'Why is it that the doctrine is fit only for old women?' 'Because it may suit the musings of people tottering upon the brink of the grave, and who are eagerly seeking comfort.' 'Thank you, Sir, for your concession. The doctrine will not suit people of any age, unless it be true; and if it be true, it is not fitted for the old women alone, but is equally important at every age.'"

The ministerial labours of Mr Hall, were becoming every day more successful, and the people increasing in attachment to the evangelical truth, when unfortunately he was dragged into keen political discussion. The French Revolution which occurred about this time, threw the minds of all classes of society into the most intense anxiety, and Mr Hall was prevailed upon to take a prominent part, by the publication of his well known "Apology for the Freedom of the Press." His political celebrity, however, soon led him to be classed by multitudes, with the adherents of Dr Priestley, and, more especially, as in the course of his first pamphlet, he had pronounced a warm eulogium upon that noted individual. And yet, whatever might be Mr Hall's personal respect for Dr Priestley, no two individuals could be more opposed in religious sentiments. For Socinianism Mr Hall had the utmost horror, and could never speak of it but with evident detestation.

In his pastoral duties, Mr Hall was remarkably exemplary. For some years he visited every member of his Church once a quarter. These were not calls but visits, and paid usually in the evening, that he might meet the whole assembled family. Among the lower classes, to make them quite at ease, he would sit down with them at supper, and that this might involve them in no extra expense, he took care that they should all know that he preferred a basin of milk. In visiting the poorer widows, it was his practice to carry tea and sugar with him, taking especial care that there should

be more than was needed, and requesting permission to leave the remainder behind him. He persuaded the poorer members of his flock to form little meetings, for reading, religious conversation and prayer, going from house to house. These meetings he himself frequently attended.

While thus exerting himself for the benefit of his people, Mr Hall was anxiously seeking also his own improvement. He devoted six and sometimes even eight hours a-day to reading. The classics, both Greek and Roman, engaged his peculiar attention, and his theological studies were conducted with the utmost ardour and zeal. About this time, he commenced the study of the Hebrew language, which he had neglected at College, and such was his assiduity and diligence, that he soon became a thorough proficient in it. His intellectual acquirements, however, he did not permit to trench upon his devotional habits. His discourses, on the contrary, evinced a growing seriousness and spirituality of thought and feeling. His usefulness and popularity rapidly increased, and in 1798, it was found necessary to enlarge his place of worship, so as to accommodate two hundred more persons.

The usual effect of his discourses, while at Cambridge, is thus graphically described by his biographer, Dr Gregory. "From the commencement of his discourse, an almost breathless silence prevailed, deeply impressive and solemnizing from its singular intensity. Not a sound was heard but that of the preacher's voice—scarcely an eye but was fixed upon him—not a countenance that he did not watch, and read, and interpret, as he surveyed them again and again, with his rapid, ever-excursive glance. As he advanced and increased in animation, five or six of the auditors would be seen to rise and lean forward over the front of their pews, still keeping their eyes upon him. Some new or striking sentiment or expression would, in a few minutes, cause others to rise in like manner; shortly afterwards still more, and so on, until, long before the close of the sermon, it often happened that a considerable portion of the congregation were seen standing,—every eye directed to the preacher, yet now and then for a moment glancing from one to another, thus transmitting and reciprocating thought and feeling; Mr Hall, himself, though manifestly absorbed in his subject, conscious of the whole, receiving new animation from what he thus witnessed, reflecting it back upon those who were already alive to the inspiration, until all that were susceptible of thought and emotion, seemed wound up to the utmost limit of elevation on earth,—when he would close, and they reluctantly and slowly resume their seats."

In the beginning of the year 1799, Mr Hall had the pleasure of enjoying for some time, the society of his old friend, Sir James Mackintosh, and also the celebrated Dr Parr, both of whom were on a visit at Cambridge. It was in the company of the latter, that Mr Hall acquired the habit of smoking, which so increased as at length to become inveterate.

About this time, Mr Hall, to counteract if possible, the prevailing infidelity of the age, which had been nurtured by, if it did not originate in the French Revolution, preached and published his celebrated sermon "on Infidelity," which soon raised his character both as a profound thinker and an elegant writer. His place of worship now became the resort of multitudes eager to listen to the pulpit instructions of a man of such high celebrity. Many of the members of the University were to be seen mingling with the crowd, and men of all classes vied with one another in extolling his extraordinary powers, both as a pulpit orator and as an author. His fame in the latter capacity received considerable enhancement, by the publication of his sermon "on War," and that entitled "The Sentiments proper to the Present Crisis," both of which have always been regarded as highly finished productions. Digitized by Google

No sooner, however, had this extraordinary man reached the summit of his fame, than in the inscrutable arrangements of divine providence, he experienced one of the most distressing calamities which can afflict humanity—a temporary derangement of mind. During the greater part, nay, almost the whole of his life, Mr Hall had been subject to a severe pain in his back, which often deprived him of rest, and depressed his spirits. This sore malady increased to an alarming extent in the early months of the year 1803, and by the advice of his physician, he took a house at Shelford, a village about five miles from Cambridge. The change afforded a partial relief; but being deprived of the usual cheerful society which the town afforded, he devoted much of his time to study. The effect of the severe mental exertion, it is melancholy to think of. His brilliant intellect was for a time obscured; reason reeled and he became insane. During this afflictive dispensation, which lasted for nearly two months, his congregation evinced their sympathy in a way most creditable to themselves. They set on foot a subscription, which, with the aid of other friends, became sufficient to produce, besides a life annuity of one hundred pounds, a farther sum nearly equal, vested in Government securities, the latter to be at his own disposal at death: each sum being properly vested in trustees.

After labouring for some months among his people on his recovery to mental health and vigour, symptoms of the same disorder began to show themselves anew, but by the judicious care and attention of his physicians, he completely regained his former tranquillity and composure of mind. It was judged necessary, however, that in present circumstances he should resign his charge at Cambridge, and for a year at least give himself up to the enjoyment of retirement and ease. He accordingly tendered his resignation, and quitted a sphere of exertion in which he had been singularly useful for fifteen years.

In consequence of the two visitations of Divine Providence to which we have just referred, Mr Hall's mind appears to have become more than ever impressed with a sense of his entire dependence upon God, his habits were observed to be more devotional, and his exercises more fervent and more elevated. His own decided persuasion in fact was, that to the first of these attacks was to be referred the era of the complete renewal of his heart and affections. Under this persuasion, one of his first acts on regaining the full balance of his mental powers, was to make a solemn dedication of himself to God—an act which he renewed every year on the recurrence of his birth-day.

After spending some time in calm retirement and occasional study, combined with frequent exercise, he gradually regained his bodily health and mental tranquillity, so as to preach occasionally in the villages around his residence in Leicestershire. At length he accepted an invitation to become the stated pastor of a small congregation assembling at a Chapel in Harvey Lane, Leicester, formerly under the care of Dr Carey, whose praise is in all the churches as a faithful and devoted Missionary at Serampore. "The people," said he, in a letter to Dr Ryland, "are a simple-hearted, affectionate, praying people, to whom I preach with more pleasure than to the more refined audience at Cambridge." Among this people he laboured with great comfort and remarkable success for nearly twenty years.

Shortly after entering upon his charge at Leicester, Mr Hall united himself in marriage with a partner of whose piety, prudence, and affection, he was often accustomed to speak in the highest terms: Amid his bodily weaknesses and frequent perplexities she soothed, comforted, and encouraged him. His exertions not only among his own people, but in every good work, were indefatigable; and it was pleasing to perceive that they were highly appreciated. Every now work which issued from his pen raised still higher his celebrity as an au-

thor. Wherever he went to preach, crowded congregations hung upon his lips. Churchmen and Dissenters, men of all classes and of all opinions flocked to hear one who was justly regarded as a most accomplished and elegant preacher. Whether at Leicester, at Cambridge, at Bristol, or in London, he was called to address overflowing congregations, and commonly of a very mixed character. In the midst of this well merited popularity, the Faculty of Marischal College, with a discrimination which does them the highest credit, conferred upon him the degree of Doctor of Divinity, in testimony of their high admiration of his talents and character. He felt much gratified by this mark of their good opinion; but having a conscientious objection to the title, he never adopted it.

Mr Hall's public duties were numerous and heavy, but he never permitted them to infringe upon his hours of private devotion. About the year 1812 he commenced the practice of setting apart one day in a month for special prayer and fasting. On these occasions he retired into his study immediately after the morning domestic worship, and remained there until the evening.

The death of Dr Ryland in 1825 led to Mr Hall's invitation to take the pastoral charge of the congregation at Broadmead, Bristol. After some months spent in anxious deliberation and prayer, he at length agreed to accept it. The separation between him and his people at Leicester, was deeply affecting. It occurred on a Sacramental Sabbath. He went through the ordinary public duties of the day with great composure; but at the Sacramental service his feelings completely overcame him. He sat down, covered his face with his hands, and wept; the people, sharing in his distress, were also dissolved in tears.

Mr Hall was in his sixty-second year when he removed to Bristol, the scene of his earliest, and destined also to be the scene of his last, ministerial labours. During the few years of his residence there, the congregation rapidly increased, and he felt himself surrounded with every comfort. His happiness was also not a little promoted by the society of his distinguished friend, Mr John Foster, in whose powerful mind he felt a kindred sympathy. But amid all his outward enjoyments, Mr Hall still suffered from the complaint in his back, which had been his constant companion through life. To this, as he advanced in years, was superadded a frequent spasmodic affection of the chest. For a time he sought relief in a change of scene and cessation from labour, but the favourable symptoms were of short duration. The disease made rapid inroads on his constitution, and it soon became but too apparent that his end was approaching. The paroxysms of pain in the chest became more frequent, as well as more severe. But his faith and confidence in the divine promises were unshaken. His mind was at perfect peace, trusting in the Lord.

The account of the closing scene of this great and good man, is thus given by his medical attendant.

"In a very short time, and before I had reached home, I was summoned to behold the last agonising scene of this great and extraordinary man. His difficulty of breathing had suddenly increased to a dreadful and final paroxysm. It seems, this last paroxysm came on more gradually than was usual with those that preceded. Mr Hall finding his breathing becoming much worse, first rose more on his elbow, then raised his body, supporting himself with his hand, till the increasing agitation obliged him to rise completely on the sofa, and to place his feet in hot water—the usual means he resorted to for relief in every paroxysm. Mrs Hall, observing a fixation of his eyes, and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying; and exclaimed in great agitation, 'This can't be dying!' when he replied, 'It is death—it is death—death! Oh the sufferings of this body!' Mrs Hall then

saying him, 'But are you comfortable in your mind?' he immediately answered, 'Very comfortable—very comfortable:' and exclaimed, 'Come, Lord Jesus—Come.'—He then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were, anticipated him by saying, 'Quickly!' on which her departing father gave her a look expressive of the most complacent delight.

"On entering his room, I found him sitting on the sofa, surrounded by his lamenting family; with one foot in the hot water, and the other spasmodically grasping the edge of the bath; his frame waving in violent, almost convulsive heaving, sufficiently indicative of the process of dissolution. I hastened, though despairingly, to administer such stimulants as might possibly avert the threatening termination of life; and as I sat by his side for this purpose he threw his arm over my shoulders for support, with a look of evident satisfaction that I was near him. He said to me, 'I am dying: death is come at last: all will now be useless.' As I pressed upon him draughts of stimulants, he intimated that he would take them if I wished; but he believed all was useless. On my asking him if he suffered much, he replied, 'Dreadfully.' The rapidly increasing gasping soon overpowered his ability to swallow, or to speak, except in monosyllables, few in number, which I could not collect; but, whatever might be the degree of his suffering, (and great it must have been,) there was no failure of his mental vigour or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies, he intimated to me very shortly before the close, with his accustomed courteousness, a fear lest he should fatigue me by his pressure; and when his family, one after another, gave way in despair, he followed them with sympathizing looks, as they were obliged to be conveyed from the room. This was his last voluntary movement; for immediately, a general convulsion seized him, and he quickly expired."

It is unnecessary to dwell upon the character of one who so long held a very high place in the estimation of the Christian community in England. His name is hallowed in the remembrance of multitudes; and whether we view him as a man, a scholar, a Christian, or a minister of the Gospel, we feel ourselves entitled to say, that few men have earned a prouder, a more honourable, or more enduring reputation, than Robert Hall.

#### THE JEWS IN CONSTANTINOPLE.

DR WALSH, in his Narrative of a Journey from Constantinople to England, thus describes the state of the Jews in the Turkish capital:—

"You would naturally suppose, as I did, that these people came to Constantinople from some part of the East, and brought with them their oriental language; but this is not the case. After the extinction of the Waldenses, in the reign of Ferdinand and Isabella, the rage of the Inquisition was turned against the Jews of Spain; and having inflicted on them various persecutions and sufferings, an edict was at length issued for expelling them altogether from that country; and they set out to the amount of 800,000 persons, from this land of Egypt, not spoiling their enemies, but spoiled of all they possessed themselves. As the same prejudices existed against them in every Christian country at the time, they could find no asylum in the West, so they set their faces to the East, and returned to the place from whence they originally came. They were kindly received in different parts of the Ottoman empire, and the Turks afforded them that protection which Christians had denied them. They settled at Salonichi, Smyrna, Rodosto, and other large towns, where they, at this day, form an important part of the population. At Salonichi they have no less than thirty synagogues. But the principal division of them came

to Constantinople, and were assigned a large district, called Hassi Kui, to inhabit, where they form a community of 50,000 persons. The Turks call the different people who reside under them by names indicative of the estimation in which they hold them. Thus they call the Greeks, Yeshir, or slaves, as they were considered to have forfeited their life at the taking of Constantinople, and hold it ever since on sufferance; the Armenians, Rayas, or subjects, as they were never a conquered people, but merged insensibly into the population of the empire; but the Jews they call Mousaphir, or visitors, because they sought an asylum among them. They treat them, therefore, as visitors, with kindness and hospitality. I give you this as the original and accurate distinction, though all the subjects of Turkey, who are not Turks, are loosely called Rayas.

"As a further motive for good will, they mutually approach to an assimilation, much more nearly than any of the rest, in their religious opinions and observances. Their strict theism; their practice of circumcision; their abhorrence of swine's flesh; their language reads from right to left—are all coincidences, which, to a certain degree, give them an identity of feeling which does not take place with the others. The Jews, therefore, are a favoured people, and held by the Turks in a degree of consideration which is very different from that which they receive in any Christian country at the present day.

"In many towns in Germany which I have visited, they are prohibited by law from passing a night within the walls; and the law is strictly enforced, unless evaded by the payment of an exorbitant tax: in others, they are obliged to submit to degrading conditions and suspicious precautions, which are as frivolous as they are humiliating. They cannot travel from town to town, or exercise particular trades, without paying an extraordinary toll or tax, which is not exacted from other people. Even in England, there is a strong line of demarcation still drawn, and they are still considered foreigners; and in London they cannot be members of corporations, cannot open a shop, cannot practise particular callings without paying to the corporation exorbitant fines, which are demanded from nobody else. The prejudice which led to cruelty and persecution, is softened with the growing liberality of the age; but it still exists under a milder form, and is a wall of separation between them and a Christian community. In Turkey it forms no such barrier: the Jews freely exercise the most lucrative callings—they are generally the brokers who transact business for merchants, and the sarafs, or bankers, with whom the Turks deposit their property. They enter, particularly the women, into the Harams with merchandise, and so are agents of intrigue, and acquire extraordinary influence in Turkish houses.

"On a hill behind the quarter of Hassi Kui, where they reside, they have a large cemetery ornamented with marble tombs, some of them exceedingly well sculptured in high relief; and the houses of the opulent are furnished and fitted up in a style of oriental magnificence. The lower orders, however, are marked by that peculiarity which distinguishes them in every other country; squalor and raggedness in their persons, filth and nastiness in their houses, their morals very lax, and ready to engage in any base business which the less vile would have a repugnance to. They are distinguished, like all classes in Turkey, by a particular dress: they wear a turban like a Turkish gentleman, but lower; and instead of being encircled with a rich shawl, it is generally bound with a mean cross-barred handkerchief; and their slippers, the colour of which is particularly prescribed to all Turkish subjects, are blue. The front of their houses is lead colour. They are inflexibly attached to their own religion, though many of them have apparently conformed to Mahomedanism: such as have done so, still pre-

tise, in their own way, the rites common to both people. The Turk circumcises his child at the age of five or six, and makes it a gay public ceremony. The Jewish proselyte always performs it on the eighth day, and in private. Their Rabbins also visit them secretly, and keep up all their former observances.

"Should a Jew be made a convert to Christianity, he becomes the immediate object of the most relentless persecution to his own people, so that his life is not safe. A very respectable man of that persuasion applied to me to be received into Christian communion, and in due time I baptized him in the chapel of the British embassy; but he earnestly requested that I should keep it a profound secret, and the day after the ceremony he left Constantinople for Poland. Indeed, their repugnance to Christians, particularly to the Greeks, displays itself on all occasions. When the venerable patriarch was hanged by the Turks, the Jews volunteered their services to cast his body into the sea: some fellows of the lowest description were brought from Hassa Kui for the purpose, and they dragged his corpse, by the cord by which he was hanged, through the streets with gratuitous insult. This circumstance, with others of a similar nature, so increased the former antipathy of the Greeks, that they revenged themselves on every Jew that fell in their way, at the commencement of the insurrection, with the most dreadful retaliation.

"The mutual prejudice is so strong, that it gives rise, as you may suppose, to a number of accusations; and they charge each other with the most atrocious practices. The Jews, you will recollect, in the early ages of Christianity, denounced the Christians as eaters of their own children—an accusation sanctioned by the impure and secret practices of some of the Gnostic sects. The Christians of Spain formerly stated that the Jews crucified adults on Good Friday, in mockery of our Saviour; and at Constantinople, at the present day, they are charged with purloining children, and sacrificing them as paschal lambs, at their passover. It was one day at Galata, a suburb of Pera, where a great commotion was just excited. The child of a Greek merchant had disappeared, and no one could give any account of it. It was a beautiful boy, and it was imagined it had been taken by a Turk for a slave; after some time, however, the body was found in the Bosphorus; its legs and arms were bound, and certain wounds on its side indicated that it had been put to death in some extraordinary manner, and for some extraordinary purpose. Suspicion immediately fell upon the Jews; and as it was just after their paschal feast, suspicion, people said, was confirmed to a certainty. Nothing could be discovered to give a clue to the perpetrators, but the story was universally talked of, and generally believed, all over Pera.

"The prejudice has also been greatly increased by a book written by a Jewish rabbi converted to Christianity, which is a great curiosity. It is entitled 'A Confutation of the Religion of the Jews,' by Neophytus, a Greek monk, formerly a Jewish rabbi. The original work was in the Moldavian language, and was printed in the year 1803; but it is said that the Jews, at that time, gave a large sum of money to the Hospodar, and the book was suppressed and destroyed. A copy, however, escaped, which was translated into modern Greek, and printed at Yasi in 1818, of which I had a copy at Constantinople. The first chapter is entitled 'The Concealed Mysteries now made Public.' The subject is 'the blood which the Jews take from Christians, and the purposes to which they apply it.' After detailing a number of the most extraordinary particulars, he concludes in the following words:—'When I was thirteen years old, my father revealed to me the mystery of the blood, and cursed me by all the elements of heaven and earth, if ever I should divulge the secret, even to my brethren; and when I was married, and should

even have ten sons, I should not discover it to all, but only to one, who should be the most prudent and learned, and, at the same time, firm and unmoved in faith: but to a female I should never disclose it on any account. May the earth, said he, never receive thee, if thou revealest these secrets! So said my father; but I, since I have taken as my father the Lord Jesus Christ, will proclaim the truth in every place; and, as the wise Sirac says, 'even unto death strive for the truth.' Much of these and similar representations are to be attributed to prejudice, and great deductions are to be made from them; but certainly the Jews of Constantinople are a fierce and fanatic race; persecution and suffering have not taught them moderation, and they pursue, even to death, any apostate from their own doctrines.

"They have a language and character peculiar to themselves: the first is Spanish, debased by Hebrew and foreign words into a *lingua franca*; and the second in which it is written is rabbinical, disguised by an alteration of some of the letters."

## DISCOURSE.

By THE LATE REV. ANDREW HUNTER, D. D.,

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"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 COR. i. 18.

IN the immediately preceding verse St. Paul speaks of the commission which he had received, as an apostle, and of the manner in which this important trust was to be discharged. "Christ," says he, "sent me not to baptize, but to preach the Gospel." It is not however meant that his commission did not extend to the administration of baptism, for the apostles were expressly authorised to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The explaining the principles of the Christian faith, and the dispensing of its sacred rites, were vested in the same persons. It appears from other passages that St. Paul baptized some converts. But this was not his chief employment. He suggests that the principal object of his mission was to preach the Gospel, and to this object his attention and labours were almost unremittingly directed. He then speaks of the manner in which he was called to discharge this trust, "Not with the wisdom of words, lest the cross of Christ should be made of none effect." By the wisdom of words, seems to be meant the subtle distinctions of the philosophers, and those powers of rhetoric by which they embellished and recommended their opinions. These St. Paul avoided, "lest the cross of Christ should be made of none effect;" *i. e.*, lest the native simplicity and majesty of the doctrine of a crucified Saviour should have been debased, and lest its efficacy should have seemed to depend more upon artificial colouring or embellishments, than upon its own intrinsic evidence and excellence. He then points out the reception which this doctrine met with, in the words of our text, "For the preaching of the cross is to them that perish foolishness; but," &c.

The first and most unpleasant part of this



subject is, the unfavourable reception which the preaching of the cross has from those who perish. To them it is foolishness. By those who perish, is meant all who are under the dominion of sin, and who are deaf to the calls to repent and to believe the Gospel; all who either disregard the instructions and laws of God, or who prefer the enjoyments of a present life to those of religion and of eternity. The degrees of their guilt may be different. Nay, some of them may possess some qualifications that may render them respectable and useful in society; but whilst they are strangers to the power of religion, and are living in the habitual practice of any vice, they are liable to divine condemnation and punishment; they are amongst those that perish, or who shall be consigned to the abodes of misery, if they die in their present condition. If they have lived under the ministry of the Gospel, and have either neglected these means of improvement, or perverted them to the purposes of licentiousness, they shall prove to them "the savour of death unto death;" their guilt will be more aggravated, and their condemnation more severe. To them, "the preaching of the cross is foolishness." They either hold it in derision, or pay no serious attention to the important purposes for which the sufferings of Christ were intended. A further description of the character of such persons is given in verses 22 and 23: "For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." The Jews were highly offended with the representation that their Messiah had lived here in a state of great poverty and abasement, and that he had suffered an ignominious and painful death upon a cross. It was repugnant to the pride of their nation, and to their ill-founded expectation, that the Messiah was to be a victorious prince, who was to rescue them from the Roman yoke, and was to establish for them a great empire. The prophecies as to the glory and extent of Christ's spiritual kingdom, they erroneously explained, as relative to an illustrious temporal monarch. Though our Lord stated the true meaning of these predictions, and evinced their exact fulfilment in himself, yet neither his instructions nor his miracles removed their inveterate prejudices. Their minds were carnal, and their affections more set upon temporal enjoyments than spiritual blessings. So far was Jesus from flattering them with the prospect of security and prosperity, in consequence of their connection with him, he warned them of the approach of tribulation or persecution for his name's sake. "To the Greeks the cross of Christ was foolishness." By the Greeks is meant the Gentile nations, to whom the Gospel was early communicated, the most of whom spoke the Greek language. Though some in these countries felt the transforming power of divine truth, and acquiesced in the scheme of salvation through Jesus Christ, yet to the generality of them it appeared long to be foolishness. They consider-

ed it as absurd to suppose that a man, who could not save himself from ignominy and a violent death, should be able to raise his followers to the highest honour and felicity; that thousands or myriads of mankind should be indebted for salvation or happiness to one who had hung upon a cross. To the polite Greeks these assertions seemed to be foolish, and scarcely worthy of their notice, especially when they came from men of low birth and education. Had their discourses related to the discoveries and opinions of some profound philosopher, or to the achievements of an illustrious hero, they might have excited a greater degree of their attention, and procured the attachment of a larger number of the wise, the noble, and the rich. But the doctrine of the apostles had not these attractions to recommend it. They exhibited, indeed, a character more excellent than any that ever appeared in the world; but in a humble and suffering condition—destitute of grandeur, riches, or any of those external circumstances that can excite the admiration, or engage the affections of worldly men. They taught a religion which, though excellent in its doctrines and precepts, was repugnant to the idolatry, superstition, and vices of those to whom it was addressed.

It may be said, perhaps, that this description is applicable only to the period before the establishment of Christianity in the Roman empire, or to those countries where the Christian faith has not yet been established. But it is not to be thus limited; for not only is the cross of Christ still to the Jews a stumblingblock, but in this and every age there are many who deem it to be foolishness, or, at least, have no just ideas of the important ends which the humiliation of the Son of God was intended to accomplish. In no age has there been a greater number of infidels in countries professedly Christian, than there is at present. All of them do, of course, deny the doctrine of salvation by a crucified Redeemer, and some of them treat it with open contempt. To them may be added the Socinians, a numerous body of men, who represent the sufferings of Christ as intended for no other purpose than the confirmation of his doctrine, and to exhibit an example of patience and forgiveness of injuries to the world. Though these ends are doubtless of considerable moment, they might have been attained by the magnanimous spirit of the martyrs, under severe unmerited sufferings, and they fall short of what Christians in general consider as the chief end of the death of Christ,—an atonement for sin. But besides those who maintain opinions derogatory to the mediatorial character of Christ, are there not great multitudes that bestow no attention on this most important subject? They have no deep impressions of their own guilt and wretchedness, and of their need of a Saviour to deliver them from the wrath to come. They have no firm persuasion that Jesus Christ is the promised Messiah, and the only Redeemer of men. They have never cordially embraced

him as their Saviour, nor submitted to his authority as their lawgiver and Lord. His Gospel and the interests of his kingdom are not dear in their estimation. The things of this world are much more the objects of their pursuit and attachment. They have no lively conviction of the dreadful malignity and demerit of sin, as exhibited in the death of Christ. They are insensible of the unspeakable value of the blessings, which the Son of God has obtained for a lost world, and of the strong obligations which men are laid under to "glorify him with their bodies and spirits that are his." Nay, very many of those, who are named by the name of Christ, shew no respect to his institutions and laws. Their lives are worse than those of many heathens. Though they may not deride the cross of Christ, to them it is virtually foolishness. To them Christ is dead in vain; they derive no benefit from his death, and counteract the important purposes for which it was intended. Thus it appears, that to those who perish the cross of Christ is foolishness.

I will now shew, more particularly, in what respects the preaching of the cross of Christ is "to them that are saved the power of God."

1. As it is the chief or most effectual means of their conversion. Far am I from meaning to limit the Holy One of Israel. God may, and sometimes does, employ other means for producing this happy change. Sometimes sharp afflictions have been rendered effectual in convincing men of their guilt and misery, and in leading them to that fountain which is opened for all manner of sin and uncleanness. Sometimes a word spoken in season by a friend has been carried home, with divine power, to the heart. Under the ministry of the Spirit a holy life or a bright example of piety and virtue has also been useful in adding to the Church such as shall be saved. But of all means none has been so blessed as the faithful preaching of the cross of Christ, and of the doctrines connected with it. In general philosophical dissertations or discourses on moral virtue and vice have made no lasting impression upon the hearers. They may have admired the ingenuity of the preacher, or his powers of reasoning and eloquence, but the heart has been unchanged, evil dispositions and habits have continued as strong as ever. Sometimes, though seldom, has an external reformation of conduct been produced. In general, the drunkard, the lewd, and those who are slaves to other vices, have not diminished in the least the indulgence of their passions. But much more powerful has been the efficacy of those discourses, that have laid open most fully the corruptions of the heart, as well as of the life; that have explained the extent, the spirituality, and sanctions of the divine law; that have shewn that state of guilt and misery, in which mankind are universally involved, and the gracious counsels of heaven for the recovery of our apostate race. Those discourses which have most clearly illustrated the divine nature and mediatorial offices of our Redeemer; the depth of his abasement, and severity of his

sufferings; the perfection of his obedience, and of that sacrifice which he offered upon the cross for our salvation; "They have been as a hammer to break the rocky heart in pieces, or as fire to melt the soul into contrition and love." The amazing discoveries of the divine wisdom, holiness, condescension, and love, should be set in a most striking point of view. The inestimable benefits, both in a present and future life, resulting from the love of our dying Saviour, claim special regard. This is what is called by the apostle the preaching of the cross of Christ, and it has been, in every age, the power of God for "turning men from darkness to light, and from the power of Satan unto God." By such discourses have men chiefly been brought to see their own guilty and wretched condition, their need of a Saviour, and the excellency of the plan of salvation by Jesus Christ. By them have their views and attachments been changed, the love of sin has been subdued within them, and they have immediately forsaken those habits of impiety and licentiousness, to which they were addicted. It was by discourses of this kind, under the divine blessing, that very numerous converts were added to the Church, under the ministry of the apostles, and the first teachers of Christianity. They determined to know nothing among those to whom their labours were directed, save Jesus Christ, and him crucified, declaring that there was no name given under heaven, by which men could be saved, but the name of Jesus. In every subsequent age it will be found that the number of genuine converts, or the degree of success of the Gospel, has borne a proportion to the purity and fidelity with which those peculiar truths of it, respecting the character and offices of Christ, have been illustrated and enforced. To them, therefore, let our attention be steadily directed, with earnest prayer that they may prove to the hearers the savour of life unto life.

2. That the preaching of the cross is to them that are saved the power of God, will appear further, from considering its efficacy in subduing the power of sin in believers, and promoting their progress in the divine life. As the revelation of grace in the Gospel, is the chief instrument of the conversion of sinners, so it is of their gradual sanctification or advancement in holiness. Our Lord said to his apostles, "Now ye are clean through the word which I have spoken to you." It is the truth, or evangelical truths, which he represents as making men free, or weakening the force of sinful inclinations. The Word of God is a precious and incorruptible seed, which bringeth forth abundant increase, "in some thirty, in some sixty, and in some a hundred fold, to the praise and glory of God." In his intercessory prayer, our Lord prays for believers, "Sanctify them through thy truth; thy word is truth." Faith in Christ is said to be the root of obedience, and as naturally bringeth forth holiness as a good tree bringeth forth good fruit. The obedience of wise Christians is the obedience of faith, and is proportioned to

the strength of that divine principle, which in some is much more vigorous than in others. "Now faith cometh by hearing, and hearing by the Word of God." "The Scriptures are profitable for doctrine, for reproof, for correction, and instruction in righteousness; that the man of God may be perfect, thoroughly furnished to every good work."

But though the whole of revelation is of a practical and salutary tendency, those doctrines are peculiarly conducive to holiness, which respect the plan of our salvation by Jesus Christ. When these doctrines are preached explicitly and frequently, they never fail to exhibit their influence on the character of those who receive them, in gradually subduing any evil inclinations that remain in them, and counteracting the force of temptations, to which they have formerly yielded, in strengthening every divine virtue, and promoting their fruitfulness in every good work. It is among those who sit under such a ministry that there is to be found the greatest number of lively Christians, who are fervent in their devotions, zealous for the advancement of the Redeemer's kingdom, humble and watchful against temptation, exemplary in the discharge of relative duties, and eager to improve opportunities of active usefulness. Have you not experienced, Christians, that the more your minds have been occupied with the wonders of redeeming love, you have felt more lively contrition for your sins, and have formed more strong determinations to forsake every false and wicked way? Have you not been more warmed with gratitude to God for the riches of his grace, and with attachment to his institutions and laws? Have you not felt more strongly the obligations to universal holiness, when you have seen the divine law magnified by the obedience of Christ, and the holiness and justice of God awfully manifested in his humiliation and sufferings? When contemplating the cross of Christ, have you not been ready to say, "we are not our own, but bought with a price; henceforth we will glorify God with our bodies and spirits that are his?" "The love of Christ constraineth us thus to judge, that if one died for all, then were all dead, that we who live should not henceforth live unto ourselves, but to him who died for us and rose again." No motives to a cheerful and unreserved obedience of the will of God, are so powerful as those which are drawn from the love of Christ. How sweet and persuasive to believers is the exhortation of St. Paul, in Rom. xii. 1, 2. "I beseech you brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable to God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Believers "beholding, as in a glass, the glory of the Lord, are changed into his image, from glory to glory, even as by the spirit of the Lord." Thus is the preaching of the cross of Christ the power of God to them that are saved, in casting down imaginations, and every

high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Its energy is also manifested in yielding the best consolations under the afflictions of life, and the prospect of death. On a sick-bed, and on a death-bed, the vanity of all earthly comforts clearly appears. None of them can then afford any effectual solace or relief. "Riches cannot profit in the hour of trouble nor ransom from the power of the grave." When the rich man dieth, he can carry nothing away with him, neither shall his glory descend after him. The mightiest monarch cannot arrest the progress of a fever, or ward off for an hour or a minute the stroke of death. All the affluence or possessions of the world cannot give ease from pain, and still less can they quiet the remorse and awful forebodings of a self-condemning mind. The pardon of sin, an exemption from future punishment, is not to be purchased by corruptible things, such as silver and gold. But, will philosophy, or extensive erudition, afford, in these interesting circumstances, any effectual consolation? No: if it is separated from religion, or the fear of God, it cannot. Not only has it essentially failed in bringing life and immortality clearly to light; but it can communicate to sinful creatures no assurance that their iniquities shall be pardoned, or that a holy God will not inflict punishment upon them. Philosophy may suggest, that these strokes are unavoidable, and that it will be unavailing to be impatient or complain. But it cannot support and exhilarate the soul with such pleasing declarations as the Christian faith affords, that whom the Lord loveth he chasteneth, and that these "light afflictions, which are but for a moment, shall work for them a far more exceeding and eternal weight of glory."

Can numerous and sympathising friends give comfort in a dying hour? Their tears and their offices of kindness are agreeable; but the thought of an approaching separation from them is painful. Their wishes and their exertions will be unavailing, to bring back from the gates of death. Besides, none of them can give any security from misery, or effectual consolation to those, who are not at peace with God. The attempt to delude or lull the conscience of a dying impenitent sinner, is cruel. None can reverse or suspend the execution of the decrees of God, that the wicked shall go into everlasting punishment. Where, then, is consolation to be obtained at that critical season, when the soul stands most in need of it? It is in the Gospel of Christ. There the most animating promises are suggested to every humble contrite sinner, however great may have been his former offences. He is assured that "the blood of Christ cleanseth from all sin, and that whosoever cometh unto God through him, shall in no wise be cast out:" "that there is no condemnation to them who are in Christ Jesus," and that there is strong consolation to them who have fled for refuge to "lay hold upon the hope set

before them." The Gospel assures us, that Jesus, by his blood, has obtained eternal redemption for his people, and that whosoever believeth on him shall not perish, but have everlasting life. Confiding in his perfect righteousness, the believer can say, "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died for us, yea rather who is risen again." Being justified by faith, he has peace with God, and views all his afflictions as proceeding from the hand of a reconciled Father, and as intended to make him more a partaker of God's holiness, and to prepare him for his heavenly kingdom. He experiences that when tribulation abounds, the divine consolations do much more abound; that God strengthens him upon the bed of languishing, and makes his bed in his sickness, and that, in the multitude of his thoughts within him, his comforts refresh his soul. Even death itself loses its horror in the view of him, whose trust is fixed on the Captain of his salvation, who was made perfect through suffering, and is become the Author of eternal life to all that obey him. He considers death as a conquered foe, or rather as a messenger of peace sent to conduct him to the mansions of perfect purity and peace. Though a high tide of joy is not always the privilege of believers, many of them have triumphed at death, in the hope of seeing Christ as he is, and being for ever with the Lord, "in whose presence is fulness of joy, and at whose right hand are rivers of pleasure for evermore."

Thus does it appear, that though the preaching of the cross be to them that perish foolishness, it is to those who are saved the power of God; the most effectual source of consolation under the afflictions of life, and the prospect of death. The saints on earth and in heaven will unite their testimony in declaring, that, by the divine blessing, the doctrines of salvation by a crucified Redeemer have been the chief means of their conversion, of their progress in the divine life, and of their spiritual joy. I will not attempt at present to describe the happy effects of the preaching and belief of these doctrines in a future state; for though the ministry of reconciliation terminates in a present life, its glorious consequences reach through eternity; and it shall then appear, with the brightest evidence, to have been "the power of God unto salvation."

### THE INFLUENCE OF CHRISTIAN PRINCIPLE AND CONSISTENCY.

#### AN AUTHENTIC NARRATIVE.

JOHN W. a native of Africa, after spending several years as a sailor in the merchant service, visiting many parts of the globe, and encountering a variety of cruelties and hardships, came, in the course of providence, to reside in one of our large cities, and obtained employment as a workman at a distillery. Having been invited to give attendance at a school which had been opened for the education and instruction of persons of colour, he entered it, and made his appearance occasionally, but without, at first, seeming to take much interest in the objects to

which his attention was solicited. Indeed his appearance and manners were so very rough and forbidding, the whole style and bearing of the man were so coarse and ruthless, that the individual who had the superintendence of the school was sometimes afraid of him, and almost wished to be quit of such a pupil.

John's attendance, however, gradually became more regular, and, ere long, most punctual; and in the exercises of the Sabbath evening meetings especially, he began to exhibit some symptoms of pleasure. From being at the outset totally ignorant of the alphabet, he became, in the course of a few months, capable, in a certain rude way, of reading the New Testament, to be competent to do which, in an intelligent way, had fixed itself in his mind as an object of his greatest ambition. Night after night he wrought away with his letters and his syllables, and followed the course of reading by the other persons in the school with the greatest anxiety and application, so that, in process of time, he really became a tolerable reader, although the stock of information which he had acquired was more the result of what was orally communicated to him, than of his own studies.

It was, however, very striking to observe the gradual influence which his tuition produced upon his ordinary language and manners, and even on his countenance and appearance. His sternness and roughness insensibly melted away, he became grave, even gentle, exceedingly inquisitive, and very grateful for the kindness shewn him, and the opportunities of instruction which he enjoyed, insomuch that the person who conducted the school not only found the greatest encouragement from his progress and good conduct, but could hold him forth as an example to others of all that was proper and becoming.

In the course of a short time, John became a regular attendant at Church, and by this means, together with his school instructions, made rapid progress in the knowledge of divine truth, till it became manifest that the Spirit of God had carried home that truth to his conscience and his heart, and he stood forth a very fair example of what it is to become "a new creature." Having attracted the notice of the excellent pastor of the congregation which he joined, he was, by him, admitted to the Lord's table, after being fully satisfied as to the state of his mind and character, and till his death, which occurred several years afterwards, he maintained an upright, humble, and godly walk and conversation.

There was one circumstance which occurred in the course of his history, (the introduction of which was the main object of this short narrative) which was a strong trial of John's integrity, and became also a signal proof of his worth and sound principle, as well as of the homage which the world is compelled to pay to these qualities, even amidst the scoffings which it so often pours upon religion, and upon the conduct of conscientious men. As his general character improved, John's usefulness and value as a workman proportionally increased, and he was gradually promoted in the different departments of the distillery, until he was stationed at a post of great trust and responsibility, that of watching the running off of the spirits at the last stage of the process of distillation. This ticklish office had been found to present temptations too strong for the virtue of others, and had been at last assigned to John, from the confidence which his employer reposed both in his fidelity and his temperance. But before the close of the first week after his appointment, John found, to his unspeakable mortification and sorrow, that the duties of his new office must be performed on the Lord's day, as well as others, and this he could not acquiesce in. What was to be done? He went immediately to the overseer of the work, and explained to him the difficulty in which he was placed, and his decided objection to continue his ordinary work on the Sabbath. He was told that he was too scrupulous,—that he must not hamper himself with notions

of that sort,—that having got a good place he must not forfeit it for a trifling circumstance like this. John remonstrated, but was at last prevailed upon to take a week to consider the matter, and, at the end of it, to make known his determination. Every new reflection confirmed John in his sense of duty, and in the conviction that it was better to obey God rather than man. On the following Saturday he announced his resolution, calmly, but firmly, stating his reasons, that had made him resolve, at all hazards, to keep the fourth commandment, and to abstain from working on the Sabbath-day, let the consequence be what it might. And what was the consequence? Was he immediately displaced, and a less squeamish person appointed to his station? Far otherwise. No person possessing an equal degree of confidence could be found to fill it,—the work ceased to be required of him, or of any one else, on the Lord's day; and John W. continued till his death, occupying the post of honour in the distillery, with the highest credit and fidelity, and keeping the Sabbath holy, according to the commandment.

### SCRIPTURAL RESEARCHES.

#### No. V.

#### NINEVEH.

BY THE REV. JAMES ESDAILE,  
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Is the first settlement of nations and families, when "the world was all before them, where to choose their place of rest," two circumstances must have determined their choice; first, a fertile and well-watered district; and, secondly, facility of intercourse with other communities settled around them. The situation of Nineveh, on the left bank of the Tigris, the Hiddekel of Scripture, and, of course, not far distant from the cradle of the human race, possessed the first essential requisite in a very high degree. This river, skirting the eastern boundary of the fertile region of Mesopotamia, which had its name from its situation between the two great rivers, the Tigris and the Euphrates, presented the most inviting inducements to the formation of a settlement, and the foundation of a city; and nothing could ever have led to the abandonment of such a station, but the diversion of commerce into a different channel, or the judgments of heaven inflicted on account of abounding iniquity. The latter of these causes operated first in the case of Nineveh; and the former has probably prevented the re-occupation of the site as a commercial station.

Nineveh lay in the direct line, overland, between India and the Mediterranean, and was naturally the key of intercourse between them; and we shall find it did not fail to avail itself of the advantages of its situation, and that its flourishing commerce, the natural parent of wealth and luxury, was the cause both of its power and its profligacy.

Among the ancient nations, the Romans were the only people whose wealth and power did not arise from commerce. Their trade was war; their treasures were the riches of conquered kingdoms; and without engaging in commerce, to any extent themselves, they attracted the traffickers of all nations, and paid their wares with the wealth of plundered provinces.

Nineveh was built by Asshur, the second son of Shem. "Out of that land (Shinar) went forth Asshur, and builded Nineveh." Gen. x. 11. The translators of our Bible have given a different version in the margin, which ascribes the building of Nineveh to Nimrod. "He (that is, Nimrod) went out into Assyria," &c. I venture to pronounce, that this suggested variation is entirely unfounded. There is no doubt that Asshur is the Hebrew name for Assyria, as well as of him who first settled in it with his family

and dependents. But if we use the personal pronoun as the nominative to the verb *went*, the verse would read, "Out of that land *he* went forth Asshur;" which is scarcely sense, and, at any rate, cannot convey the sense intended by the variation. The insertion of the preposition *into*, before Asshur, is totally inadmissible. Nothing equivalent to it is to be found in any copy of the Hebrew original, and the translators were aware of this, as *into* is printed in different characters from the rest in their marginal translation. Besides this, the subsequent history of Nineveh may satisfy us, that its occupants were of a different race from the family of Nimrod, the son of Cush, and grandson of Ham, among whose descendants the earliest and most fatal corruptions in morals and religion were introduced; whilst the virtuous Abraham lived, with satisfaction, in contact with the Ninevites, till he was called to leave his country to fulfil the purposes of heaven.

I have already alluded to the favourable situation of Nineveh, the capital of the Assyrian empire, for either agriculture or commerce. Its territory extended over all the space comprehended between the two great rivers, the Tigris and Euphrates; and it commanded these streams for the greater part of their course: they constituted, in fact, its riches, its glory, and its strength: any person may easily perceive that this must have been the case, from such rivers with their tributaries, in such a country, and in such a clime; and the word of God, addressed to an imaginative people, never fails to seize on the most appropriate figures, and the most picturesque imagery to produce a suitable impression on the mind. Accordingly, the prophet Isaiah, in denouncing the judgments of God which were to be executed on Israel by the kings of Assyria, personifies the might and the power of those kings by the rivers which constituted the strength and resources of their country. "Forasmuch as this people refuseth the waters of Shiloah, that go softly, and rejoice in Rezin and Remaliah's son; now, therefore, the Lord bringeth up upon them the waters of the river, strong and many, *even the king of Assyria and all his glory*; and he shall come up over all his channels, and go over all his banks." Isa. viii. 6, 7. And when another prophet was employed to denounce judgment against Assyria, which had been employed as a scourge to chastise the rebellious house of Israel, he alludes to the same resources of the Assyrian kings, but declares that they should not be available in saving them from impending destruction. "Behold the Assyrian was as a cedar in Lebanon with fair branches,—the waters made him great, the deep set him up on high, with her rivers running round about his plants, and sent out his little rivers unto all the trees of the field. Thus was he fair in his greatness, in the length of his branches, for his root was by great waters." Ezek. xxxi. 3, 4, 7.

Here a melancholy reflection presses on the mind: the country is still the same; its resources are still the same; but the aspect of nature is totally changed, and presents nothing but unhealthy marshes or arid wastes, or unimproved fertility; the scanty and miserable population subsisting by plunder rather than by industry, and showing what an influence, for good or for evil, the mind of man has, not only on human happiness, but on the face of external nature.

With regard to the commercial advantages of Nineveh, it is evident, from its geographical position, that it opens up the most direct communication by land between India and Europe. These advantages were not neglected: a communication was opened up with Tyre, the greatest emporium of commerce that ever existed in the world; and I do not believe that the immense trade of Great Britain, which all the world regards with astonishment and envy, is at all to be compared with the trade of ancient Tyre. I may be wrong in this calculation, but I do not speak at random. Great

must have been the power of Tyre when it ventured to oppose the irresistible Alexander, who was appointed to tread on the necks of kings. After a most vigorous defence, it was overwhelmed; and the conqueror, who combined the deepest policy with the most frantic vanity, effectually cut off the power of resuscitation by building Alexandria, with the sole view of attracting to its very favourable locality all the commercial benefits which had belonged to Tyre. A singular document exists to prove the extent of the Tyrian commerce. The prophet Ezekiel enumerates the different nations that traded with Tyre, and Asshur, that is, Assyria, or Nineveh, is mentioned among the number, with a specification of the articles which it furnished. From this document it appears, that Tyre had engrossed all the commerce of the Red Sea and the Mediterranean; that it supplied all Syria, Arabia, Egypt, and Greece, and was the sole means of diffusing the productions of the East, over the north of Africa and the south of Europe. (Ezek. xxvii.)

The importance of Nineveh, in a commercial point of view, was clearly discerned by Solomon, who was not only an inspired moralist, but an enlightened politician. To establish a communication between the Euphrates and the Mediterranean, an object which now engages the attention of the British empire, he built Tadmor in the wilderness, (2 Chron. viii. 4.) about eighty-five miles from the latter, and somewhat more than a hundred from the former. It is mentioned as one of Solomon's store cities; and our commentators give an interpretation which they could not avoid, viz. that it was for storing up grain; but they do not tell us, that the stores were not intended for the inhabitants of the limited district, nor for being transported to supply the deficiencies of Judea, but to facilitate the transit of merchants and merchandise from the eastern to the western limits of Asia.

This place retains the name which Solomon gave to it, down to the present day; it is uniformly called *Tedmor* by the Arabs, which means a *palm tree*, and which identifies it with the celebrated *Palmyra*, the city of Zenobia, equally renowned for her powers and her patronage of literature; who, (having assumed the title of Queen of the East, and chosen for her minister the celebrated Longinus, author of the treatise on the Sublime, which, though it has come down to us only in fragments, has excited the admiration of the learned;) resisted, for a while successfully, the whole power of Aurelian, till she was, at last, entirely overthrown, and her favourite minister massacred by the fury of the Roman soldiers.

This region is still celebrated as a gem in the wilderness; and travellers are astonished to find almost the whole of its scanty territory studded over with the magnificent ruins of palaces and temples, whilst it is surrounded on every side by the most dreary deserts; its wealth and its power arose entirely from its being an *entrepôt* of commerce; and the productions of the East being now introduced into the Mediterranean, and Europe, by the Red Sea and the Cape of Good Hope, at a much cheaper rate than they could be conveyed over land, the importance of Palmyra as a mercantile station is gone for ever; and its ignorant and bigoted inhabitants, instead of hailing the appearance of a stranger (for whose accommodation the wise king of Israel planted this district,) as the harbinger of wealth and good tidings, regard him as an intruder, and no place in the world contains a set of more inhospitable and blood-thirsty savages. No man can approach them with safety, without a passport from Lady Hester Stanhope, whom they acknowledge as Queen of Tedmor, and whose strange eccentricities they ascribe to inspiration; she herself seems to be of the same opinion, if we can believe the latest accounts; for she is said to have two magnificent Arabian steeds in readiness; the one for

the Messiah; the other for herself, to accompany him in his triumphal entrance into Jerusalem. (See De Lamartine's Pilg. to Holy Land.)

From ascertained facts in the history of the world, I think we may infer that commerce, in the first instance, laid the foundation, and ultimately undermined the strength of all the ancient states whose greatness is recorded in Scripture. It has a very humanizing influence over the mind: it removes prejudices and diffuses knowledge; but it has countervailing disadvantages: it diminishes patriotism; a great merchant is indeed a citizen of the world: he, somewhat, resembles a Jew who has no country; for it is of little consequence to him whether his establishment be in Britain or Morocco whilst he can command the market of the world. The commerce of Tyre was its strength and its destruction, increasing wealth and luxury: Carthage, the daughter of Tyre, was in the same circumstances; the harvest of its riches was reaped on the deep: its defence against an invading enemy was committed to foreign generals and foreign soldiers, and its rulers trusted more to the power of their treasury than to the nerve and patriotism of their citizens. How different from the character and policy of their opponents! The Romans met them with a hardy agricultural population, inured to toil and attached to their country, and the ultimate result of a struggle between such parties could not be doubtful. The pre-eminent talents of three of the native generals of Carthage, prolonged the conflict for some time, and with them fell for ever the power of the states, and the existence of its capital.

I have already shown that the site of Nineveh was the most favourable that can be conceived, as a mercantile station, for the transmission of the produce of the East into the countries bordering upon the Mediterranean; and that it actually traded with Tyre, "the crowning city whose merchants were princes." But we have still more decided evidence that the wealth and the wickedness of Nineveh arose chiefly from commerce: for in the unmitigated judgments denounced against it by the Prophet Nahum, the vast extent of its mercantile transactions is particularly mentioned. "Thou hast multiplied thy merchants above the stars of heaven." Nah. iii. 16.

The heathen history of Nineveh, and of the empire of which it was the capital, from Ninus, the supposed founder, and the celebrated Semiramis, his wife, is full of fable and undeserving of any serious attention. But the vast power of this empire is fully established by Scripture; where, however, it is only mentioned incidentally, and when it bore upon the history of the Jews. Five kings of Assyria are mentioned in Scripture, all of them powerful princes, and scourges to the rebellious houses of Israel and Judah. Pul and Tiglath-Pileser carried captive into Assyria, the Reubenites, the Gadites, and the half tribe of Manasseh, 1 Chron. v. 26. Shalmaneser completed the captivity of the kingdom of Israel, 2 Kings xviii. 9—11. Sennacherib directed his resentment against the kingdom of Judah; but God in answer to the prayers of the pious Hezekiah, defeated his purpose, and slew in one night, a hundred and eighty-five thousand of the invading army. "So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer, his sons smote him with the sword; and they escaped into the land of Armenia; and Esar-haddon his son, reigned in his stead." 2 Kings xix. 36, 37.

The most interesting episode in the history of Nineveh, is the mission of Jonah the prophet, to warn it of impending destruction on account of its sins. He is the earliest of all the prophets whose writings are preserved, though we cannot ascertain the exact period at which he lived; only he prophesied of events which came to

pass in the reign of the second Jeroboam, which stamps him anterior to all the other prophets. 2 Kings xiv. 23—25. He was one of the prophets who belonged to the kingdom of Israel, many of whom were men of very exceptional character; and from all that we learn of him, there seems to be more room for animadversion than for praise. He was a most reluctant missionary; and was disappointed and affronted because God was moved to mercy and compassion by the repentance of the Ninevites. But without dwelling on his character, or on the extraordinary circumstances by which his compliance was enforced, I would call attention to the description of the city of Nineveh and to the conduct of its inhabitants: It was "an exceeding great city of three days' journey." Had this measurement applied to the circumference, it would have indicated great extent: but it is evident that it does not apply to the circumference, but to the length of the place; for it is said, "Jonah began to enter into the city, a days' journey," and he cried, and said, "Yet forty days and Nineveh shall be overthrown." Jon. iii. 4. There is here no room for mistake, whatever there may be for astonishment and wonder; and all commentators struck with the improbability of a city three days' journey in length, have applied the measurement to the circumference; but if language has a meaning, the words quoted compel us to reject this interpretation. But why should it appear incredible that the city should have been three days' journey in length? All the heathen authors declare that Nineveh, or Ninus, as it is styled by them, was much larger than Babylon; and they represent the latter as sixty miles in circumference, being a perfect square of fifteen miles each side. But Nineveh was much larger, and not a square but a parallelogram, and consequently, must have greatly exceeded it in length. Besides, it is evident that there was a great quantity of pasture land included within the walls; for there was "much cattle," iv. 11; and this would greatly extend the enclosed space denominated the city.

The Scripture affords some means, though not very decisive of ascertaining the amount of the population; it tells us that there were upwards of a hundred and twenty thousand persons in it, who could not "discern between their right hand and their left;" that is, infants; and supposing each family in which there was an infant to consist of five persons, including the parents, it would give six hundred thousand as the gross population. But I have no doubt that this is greatly below the truth; for this calculation leaves out of view every family in which there was no infant, and every unproductive couple, and all the unmarried retainers and domestics in a family. But I will not attempt even an approximation to the truth: it is more interesting to attend to the deep and unfeigned repentance of the king and his subjects. "He arose from his throne, and he laid aside his robe from him, and covered him with sackcloth, and sat in ashes," when he heard of the denunciations of Jonah against himself and his people. The whole city imitated his example; God saw their penitence, and heard their prayers, and granted a respite from the threatened judgments; and to inculcate the efficacy of repentance and reformation in arresting the ruin of a corrupted community, seems to be the chief lesson intended by the extraordinary mission of a Jewish prophet to a hostile and a heathen state, whose overthrow was irrevocably fixed; for the whole prophecy of Nahum consists of the denunciations of God against Nineveh, proclaiming its utter and irrevocable destruction, and pointing out by expressive figures the way in which it was to be accomplished.

This clemency of the Almighty gave great offence to Jonah, "and he was very angry;" and we may now obtain some insight into the origin of his feelings, both in his reluctance to go to Nineveh, and in his chagrin that the threatened judgments were not executed. His

aversion to the mission arose from fear. He was commissioned to denounce vengeance against the chief enemy and oppressor of the land of Israel, and as he had not sufficient confidence in the protecting providence of God, he had nothing to expect but insult and punishment on account of his supposed presumption; therefore, "He rose up to flee to Tarshish from the presence of the Lord." Being defeated in this attempt, he proceeded to discharge his duty faithfully, having been strengthened in his confidence in the divine protection by his remarkable preservation in the belly of the whale. This interposition rendered him fearless in the discharge of his duty; and having denounced the coming judgment, he waited anxiously, and with earnest expectation for its fulfilment within the specified time. His discontent and disappointment were great when God announced his purposes of mercy. Whence arose these feelings? Was it because he considered himself affronted in being employed to announce a false prediction? This feeling might have some influence in a mind so undisciplined as Jonah's appears to have been. But a more natural motive, I will not say a more excusable one, may be found in the feelings of false patriotism, which made him delight in contemplating the utter ruin of the most formidable enemy of his country. He knew what Israel had suffered, and what it had reason to fear from the Assyrian kings; and the denunciation which he was, at first, afraid to deliver, he afterwards ardently longed to see fulfilled. These were feelings quite natural to a sinful and prejudiced man; but entirely foreign to the character of a merciful and long-suffering God, who presents the most beautiful and affecting contrast between his feelings of unbounded mercy, and the irritable temper of the wayward prophet. Jonah exulted over the expected ruin of a hostile and wrecked city; God declares his merciful purposes to the speechless infant, and the irrational creatures. "Should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle."

#### CHRISTIAN TREASURY.

*Put on Christ.*—It is the will of God the Holy Ghost, that we should put on Christ. He at first convinced our mind of sin, made us sensible that we have no righteousness in ourselves, and caused our consciences to tremble under a sense of guilt. Why did he do this? Because he is the glorifier of Christ, and the comforter of all his beloved members. Therefore he would drive us out of our naked selves to the fulness of Christ. He sheweth the corrupt judgment we naturally have of ourselves, of sin, and of righteousness, that we may take shelter in nothing but the wounds of Jesus for our sins, clothe our minds with his righteousness, and ever remember that all our salvation is in Christ, that so we may find, in and from him, peace of conscience, joy of soul, and holiness of heart and life.—MASON.

*Charity.*—True charity receives her instructions as well as her existence from faith in God's Word; and when faith points to human beings in danger, charity, without delaying to propose questions, hastens to their relief. Our houses are built, our vineyards are planted around the base of a volcano; they may be fair and flourishing to-day,—to-morrow ashes may be all that remains. Open, then, your hands wide, while they contain any blessings to bestow; for of that which you give you can never be deprived.—PAYSON.

*Religion sweetens Life.*—Religion will always make the bitter waters of Marah wholesome and palatable, but we must not think it continually will turn water into wine, because it once did.—WABURTON.

## SACRED POETRY.

## HEAVEN.

HAIL! the heavenly scenes of peace,  
Where all the storms of passion cease;  
Wild life's dismaying struggle o'er,  
The wearied spirit weeps no more—  
But wears th' eternal smile of joy,  
Attaining bliss without alloy,  
Welcome, welcome, happy bowers,  
Where no passing tempest lowers;  
Where the azure heavens display  
The everlasting beams of day;  
Where the radiant seraph choirs  
Pour their strains from golden lyres;  
Where calm the spirit sinks to ease,  
Lull'd by angelic symphonies!  
O, then to think of meeting there  
The friends whose grave received our tear!  
The child long lost, the wife bereav'd,  
Back to our widow'd arms received!  
And all the joys which death did sever,  
Given to us again for ever!  
O, Lamb of God, by sorrow prov'd  
The Friend of man, the Christ belov'd,  
To thee this sweetest hope we owe,  
Which warms our shiv'ring hearts below.

H. K. WHITE.

## DEATH THE ENTRANCE TO NEVER-ENDING BLISS.

REJOICE for a brother deceas'd,  
Our loss is his infinite gain;  
A soul out of prison releas'd,  
And freed from his bodily chain:  
With songs let us follow his fight,  
And mount with his spirit above;  
Escap'd to the mansions of light,  
And lodg'd in the Eden of love.  
Our brother the haven hath gain'd,  
Outflying the tempest and wind;  
His rest he hath sooner obtain'd,  
And left his companions behind:  
Still toss'd on a sea of distress,  
Hard toiling to make the bless'd shore,  
Where all is assurance and peace,  
And sorrow and sin are no more.  
There all the ship's company meet,  
Who sailed with their Saviour beneath,  
With shouting each other they greet,  
And triumph o'er trouble and death:  
The voyage of life's at an end,  
The mortal affliction is past,  
The age, that in heaven they spend,  
For ever and ever shall last.

WESLEY.

## THE BELIEVER'S SOLILOQUY ON DIVINE LOVE.

And hast thou, Father, smiled on me?  
Thy love how wondrous, Oh how free!  
My bleeding heart of sin can tell,  
And yet thou say'st that all is well.  
Oh! can it be? my sins forgiven,  
At peace with God, and sure of heaven;  
Yet this thou say'st, and say'st again,  
That Jesus died for sinful men.  
Oh! thou blest Jesus, Saviour, God,  
Thine is the mystery of blood;  
Thine is the righteousness divine,  
In which my soul shall ever shine.  
By thee redeemed, accepted ever,  
Thou art the gift, thyself the giver;  
That I am thine, 'tis all of thee;  
The Father's love speaks thine to me.

Come then, blest Spirit, holy dove,  
Come tell me of my Saviour's love;  
'Tis thine to bring his merits nigh,  
'Tis thine to quicken, else I die.

The Father's love, the Son's combined,  
Have sent thee brooding o'er my mind;  
A lamp of light now dwells within,  
I see, believe, and mourn for sin.

And hast thou, Spirit, loved me so,  
That I through thee these mysteries know?  
Then all is due to love divine—  
The Father's love, the Son's, and Thine.

W.

## MISCELLANEOUS.

*A Hindoo Female.*—One day, when Lady Raffles, while in India, was almost overwhelmed with grief for the loss of a favourite child, unable to bear the sight of her other children, or the light of day, and humbled on her couch with a feeling of misery, she was addressed by a poor, ignorant, native woman of the lowest class, who had been employed about the nursery, in terms not to be forgotten: "I am come, because you have been here many days shut up in a dark room, and no one dares to come near you. Are you not ashamed to grieve in this manner, when you ought to be thanking God for having given you the most beautiful child that ever was seen? Were you not the envy of every body? Did any one ever see him or speak of him without admiring him? And instead of letting this child continue in this world till he should be worn out with trouble and sorrow, has not God taken him to heaven in all his beauty? For shame! leave off weeping, and let me open a window."

*A Seasonable Rebuke.*—It is related, in the "Life of Mrs Savage," an excellent sister of Matthew Henry that when some respectable pious gentlemen were one Sabbath evening assembled together, they unhappily engaged in conversation unsuitable to the day. Betty Parsons, a good old woman, overhearing them, said, "Sirs, you are making work for repentance." This short and seasonable rebuke restrained them, and turned their conversation into a different and better channel.

*Christian Kindness.*—The benevolent Dr Wilson once discovered a clergyman at Bath, who, he was informed, was sick, poor, and had a numerous family. In the evening he gave a friend fifty pounds, requesting him to deliver it in the most delicate manner, and as from an unknown person. The friend said, "I will wait upon him early in the morning." "You will oblige me, Sir, by calling directly, think of what importance a good night's rest may be to that poor man."

*Selden.*—"I have taken much pains," says the learned Selden, "to know every thing that was esteemed worth knowing amongst men; but with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.' To this I cleave, and herein I find rest."

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“ THE FEAR OF THE LORD, THAT IS WISDOM.”

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RELIANCE ON HUMAN MERIT AS A  
GROUND OF SALVATION.

BY THE REV. HENRY DUNCAN, D.D.,  
*Minister of Ruthwell.*

AMONG professing Christians there is too often found a total perversion of the true ground of salvation as derived from the Word of God. Some phrases and expressions perhaps they may employ, borrowed from Scripture or a catechism early committed to memory, which seem to indicate an acquaintance with scriptural principles; but these, on further conversation, are too frequently discovered to be in *their* mouths, words without any distinct and intelligent meaning. If they speak of their faith, it is at least on their works they rest—not as an evidence of their faith, which is the scriptural view of the subject, but as the means of their acceptance with God, as the labour by which they expect to earn a right to the happiness of heaven. A belief that they can obtain heaven by their own deservings, is deeply seated in their hearts, and to Christ crucified they look not as their substitute and propitiatory sacrifice, but as a mitigator of the sternness of the moral law, who, they vainly imagine, has diminished its obligations and its penalties, and thus brought a saving obedience to its acquirements, within reach of the fallen offspring of Adam. On this false doctrine of the Romish Church they build all their hopes of salvation; and in what mazes of deception are they bewildered by this one fatal error!

When the unscriptural principle is once admitted that the law of God has, by virtue of the cross, been accommodated to human frailty, what an inlet is made to the loosest morality and the most presumptuous expectations! Of the extent of obedience necessary to salvation each individual is thus left to judge from the view he entertains of his own ability to obey; and that ability again he estimates according to his actual performance; so that the standard of duty, instead of being held up in its native height, as that to which we ought constantly to aspire, without ever being able fully to reach, is brought down to the measure of every man's character, and the law of God, so exceeding broad and so absolutely perfect, is contracted and frittered away, till the most careless and worldly

can compass its whole length and breadth in their daily rounds.

On being called to visit the sick-bed of a person of this description, I have generally found him self-satisfied, and at ease as to his spiritual condition, regardless though he might be of God and duty in his whole character and conduct, presenting thus the awful and pitiable spectacle of a man tottering blindfold and unconscious on the brink of a yawning gulf, ready to devour him. When I have set before him his condition as a sinner, although he might own the truth of the general statement, he seemed scarcely sensible of its practical application to himself, and if pressed as to particular sins, was sure to discover the unsoundness of his spiritual views, either by evading the subject altogether, or by palliating his transgressions with some qualifications and abatements; or what was, perhaps, a more hopeless symptom still, by laying his delinquency to the charge of human frailty, and thus soothing his conscience with the persuasion that he was not worse than others. “Yes, sir,” he would perhaps reply, “I confess myself a great sinner—we are all miserable sinners; but I trust in the Saviour of sinners, for my conscience does not charge me with any great and grievous transgressions; I have not been a thief, or a liar, or a drunkard, or a blasphemer; the sin of perjury, or of adultery, or of murder, does not lie on my soul; neither does my conscience accuse me of having been an undutiful son, or an unkind husband or father; I have regularly attended the public worship of God, and have sometimes prayed to him in private; I have even occasionally read the Bible in my family, especially on the evenings of the Sabbath. I trust, therefore, that all is well with me, for I have a merciful God to deal with, who has sent his own Son to save sinners such as I am.”

The exposure which is thus made of the utter want of all Christian knowledge and spiritual experience, at the time when both are most required, is deeply afflicting; and were it not that a Christian minister must never despair—that even till the very striking of the twelfth hour he must hope against hope, he might be induced to leave the wretched and deluded sufferer to his blinded judgment and seared conscience.

Is it by such deeds as these, my friends, that you can purchase a right to eternal happiness? Is it by a mere abstinence from gross and flagrant sins to which, it may be, you have never been strongly tempted, or from which, at all events, you have been deterred more by the fear of man than by the love of your God and Saviour; or is it by heartlessly walking the formal round of outward devotion, by giving the service of the lips and withholding the inward worship of the spirit, that you hope to please God and open the gate of heaven? You know it cannot be. And yet what better claims have you to offer? More regular in the performance of duty, than at some former period of your life, you may have been; more sincere, more earnest, more pious; but after all, do not the very best services of the very best of you all come infinitely short, and if your deeds of righteousness were weighed against your sins, would they not be as the small dust of the balance? O then is it not vain—is it not impious to trust to these for acceptance and favour in the sight of that God “who is of purer eyes than to behold iniquity?”

Think you that any efficacy can be added to the merits of the Saviour by such merits as yours? Suppose your sins were blotted out, and you stood to be judged only by the talents you had occupied—the opportunities you had improved—the piety you had cherished—the lessons you had dutifully learned under the discipline of providence—let conscience say if even then your deeds of righteousness would deserve the blessing of heaven, or could indeed once be named along with the righteousness of him in whom dwelt the fulness of the Godhead. Even the holiness you possess is not the fruit of your own labour, it is the gift of God. What do you call your own, which you have not received; and what have you received which you have not either neglected or misemployed? Alas, the fond dream of human merit, I repeat, is a dangerous delusion, which you must cast away from you, before you can justly glory in the illumination poured on the soul by your Protestant fathers, when they burst from the thralldom of priestcraft, and drew aside the veil which a gloomy superstition had cast over the light of heaven.

How different are the sentiments which Scripture puts into the hearts of those who freely and candidly devote themselves to its study!—how different the language which they employ when they communicate with each other, or with their pastor, on the things which concern their everlasting peace. The death-bed of him whose understanding and heart have been subdued under the teaching of the Gospel, exhibits a scene at once humble and dignified, solemn, and full of peace! It is the consummation of a life spent not unprofitably in the school of God's providence; the last act of discipline to chasten the remaining corruptions of his fallen nature, and restrain and regulate his rebellious passions; the last lesson of knowledge and experience, to enlighten his mind, and train his soul for immortality. Such a death-

bed I have witnessed. The pious sufferer referred to his past life indeed, but it was not to take comfort to himself from the temptations to evil he had resisted, or from the good deeds he had performed, as if these were meritorious in the sight of heaven, and could entitle him to that eternal happiness for which he so earnestly longed. He confessed—and while he made the confession, his whole countenance and manner bore testimony to the depth of his contrition—that he was an unprofitable servant—a sinner whose transgressions against light and warning had been frequent, and aggravated, and without excuse; and he therefore owned, that if the promises of the Gospel had been made to depend, either in whole or in part, on his own righteousness, there would have remained for him nothing but a fearful looking for of judgment, and fiery indignation. But when from his own deservings, he turned to the consideration of what his Saviour had done, and taught, and suffered for sinners, and professing his belief in the all-sufficiency of the salvation which had been accomplished on the cross, appropriated to himself the promises of the Gospel, what a different expression of countenance marked the changing feelings of his heart! He relied on the merit of labours not his own—he looked to the virtue of a sacrifice of which all other sacrifices are but the type—and in the fulness of his heart exclaimed, “If God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” “It is God that justifieth, who is he that condemneth? It is Christ who died, yea, rather who is risen again.” “If, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life.”

These blessed assurances cheered and elevated his soul. Sometimes, indeed, I have seen him oppressed by a sense of his own worthlessness, and trembling when he thought of the folly and vanity which betrayed his deep remaining corruption; but at other times placid, contented, and joyful—at peace with the world—at peace with his own conscience—at peace with God:—with the world, because, in the spirit of Christian charity, he forgave his enemies, and loved all mankind—with his conscience, because he inwardly felt a growing conformity to the divine will—with God, because he knew that in Christ Jesus he was a reconciled Father to believers, and did not impute unto them their trespasses.

Having mentioned the period of sickness as a time of trial, in which Christian principles are called into peculiar action, and the real character of these principles is exhibited to a discerning eye, I am naturally led to take notice of another circumstance connected with this subject. I allude to the anxiety which is felt by many only when laid on a sick-bed, to see and converse with their spiritual instructor, and to obtain the benefit of his prayers. What I object to is, the spirit too frequently manifested in the time and manner of soliciting these visits, and in the unhappy effects which they are sometimes perverted to produce.

It is instructive, though distressing, to observe the usual practices which are too often prevalent during the progress of an alarming disease. In the first period of illness, when the patient is confined to bed or to the house, neighbours drop in after the hours of labour, and the sick man's chamber becomes a convenient place for retailing all the news and evil reports of the parish. His mind is led away from the consideration of his spiritual interests, and is frequently polluted, or at least unprofitably filled with matters of worldly concern, and tales of scandal. His family, from a mistaken kindness, think it necessary to provide for his amusement, often without regard to his edification; and, indeed, nothing is more common than to find, among those who surround the sickbed of a friend, the utmost anxiety to withdraw his thoughts from solemn reflection. It is considered right to prevent the agitation of his mind, and to avoid alarm, by abstaining from every thing which might induce him to think of his spiritual interests. By degrees, however, his malady becomes more serious—symptoms appear which seem to intimate the approach of a fatal crisis. Friends and relations from a greater distance now arrive, and accounts of their good or bad fortune, and of the circumstances of their families, and the events of their neighbourhood, give new employment to the mind of the patient. An elder, meanwhile, or some person fluent in prayer, pays an occasional visit; and for the first time, perhaps, during many days, or, it may be during many years, the voice of pious supplication and praise is heard beneath that roof. Worldly conversation, however, proceeds, and worldly feelings are cherished, interrupted from time to time by short intervals, in which more serious thoughts intrude, and the Bible is opened, and for the first time perused, with some passing anxiety, and sense of its value. Still the disease goes on, and the patient begins visibly to sink; while the doubtful answers of the medical attendant confirm the daily increasing fears of the family, and the suppressed sighs of a wife, a mother, or a child, and the tear wiped away by stealth from the care-worn cheek, open the unwilling eyes, and strike conviction to the heart of the sufferer. He perceives at last that the king of terrors is at hand; nor can he conceal from himself that he is unprepared for its approach. His spiritual instructor is now sent in haste; and when he arrives, his voice sounds eminently on the ear of the unhappy man, as if the messenger of the Gospel had come to extinguish in his heart the last ray of hope; for that which he has hitherto rested for support is earthly hope alone. But die he must; and he seeks in this visit a passport to a better world. He listens to his pastor's exhortations and prayers, rather as if they were to open the gate of heaven than the power of enchantment, than as they in worldly life are, the appointed means of enlightening the darkened understanding, and renewing the decayed will, and, through the operation of the holy Spirit, rendering the soul meet for the inheritance of the saints in light.

Thus is the good seed sown in the beaten wayside or stony soil of a worldly heart, and either springs not at all, or withers as it springs. The dying man is appalled and bewildered, but not humble and contrite—he feels that danger is near, the most dreadful of all dangers, but his unprepared mind knows not, and may not now be taught how to avoid it. In the days of his health he has slighted the service of God, or walked the round of ordinances without faith and without edification; and, when at last the terror of impending destruction leads him to seek for refuge in unaccustomed acts of devotion, divine grace, long offered in vain, is then denied; there is no avenue open by which his heart can be penetrated; and all his efforts begin and end in a bodily exercise which profiteth little—an unhallowed reliance on outward forms, not less superstitious nor more availing than the pompous ritual of the Romish Church.

The inefficacy of that attention to religious duties, to which the worldly are driven by the immediate fear of death, is but too fatally proved by the conduct of many, who, under the discipline of this fear, having been induced to apply for spiritual aid, have afterwards been unexpectedly brought back from the verge of the grave, and exhibited the real state of their hearts, the sincerity of their vows, and the fruit of their devotional exercises, in the course of a prolonged life. How frequently do we see individuals of this description, as soon as the immediate terror of death is removed, casting away from them the feelings and impressions of divine things, which for a time they have cherished, returning with redoubled eagerness to their worldly occupations, and displaying, as formerly, all the coldness of unregenerate hearts!

Of such persons it is impossible not to conclude that their penitence was hollow, and that, if their sickness had been unto death, they would, notwithstanding all their fair appearances, have perished in their sins. I dare not assert that a death-bed repentance is always unavailing; for of such a repentance there is one instance on the Scripture record, though only one; but I do say, that on such repentance it is presumptuous to depend; and that those professing Christians who delay the season of serious thought till it is forced upon them at the last hour, are in a state of extreme danger.\*

#### BIOGRAPHICAL SKETCH OF JOHN ELIOT,

##### THE APOSTLE OF THE INDIANS.

LITTLE is known of the early life of this devoted missionary; he appears to have been a native of England, born in the year 1604. He received his education at the University of Cambridge, where he prosecuted his studies with great success. On leaving the University, he obtained a situation as usher of a school at Little Baddow, superintended by Thomas Hooker, who afterwards became one of the most distinguished divines of New England. It was while at Little Baddow that Mr Eliot experienced a decided change in his whole sen-

\* From a Series of Letters by Dr DUNCAN, printed and circulated among his Parishioners, but never published.

timents and feelings. An interest in Christ and his salvation was now with him the one thing needful; and so deeply impressed did his mind become with the importance of religion, that he counted it his duty to devote himself to the work of preaching the Gospel to his fellow-men. But as he felt that the views which he entertained were such as would not then be tolerated in the Church of England, he resolved to set out for America; and, accordingly, he embarked for New England in the summer of 1631, and arrived at Boston in November of the same year.

Before leaving his native country, Mr Eliot had agreed with a number of his Christian friends who intended to cross the Atlantic, that in the event of their doing so previous to his settlement over any other congregation, he would become their pastor. This engagement he afterwards fulfilled. On their arrival in New England they planted a colony about a mile from Boston, erected a town which they called Roxbury, and formed themselves into a church, of which Mr Eliot was appointed minister. In the discharge of his pastoral duties he was remarkably conscientious and faithful, so that he was at once respected and beloved by his people. "He would sound the trumpet of God," says Dr Mather, "against all vice, with a most penetrating liveliness, and make his pulpit another Mount Sinai, for the flashes of lightning therein displayed against the breaches of the law given from that burning mountain. There was usually a special fervour in the rebukes which he bestowed on carnality. When he was to brand the earthly-mindedness of Church-members, and the allowance and indulgence which they often gave themselves in sensual delights, he was a right Boanerges,—he spoke as many thunderbolts as words."

In the education of the young, Mr Eliot took a particular delight, establishing schools, superintending them when formed, and composing catechisms of elementary instruction. When he entered a house, he was accustomed to call for the young people that he might lay his hands on them, and bless them. "I cannot forget the ardour," says Dr Mather, "with which I once heard him pray at a Synod held in Boston, 'Lord, for schools every where among us! That our schools may flourish! That every member of this assembly may go home to procure a good school to be encouraged in the town where he lives! That before we die we may be happy to see a good school established in every part of the country!'" Such was the benevolent spirit by which this pious man was actuated in his endeavours to benefit the community to which he belonged.

The first settlers in New England were placed in circumstances of peculiar difficulty, which called for their utmost exertions to procure a sufficient temporal subsistence, and at the same time to promote their spiritual improvement and edification. While thus struggling, however, for their own preservation, they were by no means regardless of the poor ignorant savages by whom they were surrounded, and whom they saw perishing for lack of knowledge. In their benevolent endeavours to instruct them, they were not a little encouraged by an act passed by the General Court of Massachusetts in 1646, tending to facilitate the propagation of the Gospel among the Indians. It appeared that about the time when this act was passed, Mr Eliot's mind was deeply affected with the deplorable condition of these ignorant heathens, and at length, after much consultation with his brethren, and earnest prayer for the Divine direction, he resolved to dedicate himself to the work of a missionary among them. To qualify himself for this important task, he lost no time in availing himself of every means of acquiring their language; and such was his success, that in a very short time he was able to address them in their own tongue. The place at which he preached his first sermon to them, was situated about four miles from his house, at Roxbury; and when he approached it, he

was met by Waban, "a wise and grave Indian," and several of his friends, who conducted him to a large wigwam, where he had an opportunity of proclaiming the Gospel to a considerable number of poor Indians. His second meeting with them was still more interesting, and during the concluding prayer, an event occurred which is well worth mentioning. "'I cast my eye on one,' says one of Mr Eliot's friends, 'who was hanging down his head weeping. He held up his head for a while,—yet such was the power of the word on his heart, that he hung down his head again, and covered his eyes, and so fell wiping and wiping of them, weeping abundantly, continuing thus till prayer was ended; after which he presently turns from us, and turns his face to a side and corner of the wigwam, and there falls a weeping more abundantly by himself; which one of us perceiving, went to him, and spake to him encouraging words, at the hearing of which he fell a weeping more and more: so leaving of him, he who spake to him came unto me, being newly gone out of the wigwam, and told me of his tears; so we resolved to go again both of us to him, and speak to him again. We met him coming out of the wigwam, and there we spake again to him, and he there fell into a more abundant renewed weeping, like one deeply and inwardly affected indeed, which forced us also to such bowels of compassion, that we could not forbear weeping over him also,—and so we parted, greatly rejoicing for such sorrowing.'"

Before the third interview with them, Mr Eliot found that the Powahs or Indian priests had strictly forbidden the people to listen to the instructions of the English. The interference, however, of these wicked impostors was of no avail. The people still flocked to hear the devoted missionary, and many of them expressed a wish to have their children put under his care, that they might be educated in the knowledge of Christianity. Encouraged by the success which thus attended his labours, Mr Eliot applied to the General Court of the colony in behalf of those who wished to be placed under his tuition. His application was successful; and was granted that they might build a town and enjoy the Christian instruction which they so much desired. From that hour civilization commenced among the Indians. A town was erected, surrounded by a stone wall, and containing a great number of neat comfortable wigwams. The women learned to spin; the men were instructed in husbandry and the more simple mechanical arts; and, in short, the whole settlement assumed an aspect of industry and activity.

Mr Eliot's exertions were promptly seconded by the local government, who passed several acts for the further improvement and civilization of the Indians. The change in consequence soon became apparent, even to the most careless observer. Mr Whitfield, who paid a visit to the town which these Indians had reared, was particularly struck with astonishment at their appearance, and declared that, from their correct behaviour and decent clothing, he could scarcely distinguish them from the English people.

Nor were the beneficial effects of Mr Eliot's labours limited to the settlements where they were first begun. The Indians in various parts of the country were anxious to enjoy the same advantages. The work of Christianization and civilization went hand in hand, and so rapidly did the desire for instruction spread, that the missionary found it difficult, even with the assistance of some converted Indians, to comply with the numerous invitations which poured in upon him from all quarters to come and communicate the glad tidings to various tribes of Indians. And in scarcely a single instance was the invitation made in vain. The devoted Eliot wandered from place to place, scattering the seed of the vine truth with unsparing hand. "I have not been dry night nor day," he writes, "from the third day

of the week to the sixth, but have travelled from place to place in that condition; and at night I pull off my boots, wring my stockings, and on with them again, and so continue. The rivers also were raised so as that we were wet in riding through. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy, 'Endure hardness as a good soldier of Jesus Christ,' with many other such like meditations."

Animated by the pure motives of the Gospel, he boldly encountered the manifold hardships and difficulties, and even dangers to which he was exposed; but in the spirit of his great Master, he counted not his life dear unto himself, that he might accomplish the benevolent mission which he had undertaken. Intelligence of the wonderful success which every where attended his exertions soon crossed the Atlantic, and attracted considerable attention in England. Parliament was induced to take the matter under consideration, and an act was passed encouraging the evangelizing of the Indians, and supporting those engaged in the work. Large sums of money were in consequence collected in England, under the authority of the Commissioners appointed by Parliament. For these benevolent exertions on the part of his countrymen, Mr Eliot was particularly grateful, and he conveyed his obligations to them in terms of the warmest affection.

Encouraged by the kindness and liberality of his friends in England, he made application to them in behalf of the schools which he was anxious to establish. Necessity alone compelled him to take this step. "I have not means of my own," he said; "I have a family of many children to educate; and therefore I cannot give over my ministry in our Church, whereby my family is sustained, to attend the Indians, to whom I give, and of whom I receive nothing." The instruction of the young, and the translation of the Scriptures into the Indian language, appear to have been the great objects upon which he had set his heart. But he was not inattentive to the temporal comfort of the poor Indians. Desirous of instructing them in the arts of civilized life, he submitted to his friends a proposal about sending mechanics from England for that purpose. In suggesting this plan, the ultimate object which Mr Eliot had in view was to erect a town, in which the Indians belonging to the settlement might live comfortably.

While thus unwearied in his labours among the Indians, Mr Eliot felt that he could scarcely give that attention to his own pastoral duties at Roxbury which their circumstances required. For some time his brethren in the ministry had kindly lent him their assistance; but at length it was judged expedient, that a colleague should be appointed; and accordingly the Rev. Samuel Danforth was chosen to fill that office. The connection which Mr Eliot thus formed was attended with great advantage to the congregation, and great comfort to himself.

In the mean time, the Society for Propagating the Gospel in New England, which had been sanctioned by the authority of the British Parliament, gave all the encouragement to the devoted missionary, which their circumstances would warrant. But they themselves were unhappily in considerable difficulty. Their motives and feelings were misrepresented, and they were assailed by a multitude of objections from many who had even professed themselves favourable to the scheme. On hearing of this unfortunate opposition, Mr Eliot lost no time in despatching a letter to England, exhibiting a faithful view of his progress, and of the improvements which, by the divine blessing, were gradually taking place, both in the temporal and spiritual condition of the once savage Indians.

The change which was effected in the outward aspect of the Indian settlement was soon remarkably striking. A town was built, which they called Natick,

consisting of "three fair streets;" two of which stretched along the Boston side of Charles River, and one along the other. They were now constituted into a regular community; and, by a solemn act of covenanting, they dedicated themselves to the Lord. The Indians having thus formed a civil and religious community, the Honourable John Endicott, governor of Massachusetts, resolved to pay a visit to Natick, with the view of inspecting their real condition. The inquiry was in the highest degree satisfactory, and he declared, that "he could hardly refrain from tears for very joy, to see the diligent attention of the Indians to the Word of God."

The next object to which Mr Eliot turned his attention, was the formation of a Christian Church among the Indians. For this purpose, he continued to visit them weekly—to catechise their children—and to instruct all, both young and adults, in the elements of divine truth. At first his wish to form a Church among them was frustrated; but at length, he had the happiness, with the approbation of the New England ministers, of seeing a Church formed at Natick. The individuals composing it having first dedicated themselves to the Lord, and then to one another in a holy covenant, were baptized and admitted to the Lord's Supper. About this time, the charter of the Society for Propagating the Gospel in New England having expired, strong exertions were made to prevent its renewal; but by the divine goodness, these unhalloved efforts were frustrated, and a new charter was issued by Charles II., bearing date the 7th February 1651. At the head of the new corporation thus appointed stands the celebrated name of the Honourable Robert Boyle.

In September 1661, Mr Eliot had the high pleasure of seeing an edition of the New Testament completed in the Indian language, and printed at the expense of the Society in England. This was followed in two years by an edition of the Old, published under the same benevolent patronage. Thus, was at length accomplished, after much labour and unwearied exertion, an entire version of the Bible, in the language of the North American Indians; and when we reflect that John Eliot was among the first that ever completed such a work, we cannot but regard it as reflecting the highest honour upon his Christian zeal and diligence, in the cause of missions. The translation of the Bible was followed by that of the Psalter, several copies of which were bound up with the Bible, and then by several smaller religious works, which were extensively circulated among the Indians.

That the great work in which Mr Eliot was engaged might be carried forward with still greater efficiency, he endeavoured, by all possible means, to induce others to embark in the same holy enterprise. He was soon joined, accordingly, by several able and successful ministers; but what more than all other things tended to strengthen and encourage the heart of the apostolic Eliot, was the high privilege which he enjoyed of seeing his eldest son enter upon the same work. "He bore," says Dr Mather, "his father's name, and he had his father's grace." He laboured much, both among the English and the Indians; but his labours were of short duration, for he was cut off in early life, and in the midst of his usefulness.

About two years before his son's death, Mr Eliot published an Indian Grammar, which he dedicated to the honourable Robert Boyle as President, and to all the other office-bearers and members of the Society in England for Propagating Christian Knowledge in New England. With the view of still farther improving the understanding of the Indians in general, and of the teachers and rulers in particular, Mr Eliot, about this time, established a lecture at Natick, in which he explained the leading doctrines of theology and logic,

Keeping ever in view his grand object, the conversion of the Indians to the knowledge, the belief, and the obedience of the truth as it is in Jesus, he made use of all the means which Providence placed in his power to promote the mental cultivation of the converts. On this point, a striking lesson may be learned from the unwearied efforts of this devoted missionary. The delusion has been too prevalent in the Christian world, that the work of a missionary must be almost exclusively limited to preaching the Gospel. He ought to be a man armed at all points, and ready to adopt expedients of all kinds, as well for the eradication of prejudice and error, as for the communication of truth.

Mr Eliot's labours, however, were considerably retarded by a war which the colonists of New England had waged against Philip, the principal chief of the Indians. The converts naturally attached themselves to their benefactors, and some of them even took up arms against their infidel countrymen. Yet the fact, that a few of the professors of religion had been induced to join Philip's forces, was sufficient to excite the prejudices of the colonists against the converts. They viewed them with abhorrence and distrust; they subjected them to severe persecution, and judged them even worthy of death. Mr Eliot exerted himself to protect the persons and interests of his spiritual children; and in doing so, exposed himself to much calumny and reproach. An event occurred, which showed the malignity which rankled in the bosoms of some of the colonists towards this devoted servant of the Most High. "On a certain occasion, during the war, Mr Eliot went to sea in a small boat, which happened to be upset by a larger vessel. When about to sink, without the expectation of rising again, he exclaimed, 'The will of the Lord be done!' He was happily rescued from the imminent danger in which he was placed; but his deliverance, instead of being a matter of joy to all his acquaintances, led one of them to remark, that he wished he had been drowned!"

At length, after a severe struggle and much loss, the war was terminated by the slaughter of Philip and many of his warriors, on the 12th of August 1676. On its conclusion, Mr Eliot found that several of the towns, inhabited by the Indian converts, had been destroyed; some of them had perished in the contest, while others had fallen away from their Christian profession. Trusting, however, in Him whose ambassador he was, he went forward with alacrity and vigour in his labours among the heathen; and the Lord was pleased to accompany his exertions with no small success. "The Eastern Indians," he remarked in a letter dated 4th Nov. 1680, and addressed to Mr Boyle, "do offer to submit themselves to be taught to pray unto God. A chief Sachem was here about it, a man of a grave and discreet countenance. Our praying Indians, both in the islands and on the main, are (considered together) numerous: thousands of souls, of whom some are true believers, some learners, and some are still infants. All of them beg, cry, and entreat for Bibles, having already enjoyed that blessing, but now are in great want."

Mr Eliot now directed his efforts towards the publication of a second edition of his translation, first of the New, then of the Old Testament. This important work he was enabled to accomplish by the remittances which from time to time he received from England; and it appears to have been one of the last public employments of this indefatigable missionary. He had now reached the advanced age of fourscore years, and was so weakened by the extent and variety of his labours, that he was unable to preach to the Indians oftener than once in two months. An Indian pastor, named Daniel, presided over the Church at Natick, and almost all the other Indian Churches listened studiously to the instructions of pastors from their own tribes. Such a state of

matters it had been Mr Eliot's great wish to see, and the time had come when he was ready to say, like Simeon of old, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Feeling himself no longer capable of discharging his pastoral duties, Mr Eliot wished to resign his charge at Roxbury. To this, however, his congregation would by no means consent. In suggesting the election of a colleague and successor, his conduct was truly disinterested.—"'Tis possible," he said, when addressing them on this subject, "you may think the burden of maintaining two ministers may be too heavy for you, but I deliver you from that fear. I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix that upon any man that God shall make a pastor for you." His Church, to their immortal honour, assured him, that they would count his very presence among them worth a salary, when he should be altogether unable to do them any further service." The choice of the congregation having fallen upon Mr Nehemiah Walter, a graduate of Harvard College, a young man of great piety and worth, the venerable pastor readily received him, and like another Elijah, threw off his robe and gave it to his successor. So completely satisfied was he, in fact, with his youthful brother, that he could scarcely be prevailed upon to perform any public service for a year or two before his death. The last occasion on which he appears to have preached, was on the day of a public fast, when, after expounding with his wonted clearness and simplicity the eighty-third Psalm, he concluded with an apology to his hearers for "the poorness, and meanness, and brokenness of his meditations," and adding, "My dear brother here will by and by, mend all." When at last compelled to abstain from his public duties in the Church, he would say with a tone peculiar to himself, "I wonder for what the Lord Jesus lets me live,—he knows that now I can do nothing for him." But even when unable any longer to preach to the English, he still continued once a-week to catechise and instruct the Indians. At length it was evident, that, in the ordinary course of nature, his end could not be far distant. "But having been attacked with a considerable degree of fever, he rapidly sunk under his disorder. While he lay in the extremity of his sufferings, seeing Mr Walter come to him, and fearing that by petitioning for his life, he might detain him in the vale of tears, he said, 'Brother, thou art welcome to my very soul. Pray retire to thy study for me, and give me leave to be gone.' Having been asked how he did, he answered, 'Alas! I have lost every thing; my understanding leaves me,—my memory fails me,—my utterance fails me; but I thank God my charity holds out still.—I find that rather grows than fails.' When speaking about the propagation of the Gospel among the Indians, he remarked, 'There is a cloud, a dark cloud, upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work which I have been doing much and long about. But what was the word I spoke last? I recal that word, *my doings!* Alas! they have been poor and small and lean doings; and I'll be the man that shall throw the first stone at them all.' He used many similar extraordinary and precious expressions in his dying moments. Among the last words he uttered were, 'WELCOME JOY;' and his voice for ever failed him in this world, while he repeated, 'PRAY, PRAY, PRAY.' He departed from this life at the beginning of 1690, and in the eighty-sixth year of his age."

The fall of such a man as Mr Eliot could not fail to excite a strong sensation, not only in New England, but also in Britain, the land of his fathers, and the land, too, which had fostered and encouraged him in his holy labours among the Indians. The language of Dr

Mather, who knew him well, shows the feeling prevalent at his death. "Bereaved New England, where are thy tears at this ill-boding funeral? We had a tradition current among us, that the country would never perish as long as Mr Eliot was alive! But into whose hands must this Hippo fall, now that the Austin of it is gone? Our Elisha is gone, and who must next year invade the land? I am sure that it is a dismal eclipse that has now befallen our New English world. If the dust of dead saints could give us any protection, we are not without it. We cannot see a more terrible prognostic, than tombs filling space with such bones as the renowned Eliot's: the whole building trembles at the fall of such a pillar. We hope that all true Protestants will count it no more than what is equal and proper, that the land which has in it the grave of such a remarkable preacher to the Indians, as our ELIOT, should be treated with such a love, as a Jerusalem uses to find from them that are to prosper."

### THE ORIGIN OF MAN;\*

ITS EXPLANATION BY HUMAN REASON CONTRASTED WITH ITS EXPLANATION BY DIVINE REVELATION.

"ARE the different distributions of man mere varieties of one common species, or distinct species merely connected under an imaginary genus? Has the human race proceeded from one source or from many?"

"In a country professing the Christian religion, and appealing to the records of Moses, as an established and veritable authority, I ought, perhaps, to blush at proposing such a question in public: but the insinuations which have in various ways been thrown out against this authority demand it, and I am desirous to rescue, so far as I am able, the first and most interesting account we possess of the creation of man, from the philosophical doubts which have been thrown upon it, and to reconcile it with the natural history of man in our own day.

"The Mosaic statement has met with two distinct classes of opponents, each of which has assumed a different ground of objection. The one has regarded this statement as altogether untrue, and never intended to be believed: as a mere allegory or fiction;—a beautiful mythos often indulged in by other oriental writers in the openings of their respective histories;—as an enlivening frontispiece to a book of instruction. The other class has been in some degree more guarded in its attack; and has rather complained that the statement is inexplicit than that it is untrue. These last philosophers have found out that in its common interpretation it does not accord with the living volume of nature; and they hence contend that the common interpretation is incorrect; they perceive, or think they perceive, a variety of chasms in the sacred text, which it is necessary to fill up before it can be made to harmonize with natural facts and appearances.

"At the head of the former class stand the names of some of the first natural historians and scholars of modern times, as Linnæus, Buffon, Helvetius, Monboddo, and Darwin. And from whom do these philosophers, thus departing from the whole letter and spirit of the Mosaic history, pretend to derive the race of man? The four former from the race of monkeys; and the last, to complete the absurdity, from the race of oysters; for Dr Darwin seriously conjectures that

as aquatic animals appear to have been produced before terrestrial, and every living substance to have originated from a form or nucleus exquisitely simple and minute, and to have been perpetually developing and expanding its powers, and progressively advancing towards perfection, man himself must have been of the aquatic order on his first creation; at that time, indeed, imperceptible from his exility, but in process of years, or rather of ages, acquiring a visible or oyster-like form, with little gills, instead of lungs, and, like the oyster, produced spontaneously, without distinction into sexes; that, as reproduction is always favourable to improvement, the aquatic or oyster mannikin, by being progressively accustomed to seek its food on the nascent shores or edges of the primeval ocean, must have grown, after a revolution of countless generations, first into an amphibious, and then into a terrestrial animal.

"It is not necessary to notice this dream of a poetizing philosopher, which had also been dreamt of long before his own day, any further than to remark that it is in every respect inferior to the opinion of two of the most celebrated schools of ancient Greece, the Epicurean and the Stoic; who, though they disagreed on almost every other point, concurred in their dogma concerning the origin of man; and believed him to have sprung, equally with plants and animals of every kind, from the tender soil of the new-formed earth, at that time infinitely more powerful and prolific.

"In the correct and elegant description of Lucretius,—

'Earth fed the nursing, the warm ether clothed,  
And the soft downy grass his couch composed.'

And frivolous as such a theory may now appear, it was the only one which was current among the Grecian or Roman philosophers, except that which supposed mankind to have been propagated by eternal generation, and, of course, the universe, like himself, to be eternal and self-existent: compared with which, an origin from the dust of the earth, even after the manner of vegetables, is incomparably less monstrous and absurd.

"Let us now pass on to the hypothesis of those modern philosophers who would associate the tribes of man with the tribes of the monkey, and originate both from one common stock, in the same manner as the ox and buffalo are said to be derived from the bison, and the different varieties of sheep from the argali.

"There are a few wonderful histories afloat of wild men and wild women found in the woods of Germany and France; some of which are said to have been dumb, others to have had the voice of sheep or of oxen, and others again to have walked on all-fours. And from these few floating tales, not amounting, in modern times, to more than nine or ten, Linnæus thought proper to introduce the orang-otang into the human family, and to regard such instances of wild men as the connecting species between this animal and mankind in a state of civilized society. Whence Lord Monboddo has amused us with legends of men found in every variation of barbarism; in some instances even ungregarious or solitary; in others, uniting, indeed, into small hordes, but so scanty even in natural or inarticulate language, as to be obliged to assist their own meaning by signs and gestures; and, consequently, to

\* From "The Book of Nature," by Dr John Mason Good. 3 Vols. Longman and Co. London: 1834.

be incapable of conversing in the dark ; of a third sort who have in some degree improved upon their natural language, but have still so much of the savage beast belonging to them, as to employ their teeth and nails, which last are not less than an inch long, as weapons of defence ; and of a fourth sort, found in an island of the Indian seas, with the full possession of speech, but with tails like those of cats or monkeys ; a set of dreadful cannibals, which at one time killed and devoured every Dutchman they could lay their hands upon.

" It is truly wonderful that a scholar of Lord Monboddo's accomplishments could have allowed himself to be for one moment imposed upon by a mass of trash so absurd and extravagant, as not to be worth the trouble of confuting. Such romances are certainly in existence ; but they are nothing more than the fabled news of a few illiterate mariners, whose names were never sufficient to give them the slightest degree of authority, even when they were first uttered ; and which, for the most part, dropped successively into an obscure and ignominious grave on the moment of their birth, and would have silently mouldered away into their elemental nothingness, had not this very singular writer chosen to rake up their decomposing atoms, in order to support an hypothesis which sufficiently proves its own weakness by the scouted and extravagant evidence to which it is compelled to appeal.

" But throwing the monkey kind out of the question, as in no respect related to the race of man, it must at least be admitted, contend the second class of philosophers before us, that the wide differences in form, and colour, and degree of intellect, which the several divisions of mankind exhibit, as you have now arranged them, must necessarily have originated from different sources ; and that even the Mosaic account itself will afford countenance to such a hypothesis.

" This opinion was first stated, in modern times, by the celebrated Isaac Peyrere, librarian to the Prince of Condé ; who, about the middle of last century, contended, in a book which was not long afterwards condemned to the flames, (though for other errors in conjunction with the present,) that the narration of Moses speaks expressly of the creation of two distinct species of man ; an elder species, which occupied a part of the sixth day's creation, and is related in the first chapter of Genesis ; and a junior, confined to Adam and Eve, the immediate progenitors of the Hebrews, to whom this account was addressed, and which is not referred to till the seventh verse of the second chapter, and even then, without any notice of the exact period in which they were formed. After which transaction, this writer and those who think with him, observe the historian confines himself entirely to the annals of his own nation, or of those which were occasionally connected with it. Neither is it easy, they adjoin, to conceive, upon any other explanation, how Cain, in so early a period of the world as is usually laid down, could have been possessed of the implements of husbandry which belonged to him ; or what is meant by the fear he expressed, upon leaving his father's family, after the murder of Abel, that every one who found him would slay him ; or, again, his going forth into another country, marrying a wife there, and building a city soon after the birth of his eldest son.

" Now, a cautious perusal of the Mosaic narrative will, I think, incontestibly prove that the two accounts of the creation of man refer to one and the same fact, to which the historian merely returns, in the seventh verse of the second chapter, for the purpose of giving it a more detailed consideration ; for it is expressly asserted in the fifth or preceding verse but one, as the immediate reason for the creation of Adam and Eve, that at that ' time there was not a man to till the ground ;' while, as to the existence of artificers competent to the formation of the first rude instruments employed in husbandry, and a few patches of mankind scattered over the regions adjoining that in which Cain resided, at the period of his fratricide, it should be recollected that this first fall of man by the hand of man, did not take place till a hundred and twenty-nine years after the creation of Adam : for it was in his one hundred and thirtieth year, that Seth was given to him in the place of Abel : an interval of time amply sufficient, especially if we take into consideration the peculiar fecundity of both animals and vegetables in their primeval state, for a multiplication of the race of man, to an extent of many thousand souls.

" On such a view of the subject, therefore, it should seem that the only fair and explicit interpretation that can be given to the Mosaic history is, that the whole human race has proceeded from one single pair, or in the words of another part of the Sacred Writings, that God ' hath made of one blood all nations of men for to dwell on all the face of the earth.' The book of nature is in this, as in every other respect, in union with that of Revelation : it tells us that one single pair must have been adequate to all the purposes on which this class of philosophers have grounded their objections : and it should be further observed to them, that thus to multiply causes without necessity, is not more inconsistent with the operations of nature than with the principles of genuine philosophy."

## DISCOURSE.

BY THE REV. JAMES SOMERVILLE,  
*Minister of Drumelzier.*

" Work out your own salvation with fear and trembling : For it is God which worketh in you both to will and to do of his good pleasure."—*PHIL. ii. 12, 13.*

In a former discourse on this passage, we endeavoured to illustrate the duty to be performed by us, " Work out your own salvation with fear and trembling," and we now proceed to consider the motive which is here set before us, to encourage us to engage and to persevere in the performance of this duty ; " For it is God which worketh in you both to will and to do of his good pleasure."

I. That which needs to be wrought in us, is " to will and to do of God's good pleasure," or, in other words, that which is pleasing to God. He desires to see us such, as that he may be able to look upon us with complacency ; to see in us all those principles, tempers, dispositions, and all that course of conduct, which will render us pleasing in his sight. God desires to rejoice in all his works, and especially in man, whom he placed at the head of his works in this world, and made very good, after his own image. To enter into a pre-



ticular enumeration of every thing that is pleasing or displeasing to God, in human character and conduct, would be to transcribe a great part of his word. Briefly, it may be said, that we are objects of his good pleasure, when, in looking upon us both with regard to heart and life, he beholds us bearing his own image, which consists in knowledge, righteousness, and true holiness. In this state, man at first came out of his creating hand, and it is the great object of God's good pleasure to have this image again restored. We are pleasing in his sight when he sees us holy, harmless, undefiled, and separated from sinners. As he hates all sin, we are the objects of his good pleasure when it is wrought in us also to hate it. As he delights in holiness, we are pleasing to him when he beholds us loving it. His good pleasure is in the course of being wrought in us, when he sees us in the way by which his image can be restored to our souls, coming with gratitude to Jesus, the Mediator, through whom alone sinful creatures can come to a holy God and find acceptance. His good pleasure is wrought in us, when we are brought to see our need of a Saviour—when we see the sufficiency and suitableness of his Son—when Christ is rendered truly precious to us, and we determine to look for salvation to his merits alone. We are pleasing in his sight, when, in consequence of this, we are sanctified by his Spirit, so that we love him supremely, and are willingly subject to his authority in all things. We are pleasing in his sight, when, as sinners, he beholds us humble and contrite, and ready to tremble at his word, penitent for sin, and resolved against it. His good pleasure has been wrought in us, when the works of the flesh do not predominate, or rule over us, such as adultery, fornication, uncleanness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, revellings, and such like; and when, on the contrary, the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are to be found prevailing in us. In a word, we are pleasing in his sight, when the inward state of our hearts, and the outward state of our conduct, accord with his holy nature and holy law.

This is what we need to be brought to, and to have wrought in us; and to the attainment of this state, there are two things which must be accomplished in us, first, to *will*, and, secondly, to *do*, what is pleasing to God. First, the *will* must be brought to prefer, and choose, and adhere to, that which is pleasing to God; and next, we must be enabled to follow up the choice of the will, and reduce it to actual practice. The will is the ruling faculty of man; and according to its choice, such will be the general conduct. If the will be decidedly averse to that which is pleasing to God, and decided in its choice of those things which are displeasing to him, the soul of that person must not only be extremely vile and hateful in the sight of God, but still more so, as the general tenor of the outward conduct will follow this evil state of the will. On the other hand, when the will is

bent to that which is right, this is a state of the soul good in itself, and therefore pleasing to God, and it will lead to all that is right and good in outward conduct. In a word, as the will is, such is the man.

This is what we need to have wrought in us, that the will may decidedly prefer, and choose, and adhere to that which is good. This is indispensably necessary for us; for in our natural state, the will is wholly inclined to evil, and averse from good. In his natural state, man has no will to love God, and to obey him—no will to seek for happiness in pleasing him, or enjoying him as a portion—no will to work out his own salvation—no will to come to Christ as a Saviour—no will to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly. Now that state of the will must be changed, and it must receive a completely contrary bent, so that, instead of being contrary to the will of God, it shall be in accordance with it. Instead of preferring and choosing those things which are earthly, sensual, and sinful, it shall choose those which are heavenly, spiritual, and good. True religion must begin in the soul; and the faculty of the will is one of the first and chief powers of the mind, which must be changed.

When the will is brought to be decidedly on the side of what is pleasing to God, the most important and difficult part of the work may be considered as accomplished. But there is still a great deal more to do: for though, doubtless, when the will is decidedly bent to that which is pleasing to God, the general conduct will, on the whole, be right also; yet, between the choice of the will, and the carrying of that choice into actual practice, there occur often so many and great difficulties and hinderances, that the choice of the will evaporates in mere empty purposes and wishes, without the actual doing of the good that was intended. Even bad men, when their will has made its choice of doing something evil, are often prevented from carrying the choice of their will into effect, by some check or restraint, so that they cannot always get all the evil done which they wish. But much more is this the case with good men, when their will has chosen that which is good and pleasing to God. There are innumerable temptations, snares, and hinderances, from within, and from without, which compel them to adopt the language of the apostle, "to will is present with me, but how to perform that which is good I know not." Rom. vii. 18. "For the good that I would, I do not, but the evil that I would not, that I do." ver. 19. It is necessary, then, that it be wrought in Christians, not only to will but to do, of God's good pleasure. It is necessary that they should be strengthened with all might in the inner man, to *do* his will; that their good intentions may not pass away in mere empty ineffectual wishes, but that they may become active practical Christians, abounding in all the fruits of righteousness, which, through Jesus Christ, are to the praise and glory of God.

II. It is implied in the text, that mankind cannot, of themselves, do any thing effectual in this work. It is not supposed that they are mere inanimate masses of matter to be wrought upon, and formed and fashioned by an external operator, without any consciousness or activity on their part. They can understand, and think, and consider; they can look forward to consequences, and judge what are to be the effects of certain courses of conduct, either good or bad; and they can use a variety of means. But when the natural hardness of the heart is considered, the strong hold which sin has of it, and the innumerable temptations to which mankind are exposed, they have the fullest ground to conclude, that they shall never work out their salvation by any power of their own. An unconverted sinner has every reason to conclude, that without an exertion of divine power in taking away the hard and stony heart, and giving him a new heart and a right spirit, he never would be brought into a saving state: and the converted sinner, who is in a saving state, has equal reason to conclude, that unless divine power were exerted to uphold, strengthen, and carry him forward, he would certainly turn back unto perdition.

III. It is clearly taught in the text, and in various other parts of Scripture, "that it is God who worketh in his people, both to will and to do of his good pleasure." He has immediate access to the soul, and to all its powers, and complete power over it; so that he can turn it, like the rivers of water, whither he will. He does this, not by forcing the will, but by his powerful and efficacious working, inclining it to those things which are right and pleasing to God. Under this working of God, the man who is the subject of it, acts most freely and willingly; but God, by his gracious influences, has so operated on his will, that he freely and willingly chooses that which is good, and rejects that which is evil. God thus works in and upon his people, by the truths of his word, by his providence, and by the influences of his Spirit, presenting to their minds such reasons and motives as may produce an effect on their will, causing them to see and to feel the strength and weight of these reasons and motives, and to yield to them, and thus making them a willing people in the day of his power. This work is generally very slow and gradual, and often almost, if not altogether imperceptible. They who are the subjects of it, in general, feel at first only some slight inclination toward that which is good, and this is attended with many waverings and counter inclinations towards that which is evil; but, under the influences of the divine Spirit, their inclinations towards that which is good, gradually become stronger, and weaker towards that which is evil, until at last the will is brought to cleave strongly, decidedly, and habitually, to that which is right, and to reject that which is displeasing to God. Thus God works in his people to *will* of his good pleasure.

It is God also, who works in them effectually

to *do*. Thus, when their will is brought truly to desire to repent, he works in them the grace of repentance. When they are brought to wish earnestly that they were enabled to believe in the Saviour, he works in them the grace of faith. When they truly and earnestly desire to be enabled to love God, he works in them to do so, and sheds abroad his love in their hearts, by the Holy Ghost given unto them. When they truly and earnestly wish to be steadfast and unmoveable, and to be always abounding in the work of the Lord, he imparts to them grace and strength to carry these desires into effect. He communicates to them such supplies of grace and strength, that they are strengthened with all might in the inner man to do his will. He enables them, on the whole, to overcome all the difficulties, hinderances and temptations which tend to prevent their actively doing the will of God; so that, by his grace, they are not only kept from falling away, but are enabled to abound in doing the will of God.

The whole tenor of Scripture confirms this doctrine. "The Lord is the strength of my life," says David, "of whom shall I be afraid?" Psal. xxvii. 1. "The Lord will give strength to his people." Ps. xxix. 11. "God is our refuge and strength, a very present help in trouble." Ps. xli. 1. "The Lord will perfect that which concerneth me." Ps. cxxxviii. 8. "Being confident of this very thing, that he which hath begun a good work in you, will perform it, until the day of Jesus Christ." Phil. i. 6. "In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul." Ps. cxxxviii. 3. "Thy people shall be willing in the day of thy power." Ps. cx. 3. "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Isa. xl. 31. "Without me," says our Saviour, "ye can do nothing." John xv. 5. In accordance with this, his apostle says, "I can do all things through Christ, which strengtheneth me." Philip. iv. 13. On this ground, he exhorts Christians, "to be strong in the Lord, and in the power of his might." Eph. vi. 10. And the same apostle tells us, that, in answer to his prayer, he obtained the promise from Christ, "My grace is sufficient for thee; my strength is made perfect in weakness." 2 Cor. xii. 9. On him, therefore, ought to be all our dependence, and to him should all the glory be ascribed.

IV. This doctrine furnishes us with a most encouraging motive to work out our salvation. It has been said that it encourages indolence; and the charge would be just, if we had the offer of assistance to do a work for which we ourselves were quite able. But if we are called to perform a work which is manifestly beyond our strength, we will either never attempt it, or soon give it over; the promise and offer of sufficient assistance is the very way to induce us to shake off our indolence, and rouse ourselves to the most vigorous exertion. If an officer, with a very small force, were ordered to engage an enemy vastly superior

in numbers, and strongly fortified, he might obey, and try it, but it would be heartlessly, and with despondency, the sure forerunners of defeat; but if his commander bid him be of good courage, for he would give him additional supplies of men till he had come off victorious, this would at once induce him to make every exertion. A man, who thinks that he can never, by his own exertions, work out his own salvation, would most probably never attempt the work, if he had no prospect of divine aid. But give him the prospect of God working with him, and in him,—give him good hopes of divine aid, and he will immediately set about it with all the earnestness which its importance requires. Nothing can be more important, or more deserving of vigorous exertions, than eternal salvation; and every man who is persuaded of this, will, in good earnest, set about working it out as soon as he is persuaded that such aid will be given him by God, as that his labour shall not be in vain.

Besides this, we may farther observe, that this doctrine gives no encouragement to indolence or inactivity, but the contrary, because God does not engage to work out his people's salvation without them, but by working *in* them, and thus calling all their faculties and powers into action. He gives them the prospect and promise of his grace and strength, to excite and encourage them to all active exertion, for while he says, "It is God who worketh in you, both to will and to do," he says also, "Work out your own salvation." Their own powers must all be employed, and while they are so, God will work in them both to will and to do of his good pleasure. Abraham's servant gives a beautiful example of this, when he blesses the Lord for the success which attended his journey, "Blessed be the Lord God of my master, Abraham, who hath not left my master destitute of his mercy and truth: *I being in the way*, the Lord led me to the house of my master's brethren."—Gen. xxiv. 27. Abraham's servant was in the way, the way of duty, but he piously and gratefully acknowledges the hand of God in his success; "The Lord led me to the house of my master's brethren." This is highly encouraging. Those among you who are under concern about the salvation of your souls, may at times feel your corrupt inclinations so strong, that you are tempted to give up every effort to subdue them, as vain, and vain it would be, were it to be accomplished by your own strength, but it is God who worketh in you; and this being the case, you need not fear happy issue. You may also feel your graces so weak, your temptations so many and strong, your illures so frequent, and your progress so small and doubtful, that you may be tempted to give over all farther endeavours. But if you firmly believe the truth contained in the text, "that it is God who worketh in you, both to will and to do of his good pleasure," you will be encouraged to persevere, till at last you reach these happy mansions, where temptation, and weakness, and sin, all be known no more.

If there are any who believe that they can work out their salvation by their own power, we would say to them, try it in good earnest. Labour to work in yourselves, both to will and to do of God's good pleasure. Keep up the Scripture standard of what you are required to be and to do, and try to bring your heart and life, in all respects, to that standard; and your eventual want of success, we are persuaded, will convince you that you cannot work this effectually in yourselves without divine aid. When you are brought to this conviction, we hold out to you the encouraging doctrine of the text, to prevent your sinking into despondency, "that it is God who worketh in you, both to will and to do of his good pleasure," and desire you to go to him, and turn this declaration into a prayer at the throne of his grace, and watch thereunto with all perseverance, until he incline his ear and hear.

From what has been said, you will see that there is no real inconsistency betwixt the exertions of Christians working out their salvation, and the doctrine, "that it is God who worketh in them, both to will and to do of his good pleasure." We may be unable to state exactly the boundaries betwixt human efforts and divine aid, but in actual practice, there is no difficulty with the serious Christian. He labours with as much diligence, earnestness, and perseverance, as if his salvation depended on his own exertions; and he depends as entirely on the grace and strength of God, as if he had nothing else to depend upon.

Permit me now to improve the subject for the trial of your state, and to ask pointedly of every one of you, "Are you working out your own salvation?" Are you making it the great business of life? Are you making it any of the business of life? That salvation is not to be obtained without making a serious work of it, is clear, both from the very nature of the thing, and from the whole tenor of Scripture. Nothing of value, even in a present world, is to be obtained without care, and thought, and great exertion, and far less can we expect to obtain the kingdom of heaven except on similar terms. The corruptions of the heart are not to be subdued without much care and labour. Holiness, which is so contrary to all our natural propensities, is not to be obtained and confirmed without the same means. The various temptations to which we are exposed, are not to be resisted and overcome by indolence and carelessness. The various duties to which the Christian is called, cannot be discharged without great diligence and exertion. And to this agrees the whole tenor of Scripture, which calls upon us to *labour* for the meat which endureth to life everlasting,—to *strive* to enter in at the strait gate,—to *fight* the good fight of faith, and to lay hold on eternal life.

Now, the question with each of you ought to be, Are you doing so in reality? The man who is not doing so, may be assured that he shall never enter the kingdom of God. That man is certainly not working out his salvation, who seldom, or

never, thinks on the subject, who scarcely ever bows the knee to God, or opens the Word of God, or enters the door of God's sanctuary, or endeavours to improve his day; who is at no pains to avoid temptation, or sin, or to grow in grace. The man who is not in earnest, deeply in earnest, labouring truly and perseveringly, need not be surprised if, at last, he finds a bitter and irremediable disappointment.

But while you are thus faithful and diligent in the use of appointed means, never allow yourselves to forget your total dependence on God for success. If you are truly in earnest, your own experience of your weakness, and your numerous failures, will render you habitually sensible of this, that you are not sufficient of yourselves; and let this lead you to a habitual dependence on God, and seek continually that he would work in you, "both to will and to do of his good pleasure." Never allow yourselves to be discouraged by your weakness or failures, but firmly believe, and act on that belief, that it is his work, and that he will perfect that which concerneth you, and whatsoever you do, whether in word or in deed, do all in the name of the Lord Jesus, and by the Spirit of our God. Thus shall you go on from grace to grace, and from strength to strength, until you appear before God in the heavenly Zion.

#### HUGH M'KAIL, A SCOTTISH MARTYR.

[From Crookshank's History of the State and Sufferings of the Church of Scotland from the Restoration to the Revolution.]

"MR HUGH M'KAIL, having finished his studies at the University of Edinburgh, and under the care of his uncle of the same name, was licensed by the Presbytery of Edinburgh 1661, being then twenty years of age. He was sometime chaplain to Sir James Stewart of Kirkfield. All his public performances met with universal acceptance. But on the 1st of September 1662, he preached his last public sermon in the Great Church of Edinburgh, from Song i. 7. in which, speaking of the many and great persecutions that had befallen the Church, he said, among other things, that the Church and people of God had been persecuted, both by a Pharaoh upon the throne, a Haman in the state, and a Judas in the Church. And though he made no application, yet the cases of Haman and Judas appeared, in the conviction of his adversaries, to have such a resemblance to the condition of the rulers of the State and Church at that time, particularly Lauderdale and Sharp, that a few days after, a party of horse was sent to apprehend him, but he happily escaped, and retired to his father's house, and soon after went abroad, and accomplished himself in his studies for a few years.

"When he came home, he was the more qualified to be the object of the prelates' spite and malice. At last he occasionally joined those who rose in arms in Gallo-way, and continued among them a little time, till Tuesday the 27th of November, when, not being able to endure the fatigues of constant marching, he left them near the new bridge upon Crammond water, and was taken by some countrymen, as he passed through a place called Bread's Craigs. When he was brought to Edinburgh, he was carried first to the council-house, and, after being searched for letters, and none being found, was committed to the Tolbooth. Next day, by order of council, he was examined before the Earl of Dumfries, Lord Sinclair, Sir Robert Murray of Priestfield, and others; but he waved the question, and refused

to sign any thing that they had written, because he conceived he was not obliged to be his own accuser.

"On the 10th of December, he and other seven received their indictments of treason, and were summoned to appear before the justices on the 12th. But his torture and close imprisonment having thrown him into a fever, he was not able to make his appearance, and therefore on December the 11th, he gave in a petition to the Lords of Council, begging a respite, since he was neither able to walk nor stand, and seeing his accession to the crimes with which he was charged, was so very slender, being only simple presence, and that too, but occasional, which was mitigated by his purposed, and actual coming off from them. Together with his petition, there was presented an attestation under the hands of seven surgeons, declaring his weak and sickly condition. Whereupon the council ordered two physicians and two surgeons, viz., Sir Robert Cunningham, Doctor Hay, James Borthwick, and Thomas Kinkead to visit him, and return their attestation, upon soul and conscience, to the justices, by 10 o'clock next day. They were also to give in their attestation concerning other three indicted with him.

"But as their attestation did not bear soul and conscience, and the physicians refusing to rectify it in these terms, though they declared, they could confirm the truth of it by their oath, the justices postponed their proceedings against Mr M'Kail and the other two, but appointed John Neilson of Corsack, though also contained in the attestation, with other four to be brought to the bar, when they were condemned to be hanged on the Friday following.

"Mr M'Kail was brought before the justices on the 18th, with the other three who were arraigned with him; and being permitted to speak after the indictment was read, he declared, among other things, that he was not ashamed to avow that he was one of that afflicted and persecuted party and persuasion called Presbyterian. Then he spoke of the ties and engagements, that were upon the land to God; and having commended the institution, dignity, and blessing of Presbyterian government, he said, that the last words of the national covenant had always great weight upon his spirit. Whereupon the king's advocate interrupted him, and desired he would forbear that discourse, since he was not called in question for his persuasion, but for the crime of rebellion, in rising in arms against his majesty's authority. To this Mr M'Kail replied that he was moved to speak in the manner he had done, from that weighty and important saying of our Lord Jesus: "Whosoever shall confess me before men, him shall the Son of Man confess before the angels of God; but he that denieth me and my words before men, shall be denied before the angels of God." As for rebellion, he said his accession was only simple presence with a sword, and that occasional. The advocate replied, that not only presence such as he was charged with, was treasonable, but al intercommunicating or keeping company with rebels, though for half an hour only.

"Though they could prove no more against him than what he had owned, yet the jury brought him guilty: and he was condemned to be hanged at the market-cross of Edinburgh, December the 22d, with several others. When he received his sentence, he cheerfully said, 'The Lord giveth life, and the Lord taketh, blessed be the name of the Lord.' And as he was carried back to the Tolbooth, he said to the lamenting people, 'Though men cut us off, God will receive us; trust in God, trust in God.'

"Being returned to prison, he immediately spent some time in prayer, for himself and those condemned with him, with great fervency and enlargement. Being afterwards asked, how his leg was that had been tortured? he answered, with cheerfulness, 'the fear my neck now maketh me forget my leg.' After the

he said to another friend, O how good news, to be within four days' journey, to enjoy the sight of Jesus Christ; and protested he was not so cumbered how to die, as he had been sometimes to preach a sermon. His father got liberty to see him: and their first meeting was very moving and affecting.

"The last night of his life being Friday, December the 21st, he proposed and answered some questions. As, *first*, 'How should he, going from the Tolbooth, through a multitude of gazing people and guards of soldiers, to a scaffold and gibbet, overcome the impression of all these?' To which he answered; 1. 'By conceiving a deeper impression of a multitude of angels, who are also onlookers; according to that, we are a gazing-stock to the world, angels and men; for the angels, rejoicing at our good confession, are present to convey and carry our souls, as the soul of Lazarus, into Abraham's bosom; not to receive them, for that is Jesus Christ's work alone, who will welcome them to heaven himself, with the songs of angels and blessed spirits. But the angels are ministering spirits, always ready to serve and strengthen all dying believers. 2. As Stephen saw the heavens opened, and Jesus standing at the right hand of God, who then said, 'Lord Jesus receive my spirit,' so, said he, do I believe that Jesus Christ is also ready to receive his dying sufferers.' *Second*, He inquired, 'what is the way for us to conceive of heaven, who are hastening to it, since the word says, 'eye hath not seen, nor ear heard, &c?' To this he answered, 'the Scripture helps us these two ways. 1. By way of similitude, as Rev. xxi. when heaven is held forth by a representation of a glorious city there described; and in the same place it is also termed the bride; but O how unlike are these two, a bride and a city? which shews the insufficiency and vast disproportion of all such similitudes;' and therefore he added, 2. 'That the Scripture furnisheth yet a more excellent way to conceive of heaven, viz., by conceiving the love of Christ to us, even the breadth, and length, the depth, height, and immenseness of that love of Christ, which passeth knowledge, and which is also the highest and sweetest motive of praise, 'unto him that loved us,' &c., and by holding forth the love of the saints to Christ, and teaching us to love him in sincerity, which is the very joy and exultation of heaven, Rev. v. 12. 'Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' And no other thing but the soul breathing forth love to Jesus Christ, can rightly apprehend the joys of heaven.'

"He went to bed a little after eleven, and, rising about five in the morning, he called his companion John Wodrow, and said pleasantly, 'Up, John, you are too long in bed, you and I look not like men going this day to be hanged, since we lie so long.' He spent his time most comfortably in prayer and edifying discourse. His father coming to him that morning, his last words, after prayer and a little talk, were, that 'his sufferings would do more hurt to the prelates, and would be more edifying to God's people, than if he were to continue in the ministry for 20 years.' And then he desired his father to leave him, else he would trouble him; 'and,' said he, 'I desire it of you, as the best and last service, to go to your chamber and pray earnestly to the Lord to be with me on that scaffold: for how to carry there is my care, even that I may be strengthened to endure to the end.'

"About two o'clock, he and his five fellow-sufferers were carried to the scaffold; his countenance was most pleasant and serene. When at the foot of the ladder, he directed his speech northward to the multitude, who heard him with great attention. His speech is printed in Naphtali, in which, among other things, he said, that he heartily acknowledged his fainting in the day of trial, and his endeavouring to vindicate himself for joining with those who rose in arms in their own defence; and

further expressed himself, 'Although I be judged and condemned as a rebel amongst men, yet I hope, even in order to this action, to be accepted as loyal before God. Nay, there can be no greater act of loyalty to the king, as the times now go, than for every man to do his utmost for the extirpation of that abominable plant, pre-lacy, which is the bane of the throne and of the country, which, if it be not done, the throne shall never be established in righteousness, until these wicked be removed from before it. Sure I am, these, who are now condemned as rebels against him, are such as have spent much time in prayer for him, and do more sincerely wish his standing, and have endeavoured it more by this late action, so much condemned, than the prelates by condemning them to death.'

"Having done speaking to the people, he sung a part of Psal. xxxi. and then prayed with such power and fervency, as drew tears from many. When taking hold of the ladder to go up, he said with a loud voice, 'I care no more to go up this ladder and over it, than if I were going home to my father's house.' And hearing a noise among the people, as he was going up, he called down to his fellow-sufferers, saying, 'friends and fellow-sufferers, every step of this ladder is a degree nearer heaven.' Then, having seated himself upon it, he said, 'I do partly believe, that the nobles, counsellors, and rulers of the land, would have used some mitigation of this punishment, had they not been instigated by the prelates, so our blood lies principally at the prelates' door. But this is my comfort now, that I know my Redeemer liveth, and that he shall stand at the latter day upon the earth. And now I willingly lay down my life for the truth and cause of God, the Covenants and work of Reformation, which were once counted the glory of this nation; and it was for endeavouring to defend this, and to extirpate that bitter root of pre-lacy, that I embrace this rope.' (The executioner putting the rope about his neck.) Then hearing the people weep, he said, 'your work is not to weep, but to pray that we may be honourably borne through, and blessed be the Lord that supports me.' 'And that you may know the ground of my encouragement in this work, and what my hope is, I will read the last chapter of the Bible,' which having done, he said, 'here you see the glory that is to be revealed upon me; a pure river of water of life, &c., where the throne of God is, and the Lamb is in it, where his servants serve him, and see his face, and his name is in their foreheads, and the Lord God giveth them light, and they shall reign for ever and ever; and here you see my access to my glory and reward. 'Let him that is athirst come, and whosoever will, let him take of the water of life freely.' And here you see also my welcome, 'the spirit and the bride say come.' Then he said, 'I have one word more to say to my friends, looking down to the scaffold, where are you? You need neither lament me, nor be ashamed of me in this condition; for I may make use of that expression of Christ's; 'I go to your father and my father, to your God and my God, to your king and my king; to the blessed apostles and martyrs, and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and Church of the first-born, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.' And so I bid you all farewell, for God will be more comfortable to you than I could be, and he will also now be more refreshing to me than you can be: farewell, farewell in the Lord.' Then the napkin being put over his face, he prayed a little within himself; after which he put up the cloth, saying, he had one word more to say, in order to shew them the comfort he had in his death. And thus he said, 'I hope you perceived no alteration or discouragement in my countenance and carriage; and as it may be your wonder, so I profess it is a wonder to myself;

but I will tell you the reason of it. Besides the justness of my cause, this is my comfort, which was said of Lazarus, when he died, that the angels did carry his soul into Abraham's bosom; so that as there is a great solemnity here, of a confluence of people, a scaffold, gallows, and people looking out at windows, so there is a greater and more solemn preparation in heaven of angels to carry my soul to Christ's bosom.' And after speaking a little to the same purpose, he concludes thus: 'And now I leave off to speak any more to creatures, and turn my speech to thee, O Lord! And now I begin my intercourse with God, which shall never be broken off. Farewell father and mother, friends and relations; farewell the world and all delights; farewell meat and drink; farewell sun, moon, and stars: Welcome God and father; welcome sweet Jesus, the mediator of the new covenant; welcome blessed spirit of grace and God of all consolation; welcome glory; welcome eternal life; welcome death.' Then he desired the executioner not to turn him over, till he should put his own shoulders over first, which, within a little, he did, saying, 'O Lord into thy hands I commit my spirit; for thou hast redeemed my soul, Lord God of truth.'

"Thus died Mr Hugh M'Kail, a youth of about 26 years of age, singularly pious, and of no small share of learning. He had seen the world. Never was a death more lamented; for, among all the spectators, there was scarcely an eye that did not run down with tears. It is said, that he used to fast one day in the week, and had frequently, before this, signified to his friends, the impressions he had of his dying in this manner. His share in the rising was known to be small. And when he spoke of his comfort and joy in death, heavy were the groans of those who were present."

## ON FASTING AS A CHRISTIAN DUTY.

### PART I.

BY THE REV DUNCAN MACFARLAN,

Minister of Renfrew.

THE only grounds on which we may safely conclude, respecting this or any other religious observance, are to be derived from Scripture. And these will, in the present case, be most satisfactorily considered, in a brief detail of the principal statements and examples, contained in the Old and New Testaments; and arranged as much as possible, in a natural as well as chronological order.

1. And, first, there are instances of fasting previous to the giving of the law, as in the case of Abraham, on the death of Sarah; of Jacob, on the supposed loss of his son Joseph, and of the friends of Job, on finding him so deeply afflicted; but we are not aware of any example of fasting, on grounds strictly religious, occurring in the patriarchal history.

2. Under the law, we have first, the extraordinary and miraculous example of Moses,—“When I was gone up into the mount to receive the tables of stone, even the tables of the covenant, which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water.” Deut. ix. 9. Then, we have the case of Elijah,—“Who did eat and drink, and went in the strength of that meat, forty days and forty nights, unto Horeb the mount of God.” 1 Kings xix. 8. Another instance occurs in the history of our Lord, who, “When he had fasted forty days and forty nights, was afterwards an hungred.” Matt. iv. 2. It is remarkable, that this extraordinary fast should have happened in the case of these three, and of them only; and that they should afterwards appear together on the mount of transfiguration. But whatever may be implied in this coincidence, the occurrence itself being miraculous and extraordinary, it is

obvious that their example is on no account to be proposed as any rule of Christian duty.

3. In the Levitical law, there is something like the appointment of an ordinary and religious fast. “And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.” Lev. xvi. 29, 30. There is, we believe, no other part of the Levitical law in which there is any express command for religious fasting; and even here, fasting is only implied; the expression being an *affliction of the soul*. In after reference to this appointment, however, it is expressly called a *fast*. Thus, we have the fast of the seventh month spoken of by Zechariah, viii. 19, and Paul speaks of “the fast” Acts xxvii. 9, being already over; when, from other circumstances, we know that this is the fast meant. And this, therefore, we submit, ought to be regarded as a proper example of a religious fast, divinely appointed, and forming a regular portion of the Levitical law. Viewing it, however, in this light, it will be observed, that the divine appointment does not terminate in fasting, but in “afflicting,” that is, humbling “the soul” because of sin; and the mortification of the body, whether by fasting or otherwise, was merely implied under this, and was doubtless contemplated as subordinate and contributing to this end. And, therefore, in so far as this example may be applied to New Testament times, it ought not to be inferred that we are to fast, as if fasting were of itself a duty; but that we are to humble ourselves before God, and that in doing so, we ought to fast as a proper and divinely appointed restraint on sensual indulgence.

4. Various other periodical fasts came into use during the latter part of the history of Israel, and seem to be recognized as if also approved. “Thus saith the Lord of Hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness and cheerful feasts.” Zech. viii. 19. “I fast twice in the week, I give tithes of all that I possess.” Luke xviii. 12. These observances had, no doubt, in many cases degenerated into mere fasting, but were probably designed like the fast of the atonement, to be seasons of mental exercise, and for the humbling of the inner man.

5. We have many examples of occasional fasting on the part of individuals; and the nature of the duty, as well as the causes which led to its observance, may be fully illustrated from the facts recorded. Thus, during the sickness of David's child by Bathsheba, it is said, “David therefore besought God for the child; and David fasted and went in and lay all night upon the earth;” but when the child died he rose and washed himself and did eat bread. On being questioned as to the reason of his conduct in this, he said,—“While the child was yet alive, I fasted and wept: for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.” 2 Sam. xii. 22, 23. As farther illustration of the practice of David, and through him of the godly of that age, we find him thus speaking in the Psalms,—“They rewarded me evil for good to the spotting of my soul. But as for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting; and my prayer returned into my own bosom.” xxxv. 13, 13. “When I wept and chastened my soul with fasting, that was to my reproach.” lxxix. 10. “My knees are weak through fasting.” cix. 24. As more connected with public events, though engaged in by individuals, we have also the examples of Nehemiah and

Daniel. "And it came to pass when I heard these words," (respecting the reproach and affliction of Israel,) "that I sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven." Neh. i. 4. "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes." Dan. ix. 3. In both of these cases, we have the prayers which were presented subjoined, and we find them to be pleadings in behalf of God's Church and people. To these examples, we shall add only that of Cornelius, whose object was evidently personal, and in reference to the soul. "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing." Acts x. 30. These examples will sufficiently illustrate the nature and usual occasions of private and secret fasting. And it must now appear that such observances were not valued on their own account, even under the Mosaic dispensation, but were regarded as merely subservient to moral duties, which concerned the heart and the conscience. And it will scarcely fail to be farther admitted, that they had not in them any thing of a strictly ritual nature, but may, for ought that appears, be legitimate examples for Christian imitation.

6. Occasional fasting appears to have been practised by Churches and communities. Thus, after being defeated by Benjamin, the other tribes "of Israel, and all the people, went up and came unto the house of God, and wept and sat there before the Lord, and fasted that day until even; and offered burnt-offerings and peace-offerings before the Lord." Judges xx. 26. And after Israel had repented of their sins in the days of Samuel, it is said, "They gathered together to Mizpeh, and drew water and poured it out before the Lord, and fasted in that day, and said there, We have sinned against the Lord." 1 Sam. vii. 6. The men of Jabesh Gilead, when they had burned and interred the bones of Saul and Jonathan, fasted seven days. 1 Sam. xxxi. 13. And when David heard of their death, he and his men rent their clothes, and fasted until the evening. But what especially shews the practice of the Church is, the remonstrance of the prophets respecting the hypocritical and unacceptable observance of this duty. "Then said the Lord unto me, pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them." Jer. xiv. 11, 12. "Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold in the day of your fast ye find pleasure, and exact all your labours," &c. Isa. lviii. 3. From these specimens it will again appear, that fasting in Churches and communities, was observed for like causes, and on similar principles, with those occurring in private life.

7. There are also instances of occasional fasting as observed by nations, and enforced by magisterial authority. Thus, of Jehoshaphat, when beset with enemies, it is said, that he "set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah," it is added, "gathered themselves together, to ask help of the Lord: even out of all the cities of Judah, they came to seek the Lord." 2 Chron. xx. 3—5. Ezra also proclaimed a fast, among the returning captives at the river of Ahava, that they might afflict themselves before God, and seek his direction; and it is added, "So we fasted, and besought our God for this; and he was intreated of us." Ezra viii. 23. But to relieve our examples, under this head, from being resolved into any alleged peculiarity of the Israelitish government, we have a detailed and approved example in the case of Nineveh. Jonah had been commissioned to proclaim throughout the streets of Nineveh, that after forty days it was to be destroyed. Jonah did so, and it is added,

"So the people of Nineveh believed God, and proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh; and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, 'Let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.'" Jonah iii. 5—10.

### CHRISTIAN TREASURY.

*Compounding with Conscience.*—A wealthy man, addicted to his pleasure and to his profits, finds religion to be a traffic so entangled, and of so many piddling accounts, that of all mysteries he cannot skill to keep a stock going upon that trade. What should he do? Fain he would bear up with his neighbours in that. What does he therefore, but resolves to give over toiling, and to find himself out some factor, to whose care and credit he may commit the whole managing of his religious affairs; some divine of note and estimation that must be. To him he adheres, resigns the whole warehouse of his religion, with all the locks and keys, into his custody; and, indeed, makes the very person of that man his religion; esteems his associating with him a sufficient evidence and commendatory of his own piety. So that a man may say his religion is now no more within himself, but is become a dividually moveable, and goes and comes near him, according as that good man frequents the house. He entertains him, gives him gifts, feasts him, lodges him; his religion comes home at night, prays, is liberally supped, and sumptuously laid to sleep; rises, is saluted, and after the malmsey, or some well-spiced brueage, and better breakfasted, than he whose morning appetite would have gladly fed on green figs between Bethany and Jerusalem, his religion walks abroad at eight and leaves his kind entertainer in the shop trading all day without his religion.—MILTON.

*The excuses of Sinners.*—When sinners have been awakened to see their guilt and danger, and are invited to come to Christ and be saved, they frequently make such excuses as these:—"I cannot believe that the invitations of the Gospel were intended for such sinners as I am; I am afraid I do not feel aright, and that Christ will not receive me." Suppose a table set in the street, and loaded with all kinds of food, and that a herald is sent to make proclamation, that all who wish may come and partake freely. A poor man comes, and stands looking very wistfully at the table, and when he is asked why he does not eat, replies, "O, I am afraid the invitation is not meant for me; I am not fit." Again, he is assured that the invitation is intended for all those who are hungry, and that no other qualification is necessary. Still he objects—"But I am afraid I am not hungry enough." In the same way do sinners deprive themselves, by their own folly, of those blessings which are freely offered them by God.—PAYSON.

*Arminianism.*—I much question, whether the man that dies an Arminian, can go to heaven. But certainly he will not be an Arminian when he is in heaven. The employ of the blessed is, to cast their crowns at the feet of God and the Lamb, and to sing, "Not unto us, O Lord."—TOPLADY. Digitized by Google

## SACRED POETRY.

## THE DISEMBODIED SPIRIT.

O SACRED star of evening, tell  
 In what unseen, celestial sphere,  
 Those spirits of the perfect dwell,  
 Too pure to rest in sadness here.  
 Roam they the crystal fields of light,  
 O'er paths by holy angels trod,  
 Their robes with heavenly lustre bright,  
 Their home, the Paradise of God?  
 Soul of the just! and canst thou soar  
 Amidst the radiant spheres sublime,  
 Where countless hosts of heav'n adore,  
 Beyond the bounds of space or time.  
 And canst thou join the sacred choir,  
 Through heaven's high dome the song to raise,  
 When seraphs strike the golden lyre  
 In everduring notes of praise?  
 Oh! who would heed the chilling blast  
 That blows o'er time's eventful sea,  
 If bid to hail, its perils past,  
 The bright wave of eternity!  
 And who the sorrows would not bear  
 Of such a transient world as this,  
 Where hope displays, beyond its care,  
 So bright an entrance into bliss!

W. O. B. PEABODY.

## THE VOICE OF LOVE.

BY THE REV. JOHN LONGMUIR, A. M.

"Look unto me."—ISA. xlv. 22.

LOOK unto thee! Can pomp and pride  
 Aught more attractive shew,  
 While blood and water from thy side  
 To cleanse and pardon flow?  
 Look unto thee! On yonder cross,  
 I see thee writhe in pain,  
 And count my dearest treasure loss,  
 And long with thee to reign.  
 Look unto thee! I see a crown  
 Of thorns surround thy brow;  
 That infamy procures renown  
 For those that love thee now.  
 Look unto thee! Through pleasure's smiles  
 When Satan tempts to ill,  
 I look for strength to stand his wiles,  
 Unmov'd as Zion hill.  
 Look unto thee! Amid the wrath  
 Of wind and stormy wave,  
 Faith views thee on thy ocean-path,  
 And trusts thy power to save.  
 Look unto thee! When call'd by death,  
 I'll look to thee alone;  
 And, cloth'd in righteousness thro' faith,  
 Appear before thy throne.  
 Look unto thee! When that dread day,  
 Shall heav'n and earth destroy,  
 My soul shall hail thy glory's ray,  
 And look to thee with joy.

## MISCELLANEOUS.

*An American Apprentice.*—At a meeting of the Religious Tract Society, in America, the Reverend G. F. Davis stated the following facts:—In the town of South Reading, Mass, where I laboured more than eleven pleasant years, is an extensive manufactory of tin-ware. Among the numerous apprentices was a young man, who had become very unruly and vicious. On the day of the annual fast, in 1825, a daughter of his master, a little girl of ten or twelve years of age, herself unconverted, put into his hand a tract. He was by no means fond of

reading, yet, as the tract was brief, he was induced to read it. It carried conviction to his conscience. In a few days after, he was introduced to me by the pious foreman of the establishment; and I have seldom seen an inquirer with clearer views of his sinfulness, or in greater agony of mind on account of it. He subsequently obtained peace of mind, and offered himself to the Church, under my care, as a candidate for communion. The Church received him; but, according to my usual custom, I called on his master, to inquire whether any change had been wrought in his conduct, and whether he had any objection to his reception. When I had made the customary inquiries, his master, with evident emotion, (though he was not a professor of religion,) replied, in substance as follows:—Pointing to an iron chain hanging up in the room, "Do you see that chain?" said he. "That chain was forged for W. I was obliged to chain him to the bench by the week together, to keep him at work. He was the worst boy I had in the whole establishment. No punishment seemed to have any salutary influence upon him. I could not trust him out of my sight. But now, Sir, he is completely changed; he has really become a lamb. He is one of my best apprentices. I would trust him with untold gold. I have no objection to his being received into communion. I wish all my boys were prepared to go with him." At the time of his reception, I preached from the words of Paul to Philemon, respecting the runaway Onesimus, "Which aforetime was unprofitable, but now profitable to thee and me;" and the text was considered by the master and myself as peculiarly applicable to the case.

*Archbishop Tillotson.*—There are some children who are almost ashamed to own their parents, because they are poor, or in a low situation of life. We will, therefore, give an example of the contrary, as displayed by the Dean of Canterbury, afterwards Archbishop Tillotson. His father, who was a very plain Yorkshireman, perhaps something like those we now call "Friends," approached the house where his son resided, and inquired whether "John Tillotson was at home." The servant, indignant at what he thought his insolence, drove him from the door: but the dean, who was within, hearing the voice of his father, instead of embracing the opportunity afforded him, of going out and bringing in his father in a more private manner, came running out, exclaiming, in the presence of his astonished servants, "It is my beloved father;" and falling down on his knees, asked for his blessing. Obedience and love to our parents is a very distinct and important command of God, upon which he has promised his blessing, and his promises never fail.

*The calm retrospect of the Past.*—That great and famous scholar, Grotius, on his death-bed, spoke thus: "Ah! I have consumed my life in a laborious doing of nothing! I would give all my learning and honour, for the plain integrity of John Urick!" This John Urick, was a religious poor man, who spent eight hours of the day in reading and prayer, eight in labour, and only eight in sleep and meals.

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“THE FEAR OF THE LORD, THAT IS WISDOM.”

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THE TRANSFORMING INFLUENCE OF  
THE GOSPEL OF CHRIST.

BY THE REV. JAMES RANKEN,  
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It is a great and ruinous error which possesses many minds, that true religion can consist with an unregenerate nature. Men call themselves Christians, assume the outward garb of piety, and seem to feel satisfied with their profession and their practice, and yet, all the while, exhibit no certain and decisive manifestation that they are really Christ's, nay, even indicate by their temper and deportment that they are none of his. How very much opposed is this to what the Saviour describes by a homely but most appropriate figure,—that like unto the operation of leaven hid in meal, so is the operation of the truth in man! And what is the operation of the leaven? Does it take away any of the essential properties of the substance with which it is mingled? Or does it at all destroy the original and legitimate use of these? No. But by diffusing itself, it so acts upon the meal, as to transform it, as it were, into its own likeness. So is it with the word of the Gospel, wherever it comes with demonstration of the spirit and divine power. The soul, which was full of the old leaven of malice and wickedness, is emptied of this evil influence, and filled with the new leaven of sincerity and truth. The essential attributes of that soul are nowise changed. It has the same powers of understanding, will, and affection, that it had before. But though its fundamental properties remain unaltered, it now differs from what it was, in this respect, that its thoughts, feelings and desires, are moved and regulated by a new impulse, marked by a new character, or directed towards a new end. The fact of the matter is, that when the Word of the Lord reaches the heart, it brings every high thought and every vain imagination into captivity to Christ. Doubtless, it finds much to contend with in the souls of sinners. For very dark, and exceedingly perverse are these souls. And they hate the light, and they love the darkness, and they roll iniquity like a sweet morsel under their tongue. But “the word of the Lord is mighty and powerful, sharper than any two-edged sword, piercing to the divid-

ing asunder of joints and marrow, and proving a quick discerner of the thoughts and intents of the heart.” Hence, it obtains the victory over the opposing prejudices, and the corrupt propensities of man. It comes, in all the resistless omnipotence of heavenly truth, to level the bulwarks, to arrest the violence, and to overturn to the very foundation the seat or the sovereignty of sin. And how blessed and glorious are the results which the Gospel brings to pass! Not only is the soul in which it is experimentally felt, checked in the career of guilt, convinced of its wickedness, and led to the fountain which is opened for all manner of sin and of uncleanness, but even more than this, it is made a new creature. On the page of God's Word, the holy image of Christ is described, and his followers are admonished to be of the same mind as was manifested by their Lord, and to be ever walking even as he walked. Now, it is when this comes home with divine power to the heart, that all old things pass away, and that all things become new. The leaven of grace is then at work, the process of regeneration is going forward, the dispositions, habits and actions, are transformed from what they were,—and he who, but lately, bore the image of the earthly Adam, now bears the image of the heavenly, the Lord Jesus Christ.

Such, then, is the necessary and certain consequence of the reception of the Gospel. Indeed, so very necessary and certain is this consequence, that it is the test and mark of real Christianity. Where the kingdom of heaven has come, in other words, where the truth as it is in Jesus has been heard and believed, there, of necessity, Christ is formed in the soul, the hope of glory,—that soul is made the partaker of a divine nature,—it manifests its new birth, by living no longer unto itself, but unto the Lord,—and it is ever advancing in nearness of intimacy and assimilation of nature unto him, who quickened and made it alive amid a death in trespasses and sins.

The dissemination of the Gospel leaven, is the mean which the Saviour employs to form a peculiar people to himself. By this instrumentality, he has gathered, and is even now gathering from the ends of the earth, a large and a wide-spread Church. True, there exists among his followers a diversity of sentiment respecting some specula-

tive points of faith, and also as to the ordering and the government of the spiritual household. And these differences have been so magnified and made important, through the remaining weakness and imperfection of the saints, that the Christian world has been divided and subdivided into many sects and parties. Yet, as the truth as it is in Christ is one, so all, of every name, and in every place, who have received that truth, are one likewise. That is to say, they are all members of one spiritual body,—they are all bearing one divine likeness,—and their hearts and their hopes are all fixed on one heavenly home. The leaven of the one and the same Gospel is pervading and hallowing each and all of their souls. And though the little differences which have arisen here may, to a certain extent, mar the entire cordiality which should subsist between the disciples of one Lord, and prevent them from outwardly uniting to celebrate their common God and Saviour's praise, still the unity of the faith is nevertheless maintained; for the prayers of many thousands of worshippers are ascending to the mercy-seat, through the one Spirit, and in the name of the one Mediator; and their eternal confidence is placed on "the Lamb of God which taketh away the sin of the world;" and their desire, and their aim, and their endeavour, all are, to love, and to be like, and to be with the Lord.

It is, indeed, very wonderful to think, that that Gospel which is so discordant with the worldly notions of men, so opposed to their corrupt lusts and passions, and so decided in condemning their guilt, should yet be able to reach their hearts, to subdue, to soften, and to reclaim them. And yet it is a fact, that multitudes, whose spiritual state was apparently hopeless, have been convinced, converted, and saved. And has not this even been accomplished, after every lesson of morality, every dictate of prudence, and every affectionate remonstrance had been repeated, and re-repeated, but all in vain? And has not this been brought about by that simple truth which maketh wise unto salvation? But how that truth operated, when every other means of reformation failed, is, and must remain, a mighty mystery. The most learned among men have been unable to explain how the natural leaven insinuates itself throughout, and produces such a transforming effect on a material substance. And, if that which is corporeal exceeds the range of human knowledge, how much more that which is spiritual! Still this does not in any wise disprove the reality of the transforming influence of the Gospel; for the strongest and the most incontrovertible evidence of this fact is presented on either hand, in the faith, and the hope, and the charity, now manifest in the life of those who formerly had their conversation according to the flesh, and walked after the course of this present evil world.

The universality of the work which the Gospel accomplishes, is one of the most important features of that saving operation. When the truth takes effect upon the human soul, it is not then a mere outward and partial reformation which takes place

—a breaking off from the grosser indulgences—an observance of what is decorous—and a having a name to live, but it is also a laying aside of all known and allowed sin—a mortifying of the flesh, with all its evil lusts and propensities—a renouncing of the devil and all his works—and a striving after the knowledge, the love, the likeness, and the enjoyment of the Lord. The thoughts, words and actions, are very different from what they were. They are now characterised by purity and peace, by charity and faith; and the reason is, that the whole man has been renewed. The light of life has illumined the natural darkness of the soul—the springs of thought, will, and affection, have been cleansed and purified at the fountain-head—their once polluted streams have been copiously replenished from the pure river of God—and therefore they now flow on in holy harmony with his blessed will. Such is the wide extent of the Gospel reign. It reaches every intellectual faculty and every moral power of man. Nor does it halt in its regenerating course, till it has remodelled the constitution of his ruined nature, and re-impressed it with the glories of Jehovah's image.

Now, if such is the universality of Gospel influence, when brought to bear upon individual man, how mighty and extensive must that influence be when applied to the species at large! In the beginning, the Gospel day was, indeed, one of small things. Few, comparatively, were given to believe. The leaven of truth had then only commenced to operate; but soon its mighty agency was seen extending over an ampler sphere. In spite of all the opposing efforts of ignorance, superstition, and vice, the Word of the Lord ran and prospered. Multitudes were daily added to the Church of such as should be saved; and the company of believers were all of one mind and one spirit. The love of Christ was the indissoluble bond of their union; and so conformed were they unto him, and so knit together in holy affection, as to elicit this approving testimony even from their very persecutors,—“Behold how these Christians love one another!” That same Gospel which was the instrument of achieving so much good in bygone days, has been operating in like manner ever since. Doubtless, its light has often been in a measure obscured, its progress retarded, and its success diminished, through the artifices, the errors, and the wickedness, of unbelieving and ungodly men. But still it holds on its glorious course—quickenng the desires—spiritualizing the affections—irradiating with the light of heaven the faculties of the soul—and, step by step, conducting the creature to the restoration of the Creator's image, and finally, to that state of meetness, whereby he can look on God's face and live. And thus will it continue to proceed, until the saving knowledge of Christ has gone forth to gladden and to bless every kindred and tribe and people. Then shall the leaven of the Gospel be found to have leavened the whole mass of mankind—its transforming influence shall be apparent in the glorious change which shall have taken place in

the aspect, not of a limited district or society of men, but of the human family at large. "The wilderness and solitary place shall then be glad, and the desert shall rejoice and blossom as the rose." Thus it is that the truth as it is in Jesus operates, to the regeneration both of individuals and society in general, shewing itself to be a powerful instrument in the hand of God for the furtherance of that happy period when the cry shall be raised, that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

### DEATH-BED SCENES.

#### No. IV.

"The Lord's hand is not shortened that it cannot save."

THE business of the day was closed, and that most comfortable of all domestic sounds—the music of lock and bar moving in the outer doors—had given intimation that, for what remained of the night, there was to be no more going out or coming in, and that an hour of quiet meditation might now be securely enjoyed. There are times when the truths you have been studying every day, and, to a certain extent, appreciating, break in upon the mind with as much freshness as if it had never been in contact with them before, and you kindle with surprise and self-reproach for having carried about with you "pearls of great price," without knowing their value. This was just such a season, and the thoughts that engaged me were these:—Is it true, then, that there is a redemption for sinners—that the blood of Jesus Christ cleanseth from all sin—that eternal life is in reserve for us wretched worms of the dust? And how have we been making so little of truths so great—how have we been so sickly and spiritless in ourselves—so cold, and remiss, and sluggish in conveying to perishing souls the tidings of grace abounding to the chief of sinners? While I was occupied with this train of reflection, the street-bell rung—an interruption the more annoying, that it was unexpected. I was informed that a woman desired to see me, and recognised the well-known face of a residenter in the district of which I had charge, who was in the habit of letting lodgings to the working class of people. She apologised for calling so late, by saying that the case was urgent. A female who was living in her house, had been delivered of a child eight days before, and had made a bad recovery from the first, but was now much worse, and dangerously ill. The patient had just called her to her bedside, and said, "I have one request to make of you—it is the last I shall ever make, for my time is short—promise not to refuse me." "I will not refuse you." "I am afraid to be left alone, and have to beg that you will not leave this bed-side to-night, but go now and bring a minister or elder to pray for me—run, and lose no time." She had accordingly come to ask me to visit the dying woman; the request was too important not to be gladly complied with, and I went immediately with her.

I found a female who seemed to be about thirty years of age, (her age was twenty-seven,) and apparently in a very weak state, but with an air of cleanliness and neatness about her person which I had scarcely expected to see. Supposing that she might open her mind with

\* This is one instance, out of many that might be adduced, to illustrate the benefit of every workman in the great vineyard having a particular district for the sphere of his labours, the inhabitants of which shall account that they have a claim on his services, from their mere residence within the assigned locality. The sufferer was unconnected with any Church, and the mistress of the house had then no connection with my own Congregation, yet she never hesitated to come, even at a late hour, and ask the service she desired. If such habits were more restored, church-going habits would readily follow.

greater freedom afterwards, I simply put one or two general questions, especially as her mother, (who had come from some distance in the country to attend her,) and the female who had called me, were present, the false kindness of friends being often a great hindrance in such cases. I spoke of the sin and ruin into which we had fallen, and of the redemption provided in Christ, and then engaged in prayer. As soon as this exercise was concluded, the sufferer said in a firm tone, and with a stronger voice than she could have been expected to command, to her mother and the other female, "I desire that you two will leave the room, both of you, for I wish to speak with the minister alone." She then told me that she had, for some weeks, been in great distress about the salvation of her soul, and could find no relief, but "rather grew worse." Her trouble of mind was aggravated by the circumstance that as often as she endeavoured to pray, her heart was filled with blasphemous suggestions, so that she was compelled to give up the attempt as vain. Wishing to know something of her previous history, I inquired if her husband was alive? She replied in the words of the woman of Samaria, "I have no husband;" and then, of her own accord, proceeded to give the following account of herself:

She had been born of parents in humble circumstances, but being an only child had received a good education. At the age of fifteen she had gone to service, and during the twelve succeeding years of her life had been servant in various respectable families. One of these was of the number of "the families that call on the name of the Lord," and was distinguished not merely by the form of godliness, but by the fear of God. Her mistress instructed her with much care and regularity in the doctrines and duties of religion, especially in preparation for the Sacrament of the Supper, of which she then partook. At this period of her life she took delight both in public and private exercises of devotion, and could not have been happy under any omission of secret prayer or reading of the Word. She found pleasure in the perusal of works on religious subjects, of which she possessed not a few of her own. On this portion of her history she dwelt with sweet, yet sad remembrance. Subsequently she had served in other families, in some of which, to the detriment of her spiritual welfare, she saw little or nothing of the fear of God. But this temptation she easily withstood, when compared with the trial to which she was afterwards subjected, to live in a house where there was the form of godliness apart from its substance. To what she learned here she ascribed the commencement of her spiritual declension. The outward form of religion was carried so far as to the maintenance of family worship, but the character of the family was worldly in their whole walk and conversation. Even on the Sabbath afternoon, when they had returned from the house of God, the servants heard nothing at their master's table but what was vain and frivolous. This evil example they were not slow to imitate and exceed, and from the time of rising on the Sabbath morning, while their superiors were still in the sobriety of sleep, there was amongst them nothing serious or sedate, but incessant giddiness and levity, "foolish talking and jesting which are not convenient." (These facts read loud lessons to heads of families.) Secret duties were entirely laid aside, and she who had once attended Church with very different feelings, now frequented the house of God merely as a scene of gaiety and dissipation, and usually fell asleep during the service. Her thoughtless companions were probably not quite in the same danger as herself, and while they shared in her folly, were more likely to maintain their character for virtue. But she having formerly been the subject of serious impression, was offering ruder violence to her conscience in the course of life she now

led, and thoughtlessness with her soon resulted in flagrant sin, which, when it could no longer be concealed, compelled her to resign her situation. Feelings of shame prevented her from accepting the invitation to return home, which her parents then made, and she hired the room in which she now was, supporting herself in the meantime on the earnings of her previous industry, and intending afterwards to hire herself out as a nurse. The same keen sense of shame must have prevented her from meeting me sooner, for she had now lived several months in the house, during which time I had visited the family, and remember to have expressly inquired if there were no others under the roof who could join in our exercises. While burdened with a sense of her own guilt, she appeared still to have felt her superiority to most of those who were now around her, and expressed strong disgust at the profanity and dissipation she had often been compelled to witness in those who lodged in the same house. This was quite accordant with the testimony of the neighbours, who described her as remarkably modest and reserved. And if she blushed in the presence of man, she also blushed and was ashamed to lift up her face to heaven, for she had "forsaken the guide of her youth, and forgotten the covenant of her God." She was afraid to open the Bible, and never attempted to worship either in public or in private. But although she was unhappy she was not anxious, and had very much given up all concern for her soul. In this state of cheerless heathenism, she continued without any attempt to flee from coming wrath till the period of her confinement, from the commencement of which she had become sorely alarmed at the thought of approaching judgment. And now her case was more distressing than ever, for there was not merely danger of her being cut off, but little hope of her recovery. She was learning too late the bitter truth that "the wages of sin is death;" for the death she saw before her was the direct consequence of her own guilt. She found herself stretched on a bed from which she was never to arise, with the awful consciousness that she "had destroyed herself," and was but "reaping the fruit of her own devices." Under these circumstances it was but too easy to believe the sincerity of her declaration, to which her look and voice added painful emphasis, when she exclaimed, "nobody can tell the misery I am in."

When this poor unfortunate woman sent for a minister or elder, she had probably no very definite idea of what she wanted. Her misery was extreme, and she desired relief, but without any clear conception of what nature the relief should be, or by what means it could be administered. Two things, however, she appeared to have mainly in view; first, that as she could not pray for herself, some other might pray for her—this had been done; and, secondly, that she might be directed to some means of regaining her former peace of mind—this was a harder task. From her own description of her state while under serious impressions, in which there was nothing that decidedly marked such conviction of sin and such discernment of Christ as are taught by the Holy Spirit, connected with her subsequent fall, which, however, sad as it was, could not of itself disprove her interest in the covenant of grace; from these two considerations taken in connexion, I came to the conclusion, that the religious pleasure she had once enjoyed was, in all probability, nothing more than the self-approbation which the natural mind often enjoys in the sense of discharging its duty, and especially when its peace has never been disturbed by any open breach of the divine law. To bring back the mind into this state of self-approval after the conscience has been deeply defiled, were no easy task, and would at least demand a long perseverance in the path of duty; so to restore it within a few days of death, was probably beyond the limits of possibility. But if this end

was unattainable, it was likewise undesirable; it would have but been saying peace, when there was no peace. I told her, that if I rightly understood her case, I could point to no way by which her former happiness might be regained; that I feared she had been resting not on Christ and his finished work, but on her own duties, and making them her Saviour; and that the house she had built had fallen, because it had not been founded on the Rock; that I was therefore glad that she had been taught her inability to pray, because, had she been able to resume just such habit of prayer as she had once known, it might have prolonged her self-deception; but that while that old peace was marred for ever, there was held out to her "a peace that passeth understanding" in the blood of Jesus; that in the fountain opened for sin and for uncleanness, she might wash that night and be clean; and that, if she were content, as a guilty and helpless sinner, to rest on Christ as her only Saviour, she would even yet have "a conscience void of offence," and her "sins, which were as scarlet, should be white as snow." I suggested further, that the sin which had been so heinous in itself, and had seemed so ruinous in its result, might have graciously been permitted for the very purpose of uprooting a self-righteous confidence which must have ended in death.

As this view of her case was evidently new—not that the statement of the doctrine was strange to her, for with it she was quite familiar, but that she had never made the same application of it to herself—I therefore left it to work its own way; desirous only that she should understand what was meant, but not expecting her instantaneous assent. To yield assent at all must, indeed, in her situation, have been peculiarly trying; for if it is always painful for the sinner, before he has learned to rest on the righteousness of another, to have his own righteousness broken from under him, it must be doubly so when death is near, and when, just in proportion as there is little time to work good in the future, the mind clings, with trembling tenacity, to whatever fancied good hath been wrought in the past. In reviewing her life, she saw that "the earth which had drunk in the rain of heaven," had been "bearing briars and thorns, whose end is to be burned;" but while she could, therefore, look only for fiery indignation, there was one little field that had yielded a harvest of wheat in the midst of surrounding deserts, and on that spot her eye was ever resting, and finding something to soothe in her dark sea of troubles; and needful as it was, one almost felt it cruel to take the torch and set that field on fire, and leave one barren waste. The poor distracted sufferer had asked for peace, and this was bringing a sword; rubbing her of the only semblance of peace that remained, though not without pointing her to a better peace. I left her without asking or wishing her to express any opinion on what she had heard; but she had listened throughout with the most eager and intelligent attention, (so as to induce me to speak longer than her strength was perhaps well able to bear,) and begged me to return on the following day.

Next morning I found her apparently better in bodily health, but in the same disquieted state of mind. I read the 51st Psalm slowly, which she heard with as interest that made every word seem weightier and more precious than it had ever appeared before. In explanation, I pressed the necessity of her seeing that she had sinned against God, and that the most aggravated transgression of the life was but the overflowing of the fountain of sin in the heart, (ver. 4, 5.) I stated, that her guilt was so great, that it would be righteous in God to pronounce against her sentence of eternal condemnation, ("thou art clear when thou judgest;") yet that, in consequence of the death of Christ, it was equally righteous in him to save her, ("deliver me from blood-guiltiness, and my tongue shall sing aloud

of thy righteousness;") and that while he would thus be righteous, either in sparing or destroying, she had every reason to hope in his grace, because he "delighted in mercy." I then pointed her to the healing virtue of Christ's blood, as being enough in itself to cleanse the soul, so that the vilest sinner could say, "wash me and I shall be whiter than snow." I showed her the necessity of being born again by the quickening of the Holy Ghost, how completely that change was above all human power, yet how easy with God, as seen in the expression, "create in me a clean heart;" and observed finally, that the inability to pray, of which she complained so much, had been felt by the Psalmist, when he cried, "open thou my lips," and that if she once came to the sacrifice of atonement, supplication would be abundantly easy. After I had engaged in prayer, and the others had retired, she stated that she had been occupied all the night, during which she had never closed her eyes, in thinking over what I had said; and that she now saw that it would be of no avail to return to her former state, because she had all along been ignorant of herself as a sinner, and of Christ as a Saviour. This was a highly hopeful symptom, for in her state of fear and anxiety, there must have been a very powerful and rapid work of conviction before she could be reduced to so humbling and alarming a conclusion. And although the persuasion that she was out of Christ, must in itself have brought an accession of misery, she was evidently, not indeed less distressed, but less distracted than before. She had now some definite idea of what she needed; she saw that her present ruin was much more complete than she had imagined; but she saw likewise, that there was one quarter, and but one, from which succour could be sent. She had not yet faith to trust in the great deliverer, still her eyes were fixed on the only point whence deliverance could possibly arise, and her mind, though not comforted, was somewhat settled and stayed. Before leaving, I read various other portions of Scripture, and after showing the imputation of Adam's sin, set before her as fully as I could the finished work of Christ Jesus; that in his life he had done all that we should have done, and in his death had suffered all that we should have suffered, and that when we trust in Him his merits and sufferings become ours. The point of Christ's having obeyed the law in our stead, I insisted on more largely, because it seemed to be the only fundamental point of Christian doctrine of which she was ignorant. She was interested in this truth, and was not long of apprehending it.\*

The inquirer now appeared to have the truth fairly before her mind, and I felt that it was impossible for me to be of much further assistance; the Holy Ghost alone could shed living light on his own truth, and enable her to receive and rest upon the Redeemer. I thought it wiser to interfere as little as possible with the workings of her heart, and to leave her for a time, especially as she did not seem to be in immediate danger. Next day, therefore, I omitted to visit her; but when I called the day following I found her much worse, and was informed that the case had been pronounced hopeless by her medical attendant. She now suffered much bodily pain, and her mental agony was not alleviated but rather increased. Her closed lips had not been opened; her troubled soul had not been calmed; she saw death drawing nearer, and the second death following. I read the 2d chapter of the Epistle to the

\* In stating that this poor woman, though well instructed in other points of the faith, had no clear apprehension of the work of Christ in fulfilling the law in our stead, we cannot forbear remarking that her case is far from being singular in this respect. We have put the question a hundred times to young persons, otherwise well instructed, "What is the great work that Christ wrought in his life?" and have scarcely ever received a ready and intelligent reply, which is the more surprising, as the point is very clearly explained in the Mother's Catechism, (in answer to the question, "What mean you by the righteousness of Christ?") While, then, this fundamental truth is plainly taught from our pulpits and in our schools, might it not with advantage be brought more prominently forward?

Ephesians, and the 32d Psalm; she was interested but not comforted. Never was more manifest the weakness of every earthly comforter, even when furnished with the Word of Life; it was impossible to do any thing but pray that God would shew her mercy of his own good pleasure. As I read one passage after another of every "word in season" that seemed best calculated to console, she would only answer in a low and lamentable voice, "Oh what will become of me!"

The Lord looked down from the height of his sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death." When I returned in the evening I found this "groaning prisoner," who had deemed herself "appointed to death," composed and cheerful, and reading the Word of Life. She had before her a neat pocket Bible, which in other days she had made the companion of her closet, and had carried to the house of God, but which had been first a neglected, and now, for many a long month, a shunned and dreaded book. Her mother told me afterwards, that when I had left in the former part of the day, the surgeon had seen her, and had stated that nothing could be done for her, recovery being now impossible. When he had gone, the patient demanded of her mother what opinion he entertained of her state. She put this question with so much firmness and solemnity that her parent could not forbear to tell her all the truth, and answered that both he and all of them thought she could not live. This had for several days been her own opinion, but it was the first time she had learned it from the lips of others. On hearing it, she immediately exclaimed, "Go bring me my Bible, and fall down on your knees and cry to God for me," at the same time praying for herself, "Lord have mercy on me." Her mother brought the Bible and gave it to her; then kneeling down she prayed for the salvation of her child, her only, her lost child. From the moment she took the Bible into her hand, she seemed to have found "That the entrance of thy word giveth light." She read many passages for herself, chiefly in Isaiah, and then her mother read to her the 16th, 17th, and 19th Psalms. When the destroyer of souls was just yawning to devour this poor lost sheep, how applicable must those words have been, "Like as a lion that is greedy of his prey—arise, O Lord, disappoint him, cast him down, deliver my soul."—(Ps. xvii. 12, 13.) And when the prey was taken from his teeth, how sadly must that "evening wolf" have been "disappointed," for the lamp of life was to burn only twelve hours more, and the spoil should then have been his for ever. Her whole appearance was changed, and she could not refrain from expressing her satisfaction as soon as I entered the room. "I see now," she said, "I see now that He is a just Saviour." Still, as before, she seemed unwilling to speak freely in the presence of others, and I proceeded to read the 10th chapter of John. In this she evidently found comfort, occasionally whispering, as we went along—"Yes, yes," to such declarations as this—"My sheep hear my voice." When we were left alone she made an effort to gather her strength, which had been exhausted by the previous exercises, and said, "The surgeon and all my friends tell me that it is impossible for me to live, and I feel myself dying. I have been thinking it long till you came, lest I should have been too weak to speak to you. I have been wearying to tell you that I have found a friend in you. I see now that He is a just Saviour." On this expression, a just Saviour, she dwelt with peculiar pleasure; it was the sum of all she had learned, and it was all she needed to learn. Her sense of sin was much stronger than it had been before; she spoke of her guilt as if she had never discovered it till now; and gave expression to the deepest self-abhorrence. At the same time, she would add with childlike sim-

pliancy and sweetness, "but I can now rely on Jesus Christ." Her feeling was peace, subdued, solemn, elevated, calm. Her "closed lips were also opened;" in prayer she felt no restraint, and her mouth was filled with praise. I inquired "if the view she now enjoyed of Christ were not the same as that she had formerly entertained, and which had served her in so little stead?" She answered, "No, it is quite different." She said of her own accord "that she had now no desire to live," and I asked "if she could venture to go through the dark valley?" She replied, "If Christ is with me I can go through." I remarked that heaven would be very different from all that she had been accustomed to, and put it to her if she thought she could be happy there. "Yes, if Christ is there." It is written of them who are taught of God, that "they have an unction from the Holy One, and know all things," so that, if there is a right perception of any one truth, there is more or less the perception of all essential truth. I tried her accordingly on various points of Scriptural doctrine, such as the teaching of the Spirit, and found the same ready and rejoicing assent to them all. She was so delighted to hear the word, that after I had moved to leave, I returned and simply read a number of verses from different parts of the Bible. This was a feast to her soul; it was wine and milk; for she had learned to "buy wine and milk without money and without price." With her the abundance of grace seemed in proportion to the urgency of her need, and the shortness of her time; so that she may have glorified God more in a few hours, than some others have done in as many years. Her whole state afforded a fine illustration of the words of our Lord, "Seest thou this woman? Her sins which are many are forgiven, for she loved much; but to whom little is forgiven, the same loveth little." To the weary workman who is often scattering much precious seed with little apparent increase, a sight so rare and so refreshing, is enough to prompt the petition, "Now Lord let thy servant depart in peace, for mine eyes have seen the salvation of the Lord."

She had seemed so well in the evening, that I could not persuade myself that her end was very near, and called next morning in the expectation of seeing her again, when I learned that within a few hours after midnight she had "fallen asleep." Weary and heavy laden, she had heard the meek and lowly One say, "Come unto me, and I will give you rest;" she tried his yoke and it was easy, his burden and it was light; she came and found "rest to her soul." In a few hours more, the same "friend of sinners" said again, but with another voice, "come unto me," and took her from the scene of her sin and her sorrow; leaving to us, whose only confidence is in the same "Lamb that was slain," good ground to hope that He has taken her to his own rest, and that she is now singing praise to "Him that loved her, and washed her from her sins in his own blood." "Is not this a brand plucked out of the fire?"

#### ASCENT OF MOUNT TABOR.\*

"BEING furnished with an armed guide by the friars of Nazareth, to conduct us by the way proposed for our journey toward Jerusalem, we mounted, and took leave of them with a warm sense of their hospitality, their meekness, and the affability of their manners. It was nine o'clock when we left the foot of the hill to cross the valley, passing by some wells there, and in less than half an hour we ascended the hills on the south-east, again observing that there was no outlet of a long valley in that direction, nor at all near it. Having reached the summit of these rocky and barren eminences, we began at ten to descend on the other side of them, leaving on the left a small village called Shaayn. Arriving at their feet, we passed through a narrow defile,

leading easterly between two steep hills; and again going up a rocky ascent, we reached its summit at eleven, having the high round eminence of Mount Tabor before us, rearing itself abruptly from the plain of Esdraelon. In our approach to the foot of this mountain, while passing through a rocky bed covered with thickets, a large black wild boar rushed from them across our path, and so alarmed our mules, that one of the riders was thrown. Our guide discharged his musket, and a shout of pursuit was instantly set up, when presently some dogs sprung barking from the bushes, and a cry of voices was heard, which grew louder and louder, until we saw before us about a dozen Arabs, each with his gun prepared to fire. We mutually halted to regard each other, and not knowing whether this was an ambush lying in wait for us, or for the boar, we unslung our muskets for defence. We remained for some minutes in this hostile attitude, until one of our party accosted the band which had so suddenly appeared, and received such insolent answers as to induce us to look upon them rather as enemies than friends. As we kept together, however, and preserved a tone of firmness, this, added to the sight of our arms, induced them to retire murmuring; and as we ascended on higher ground, we saw three or four low brown flat-roofed tents, in which they were apparently encamped, but for what purpose we knew not, as there were no flocks in the neighbourhood, and they were accompanied only by the dogs which we had seen.

"It was about noon when we reached the small village of Deborah, where we alighted to refresh, not suspecting that the treachery for which it is traditionally infamous both in holy and profane records, was still to be found here at so distant a period. This village is said to retain the name of the famous prophetess and judge of Israel, who dwelt under the palm tree of Deborah, between Ramah and Bethel, in Mount Ephraim, where the children of Israel came up to her for judgment, and is thought to be the same with Daberath, on the borders of the tribes of Issachar and Zabulon. After the celebrated destruction of the hosts of Sisera, on the plains of Esdraelon, at the foot of Mount Tabor, where this village now stands, it was on this spot, as tradition relates, that the tent of Jael, the wife of Heber the Kenite stood, when the defeated fugitive sought a refuge there. We entered into this village, and, like the unfortunate Sisera, demanded only a little water to drink, for with every thing else our scrip was well provided. It was furnished to us, as we desired, with provender for our beasts, and the offer of all that the village possessed.

"While the animals were feeding, I was desirous of ascending to the summit of Mount Tabor, for the enjoyment of the extensive view which it commands. Our guide from the convent offering to accompany me, we took with us a man from the village, who promised to facilitate our ascent by directing us to the easiest paths; and taking our arms with us, while my servant and the muleteer remained below to take care of the beasts, we all three set out together. By forced exertions we reached the summit in about half an hour, having ascended on the north-west side, directly upward from the village, and through paths well worn by being frequently trodden, though here and there obstructed by the numerous trees and thickets which clothe its brow.

"Arriving at the top, we found ourselves on an oval plain, of about a quarter of a mile in its greatest length, covered with a bed of fertile soil on the west, and having at its eastern end a mass of ruins, seemingly the vestiges of Churches, grottoes, strong walls, and fortifications, all decidedly of some antiquity, and a few appearing to be the works of a very remote age. First were pointed out to us three grottoes, two beside each other, and not far from two cisterns of excellent water; which grottoes are said to be the remains

\* From Buckingham's Travels in the Holy Land.

of the three tabernacles proposed to be erected by St. Peter, at the moment of the transfiguration, when Jesus, Elias, and Moses, were seen talking together. In one of these grottoes, which they call more particularly 'the Sanctuary,' there is a square stone used as an altar; and on the sixth of August, in every year, the friars of the convent come from Nazareth with their banners and the host to say mass here, at which period they are accompanied by all the Catholics of the neighbourhood, who pass the night in festivity, and light large bonfires, by a succession of which, they have nearly bared the southern side of the mountain of all the wood that once clothed it. Besides these grottoes, no particular history is assigned to any other of the remains, though among them there seem to have been many large religious buildings. The whole of these appear to have been once enclosed with a strong wall, a large portion of which still remains entire on the south side, having its firm foundations on the solid rocks; and this appeared to me the most ancient part. In the book of Judges, where the story of Deborah is related, Barak is commanded to draw toward Mount Tabor; and afterwards it is said that he went up there with ten thousand men, accompanied by the prophetess. Again, it is repeated that they who were encamped with Heber the Kenite in the plain of Zaanaim, showed Sisera that Barak, the son of Abinoam, was gone up to Mount Tabor. And, lastly, it is said, that when Sisera gathered all his hosts together, with his nine hundred chariots of iron, to the river Kishon, Barak went down from Mount Tabor, and ten thousand men after him. From this one might infer that the summit was even then used as a military post, for there is no other part of the mountain on which half the number could stand. It was even then, perhaps, walled and fortified as belonging to Barak; and as its natural position would always preserve its consequence, so these walls and fortifications would be strengthened by each new possessor.

"The Scriptural references to Tabor or Itabyrius, may be found at length in Cellarius; and it is mentioned in all the pilgrimages to the Holy Land, as containing one of the sanctuaries usually visited in these pious journeys. But Josephus furnishes us, in his details of the Jewish wars, with a remarkable instance of its having been resorted to as a place of security, and encompassed with a wall by himself in a short space of time, to resist the Roman army. 'But now,' says this historian, after describing the siege and capture of Gamala, 'Vespasian went about another work independent of the former, during this siege; and that was to subdue those that had seized upon Mount Tabor, a place that lies in the middle between the great plain and Scythopolis, whose top is elevated to the height of thirty furlongs, and is hardly to be ascended on its north side. Its top is a plain of thirty-six furlongs, and all encompassed with a wall.' Josephus erected this long wall in forty days' time, and furnished it with other materials, and with water from below, for the inhabitants only made use of rain water. As, therefore, there was a great multitude of people gotten together upon this mountain, Vespasian sent Placidus with six hundred horsemen thither. Now, as it was impossible for him to ascend the mountain, he invited many of them to peace, by the offer of his right hand for their security, and of his intercession for them. Accordingly they came down, but with a treacherous design, as well as he had the like treacherous design upon them on the other side. For Placidus spoke mildly to them, aiming to take them when he got them into the plain. They also came down as complying with his proposals, but it was in order to fall upon him when he was not aware of it. However, Placidus's stratagem was too hard for theirs, for when the Jews began to fight, he pretended to run away, and when they were in pursuit of the Romans, he enticed them a great way along the plain, and there

made his horsemen turn back. Whereupon he beat them, and slew a great number of them, and cut off the retreat of the rest of the multitude, and hindered their return. So they left Tabor, and fled to Jerusalem; while the people of the country came to terms with him. For their water failed them, and so they delivered up the mountain and themselves to Placidus.

"Traditions here speak of a city built on the top, which sustained a five years' siege, drawing its supplies by skirmish from different parts of the fertile plains below, and being furnished with water from the two excellent cisterns still above; but as no fixed period is assigned to this event, it may probably relate to the siege of Vespasian just detailed. Sufficient evidences remain, however, of its having been a place of great strength; and when it lost its character as a stronghold, it assumed a new one of a holy sanctuary, so that the accumulated vestiges of successive forts and altars are now mingled in one common ruin. As there still remained the fragments of a wall on the south-east angle, somewhat higher than the rest, we ascended it over heaps of fallen buildings, and enjoyed from thence a prospect truly magnificent, wanting only the verdure of spring to make it beautiful as well as grand. Placing my compass before me, we had on the north-west a view of the Mediterranean sea, whose blue surface filled up an open space left by a downward bend in the outline of the western hills; to the west-north-west a smaller portion of its waters were seen, and on the west again, the slender line of its distant horizon was just perceptible over the range of land near the sea-coast.

"From the west to the south, the plain of Esdraelon extended over a vast space, being bounded on the south by the range of hills generally considered to be the Hermon, whose dews are poetically celebrated, and having in the same direction, nearer the foot of the Tabor, the springs of Ain-el-Sherar, which send a perceptible stream through its centre, and form the brook Kison of antiquity. From the south-east to the east is the plain of Galilee, being almost a continuation of Esdraelon, and, like it, appearing to be highly cultivated, being now ploughed for seed throughout. Beneath the range of this supposed Hermon, is seated Endor, famed for the witch who raised the ghost of Samuel, to the terror of the affrighted Saul; and Nain, equally celebrated, as the place at which Jesus raised the only son of a widow from death to life, and restored him to his afflicted parent. The range which bounds the eastern view is thought to be the mountains of Gilboa, where the same Saul, setting an example of self-destruction to his armour-bearer and his three sons, fell on his own sword, rather than fall wounded into the hands of the uncircumcised Philistines, by whom he was defeated. The sea of Tiberias, or the lake of Genasseret, famed as the scene of many miracles, is seen on the north-east filling the hollow of a deep valley, and contrasting its light blue waters with the dark brown shades of the barren hills by which it is hemmed around. Here, too, the steep is pointed out, down which the herd of swine, who were possessed by the legion of devils, ran headlong into the sea. In the same direction, below, on the plain of Galilee, and about an hour's distance from the foot of Mount Tabor, there is a cluster of buildings used as a bazaar for cattle, frequented on Mondays only. Somewhat farther on is a rising ground, from which it is said that Christ delivered the long and excellent discourse called the 'Sermon on the Mount,' and the whole view in this quarter is bounded by the high range of Gebel-el-Telj, or the Mountain of Snow, whose summit was at this moment clothed with one white sheet, without a perceptible breach or dark spot in it. The city of Saphet, supposed to be the ancient Bethulia, a city said to be seen far and near, and thought to be alluded to in the apophthegm which says, 'A city set on a hill cannot be hid,' is also pointed out in this direction; but

though the day was clear, I could not distinguish it, its distance preventing its being defined from hence without a glass. To the north were the stony hills over which we had journeyed hither, and these completed this truly grand and interesting panoramic view.

"In our descent from Mount Tabor, we entered a grotto in which there had formerly been a Church, and had scarcely got within it before we heard the rushing of persons about the outer part of the passage by which we had entered. On turning round to ascertain the cause of this noise, we observed five or six armed men, three of whom we recognised to be those who had made us such offers of their hospitality in the village of Deborah below. They called out to us, in a loud voice, that if we attempted the slightest resistance we should be murdered, but that, if we submitted to be quietly stripped, no violence should be offered to our persons. There was no time for a parley, though my companions at first cried for mercy; but as I rushed out with my musket cocked and presented, they instantly followed me, and an unexpected discharge drove our assailants to seek shelter behind the masses of rock near the cave. A regular skirmish now commenced, in which we kept up a retreating fire, and often exposed ourselves to their shot for the sake of getting to our mules at the foot of the hill. During a full hour of this kind of running fight, none of our own party was hurt. From the first, it seemed evident to us that we had been betrayed by our Deborah guide, and our notion was at length confirmed, by his going over to the assailing party and using his arms against us. Fortunately, and justly too, this man was himself wounded by a ball from my musket, and when he fell shrieking on the side of the hill, his companions hastened to his relief, while we profited by the alarm of the moment to continue our retreat, and rejoin our mules below. Here we drew off at a short distance from the village of Deborah, and, with arms in our hands, being exhausted and fatigued, refreshed ourselves beneath a tree, but we had not yet remounted, when a large party, professing to be from the governor or sheikh of Deborah, a village consisting only of a few huts, came to sequester our beasts for what they called the public service. We treated this with a proper degree of warmth, and threatened death to the first that should dare to lay hands on any thing belonging to us, so that these brave villagers kept aloof. My Nazarene guide, however, was so sickened by the obstacles which we had already met with, and alarmed at the prospect of new ones, that he declined to proceed any farther, and insisted on our return to Nazareth until more effectual measures could be taken for the safe prosecution of our journey. In our return, we took what he considered to be a less dangerous route than that by which we had come out, and lying a little to the northward of it. On leaving the foot of Mount Tabor, we ascended rocky ground to the north, and in an hour afterwards, or about four o'clock, we passed close to the village of Ain-Hamil, on a hill.

"It was about five o'clock when we entered the village of Cana of Galilee, which is seated on the brow of a hill, facing the west, and is hemmed in by a narrow valley. It has a ruined Catholic Church, with a doorway towards the north, and two pillars built in the front wall, showing their ends outwards. Opposite to it is a small Greek Church, all the Christians here being of that communion. There are from fifty to sixty houses only in the whole, and less than half the population are Mahomedan. Not a vestige of broken water-pots was now to be seen, as stated by some travellers, and thought by them to be a remarkable proof of the identity of the place where water was turned to wine. We observed, however, an ancient sarcophagus near a well, at the foot of the road leading up to the village, having on its outer side, coarsely sculptured circles or globes, with drapery of festoons in relief. There is a large evergreen tree

on the west of the town, and though the ground in the neighbourhood is stoney, it is partially cultivated.

"Ascending and descending hills, we came, at six o'clock, to the village of Renny, similarly situated to that of Cana. We there observed, between two large wells, a sarcophagus exactly of the same description as that already mentioned, and like it used as a water-trough. We had a rocky road all the way from thence to Nazareth, which we entered about eight o'clock, from the eastward, descending a hill so steep and rugged that our mules fell repeatedly, and at every fall satisfied us that there was no long valley in that direction, as had been critically maintained."

## DISCOURSE.

BY THE REV. THOMAS ROSS, LL.D.,  
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"But and if ye suffer for righteousness' sake, happy are ye."—1 PETER iii. 14.

THIS Epistle was addressed to the Christian converts of Asia Minor, whom the apostle styles, "Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." The design of the inspired author was, to establish these early converts in the faith of Christ, as the sole foundation of their hope and confidence in God; to instruct them in that plan of conduct which the profession of such a faith demanded; and to direct and comfort them under the various sufferings to which they might be exposed.

For these purposes, he begins by laying before them a striking and animating representation of that eternal happiness which, by the Gospel, they were called to expect, and of the immovable foundation on which their hopes were established; which he does in the first five verses of the first chapter. He next proceeds to state to them, the consequent obligations under which they were laid, of faith, and love, and universal holiness of heart and life, to the 13th verse of the second chapter. He then inculcates, with great perspicuity and force, the practice of the several duties which they owed, both to the Gentiles who were without, and to their Christian brethren, according to the various circumstances and relations in which they might be placed, to the 8th verse of this third chapter—where he begins a warm and general address to Christians, to cultivate unanimity, and mutual sympathy, and forbearance, and love; not rendering evil for evil, but contrariwise blessing; as the most likely way to escape the opposition and hatred of the world: and, at the 13th verse, he asks, as if in triumph, "Who is he that will harm you, if ye be followers of that (or of him) which is good?"

But the apostle knew too much of the spirit of the world, to suppose that real Christians could escape the effects of its enmity. He therefore adds, in the words of my text, "But and if ye suffer for righteousness' sake, happy are ye." In discoursing from these words, I shall endeavour.

I. To shew why it is that Christians must expect to meet with persecution or suffering in the world. In contemplating the principles on which the Gospel of Christ is founded, and in reviewing the



life and conversation of the first professors of Christianity, it may appear to be a harsh and unreasonable supposition, in the mind of the apostle, that principles so liberal, so benevolent, and holy, and that conduct so inoffensive, so gentle, and so amiable, should in any degree excite the malice of mankind. The question, indeed, will naturally occur, Whence could such an improbable thought have arisen in the mind of the apostle? Is it not the natural tendency of humility and gentleness, to produce forbearance and tenderness? of real holiness, to beget esteem? of benevolence and goodness, a reciprocal return of kind offices and love? Are mankind, can it be supposed, so brutish, as to return meekness with reproach, and patience with persecution, and beneficence with malice? Did Christianity, indeed, oppose the peace and happiness of mankind—did it encourage rebellion, and anarchy, and violence,—and inculcate immorality and licentiousness, then might its abettors justly expect to meet with hatred and resistance. But can it be imagined, that the adherents of a system, which is founded on the broad basis of universal love, and which enjoins the cultivation of all those amiable and benevolent virtues which render man dear to man, and the practice of all those important duties by which he answers the end of his existence, and becomes eminently useful in society—can it be imagined, that the adherents of such a system should meet with persecution or injurious treatment? Yes; such is the supposition of the apostle in my text—it is a supposition founded on a perfect knowledge of the character of man—it has been abundantly verified in the history of the Christian Church—and is fairly deducible from the natural enmity of the world, against the humbling doctrines and pure morality of the Gospel.

Could the privileges and the obligations of Christianity, indeed, be separated, and could the present indulgence of appetite and passion be made compatible with the enjoyment of its promised felicity, then might the Gospel expect a favourable reception even from the most profligate of mankind. But because that Gospel, which proclaims peace on earth and good will to man, at the same time commands men to deny all ungodliness and worldly lusts, and to live soberly, and righteously, and godly in this present world—because that Gospel which instructs mankind in the knowledge of the only living and true God, at the same time dictates the necessity of renouncing all other gods, and of rendering to him the sole homage of the heart and life—because that Gospel, by which life and immortality are brought to light, reveals also the wrath of God from heaven against all ungodliness and unrighteousness of men—above all, because that Gospel, which communicates the glad tidings of the pardon of sin, and of eternal glory, declares, that these blessings must be received as the free gift of God, by faith in the blood of Christ—therefore does the proud, unsanctified heart of the natural man revolt with indignation against it—

therefore does he hate and revile every sincere professor of Christianity.

At the time when the present Epistle was written, the effects of this hatred were peculiarly to be apprehended. At that time Christianity, far from being the established religion of any country, was professed only by a few obscure individuals, while the whole world besides was sunk in the most abominable idolatry and vice. The degrading superstition of the Roman empire, which comprehended the greater part of the then known world, indulged all the criminal propensities of the human heart, and encouraged, or rather produced, the most unbounded licentiousness of conduct; and was at the same time supported by all the authority of past ages, by all the obstinacy of ignorance, by all the energies of eloquence and philosophy, by all the influence of worldly interest and policy, and by all the terrors of popular fury, and of magisterial power.

In such circumstances, it was no wonder that the first publishers of a system so spiritual, so pure, and self-denied, as the Gospel of Jesus Christ, should meet with the most rancorous opposition, and be exposed to the most tremendous sufferings. And so it was in fact. Thus the apostle tells us “that they hungered, and thirsted, and were naked, and were buffeted, and had no certain dwelling-place; that they laboured, working with their own hands; were reviled, were persecuted, and defamed; were made as the filth of the world, and the off-scouring of all things.” Nay, “they were stoned, and sawn asunder, and slain with the sword,” and exposed to death in ten thousand hideous forms.

But it was not in the first ages of the Church only, that the faithful followers of Jesus were subjected to injurious treatment from a wicked world. Even in the present day, and in those countries in which the Gospel is publicly professed, and in which its advantages are substantially enjoyed, the natural enmity of the unrenewed heart is displayed with equal virulence. And though the persons of believers may be secured from external violence, they are still exposed to trials no less hard to be endured: so true is the assertion of the apostle, “that all who will live godly in Christ Jesus will suffer persecution.” How often is their character traduced by the voice of calumny, and the most unfavourable construction put upon their words and actions! how often are they branded with the opprobrious epithets of hypocrite, and deceiver, and their sincere profession reproached as affectation and grimace! how often are their persons, their infirmities, and even their virtues held up as objects of ridicule and derision! how often must they bear the sarcastic smile, the contemptuous sneer, and the disdainful look, which, on the generous mind, impresses a severer wound, than on the body the scourge of the executioner can inflict!

If these trials have not, in any degree, fallen to thy lot, O professing Christian, yet boast not of the unenviable distinction; but examine rather

with deep concern, whether this circumstance may not more probably be owing to thy unwarrantable compliance with the maxims and manners of the world, and to thy want of conformity to the character and example of the blessed Redeemer, than to any change of sentiments in ungodly men. Of this, however, rest assured, that the spirit of the world has always been in opposition to the spirit of the Gospel, and will always continue to be so; and that the same spirit which persecuted the meek and holy Jesus when on earth, will again persecute his image in thy person, if thou shalt be found truly to bear that image. It is very true, if thou art satisfied with this world as a portion, and content to follow the course of the world, with heedless security, thou mayest be allowed to pass on unmolested and unnoticed. But if thou hast been warned of the danger of such a course; if thou hast been admonished that the end thereof is death; if thou hast been persuaded to turn thy back upon the world, to flee from the wrath to come, and to press forward in an opposite direction, towards the mark for the prize of the high calling of God in Christ Jesus; in that case, expect with certainty, to meet with many an angry countenance, with many an ungracious thrust, and sometimes even with a partial overthrow.

Let not the humble followers of Jesus, however, be discouraged by the prospect of these formidable trials; for however numerous and powerful their enemies may be, yet greater is He that is for them, than all that can be against them; however great and complicated their sufferings, proportionally rich and abundant will be their consolations. This leads me,

II. To shew that real Christians are happy even in the midst of their present sufferings. "If ye suffer for righteousness' sake," says the apostle, "happy are ye." And the truth of the assertion will abundantly appear, if we consider the *object*, the *nature*, and the *foundation* of the Christian's happiness. In the opinion of the world, happiness is supposed only, and always, to arise from the possession of those objects on which the men of the world set the highest value, whether riches, or honour, or power, or friends; and he who has secured, or who possesses, the greatest share of these, is generally styled the happiest man. But how incapable are such objects of conferring substantial happiness on a rational, immortal soul! how disproportioned to its immense desires! how ill adapted to its eternal duration! how precarious the tenure by which they are secured! how liable to disappointment, to vexation, to wretchedness, is every man who sets his heart upon them!

Not so the Christian. His happiness is placed beyond the reach of accident, and the fear of change; for it is fixed upon God: a God reconciled through Jesus Christ is the supreme object of his happiness and desire. "Thou art my portion," does he say, "O Lord." "Whom have I in heaven but thee; and there is none upon earth

that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." Such were the sentiments of man in his original dignity and glory. He was made for the enjoyment of God; and the enjoyment of God constituted his supreme felicity, as the image of God constituted the perfection of his nature. Upon the fatal apostacy of man, he lost this image, and forfeited every claim to this enjoyment: the affections, of consequence, have received a wrong direction, and have since wandered from one object to another in quest of happiness, without ever being able to find it here below. But when, by the faith which is in Christ Jesus, the soul is restored to the favour of God, sanctified by his Spirit, and transformed into his image, then the affections return to God as their proper object, and the soul rests upon him with supreme complacency and delight. Such a man may be deprived of riches, and honours, and friends, and other earthly comforts, but his soul was not set upon these as a portion: the object of his happiness is in heaven, and infinitely above the vicissitudes of time and sense; therefore, his happiness is secure. Such a man may be even troubled on every side, yet is he not distressed; he may be perplexed, but he is not in despair; he may be persecuted, but he will not be forsaken; and when the Lord lifts up the light of his countenance upon him, he puts gladness in his heart, more than in the time when the corn and wine of his persecutors are increased. This naturally leads me to observe that,

As the *object*, so is also the *nature*, of the Christian's happiness, such as to justify the assertion, that he is happy in the midst of external sufferings. By the nature, I do not mean the permanency or stability of the Christian's happiness, but the quality of those pleasures, in which his chief happiness may be said to consist. These pleasures are not of a carnal, but of a spiritual nature; they operate not merely on the animal spirits, or the external senses, but have their seat in the soul, the nobler part of man. In short, they arise from a sense of the pardon of sin, and of peace with an offended God,—from the sanctifying influences of the Holy Spirit, and the joyful anticipations of immortal glory. When these are the attainments of the Christian, with what cheerful resignation will he receive the salutary chastisements of his Heavenly Father! with what transcendent dignity will he look down on the impotent rage of his malicious enemies! with what calm composure will he expect the issue of his Father's will! With such transporting views, he will exult on a bed of sickness, and triumph at the prospect of dissolution.

Bear testimony, you who have tasted that the Lord is gracious, with what complete indifference you have viewed this poor world, in comparison with his favour! Bear testimony, in those happy moments, when, in the confidence of a lively faith, in the ardour of unfeigned love, and with the fervour of pure devotion, you have been per-

mitted to enter into the holiest by the blood of Jesus; as members of his spiritual body, to call God, Father; to realise and to appropriate the benefits of the Redeemer's purchase; and in the present circumstances of his grace, to anticipate the joys of his promised salvation. Bear testimony how, in such happy moments, the pleasures and the pursuits, the hopes and the fears, the sufferings and enjoyments, of a present world, have vanished from before you. On such occasions, have you feared the opposition of ungodly men? has the scorn of the profane appeared formidable to your view? have you been overwhelmed by the heaviest afflictions? or has death itself been considered as an object of dismay? On the contrary, have you not been enabled to say with the apostle, "We are persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Few real Christians, perhaps, there are, who have not enjoyed such happy seasons, during some period of their spiritual life. Bear testimony, then, to the condescending goodness of the Lord; pray that he may maintain what he has wrought for you; and let the humility, and holiness, and active usefulness of your lives, exhibit evidence of the grateful sentiments of your hearts.

But alas! may some humble Christian exclaim, such was once my joyful experience; and "I said in my prosperity, I shall never be moved." But how much otherwise is it now! "Behold (now) I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." And when I commune with my heart, I am ready to say with the Psalmist, "Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore?" Are these thy feelings, O sincere believer? yet be not overmuch cast down by this afflicting dispensation; but contemplate, for thy comfort, the *foundation* of the Christian's happiness.

Did the ultimate happiness or salvation of believers depend on any temporary frame or feeling of their own minds, it is very certain that many of the most eminent saints on earth might often be pronounced of all men the most miserable. No! the Christian's happiness rests not on so uncomfortable a foundation: it is founded on the immovable basis of the eternal purposes and love of God; and this constitutes at once its security and perfection. His people were chosen by him in Christ before the foundation of the world, that they might be holy, and without blame before him in love. They are elect according to the foreknowledge of God the Father. They are kept by the power of God through faith unto salvation. And he who has begun a good work in them, will assuredly perform it unto the day of

Jesus Christ. Such is the foundation of the believer's happiness. Justly, then, does the apostle say to these early converts, "If ye suffer for righteousness' sake, happy are ye." Nor is the privilege peculiar to them, but equally the portion of every sincere believer of the present day, who, in the triumphant language of the Psalmist, may exclaim, "God is our refuge and strength, a very present help in trouble: Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." "Cast not away therefore your confidence, which hath great recompense of reward." Fear not amid surrounding and persecuting enemies; only believe, and you shall see the salvation of the Lord,—a salvation which will be inconceivably enhanced by the recollection of your present sufferings.

From what has been said, we may learn,

1. That the sufferings of real Christians in this life, so far from being tokens of the divine displeasure, are merely temporary trials, intended to promote their ultimate happiness,—that they suffer only by the will of God, and that they are happy even when they suffer. Nor is the doctrine illustrated above a solitary proof of this comfortable truth. Abundant additional evidence will be found to arise from the character of God, from the declarations of Scripture, and from the experience of believers in all ages.

In contemplating the divine character, it is the inestimable privilege of Christians, to be directed by a species of information on which the mind rests with perfect and pleasing satisfaction. Unlike the irreverent and incoherent dreams of heathen philosophy, which represented the Deity as a weak and capricious being, who scattered benefits and miseries with a partial or indiscriminating hand, or as a being too great, too indolent, or too much engrossed by pleasure, to take any concern in the affairs of mortals, the sacred oracles lead us to view God as a being possessed indeed of infinite majesty and glory, but at the same time, of the most diffusive benevolence and condescending goodness; humbling himself to behold the things that are done in heaven and on earth,—as superintending and arranging the affairs of this world, so that not even a sparrow falleth to the ground without him,—as possessed of infinite knowledge, so that he searcheth the hearts, and trieth the reins of the children of men,—as of purer eyes than to behold evil,—and as angry with the wicked every day,—as possessed of infinite wisdom, and undeviating justice, to regulate his conduct, and of irresistible power, to execute his purposes,—and as so loving the children of men, as to give his own Son to be the propitiation for their sins. Now, if under the administration of so wise, so just, so powerful and gracious a being, it really happens that the comparatively pure and upright are, as we have seen, subjected to equal, or to greater sufferings than the openly profane, it must happen, either that all mankind are equally the objects of the divine displeasure, or that the

sufferings of those whom God regards with complacency, are intended for their good. The former conclusion no Christian can admit, and therefore, the latter follows by unavoidable consequence.

But in order still more to increase the comfort of believers, the Lord has been pleased to add to the unquestionable deductions of reason, the clear and repeated declarations of Revelation. Thus, he says to his ancient people:—"Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee." Again, says the inspired author of the book of Proverbs,—“Whom the Lord loveth, he correcteth, even as a father the son in whom he delighteth.” And again, in the book of Job,—“Behold, happy is the man whom the Lord correcteth, therefore, despise not thou the chastening of the Almighty; for he maketh sore, and bindeth up; he woundeth, and his hands make whole. He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee.” In like manner, says the Apostle Paul,—“Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” And the Apostle James,—“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”

Such gracious declarations from the mouth of God, who cannot lie, ought, it should be imagined, to satisfy the minds of the most timid Christians. But that their consolation and joy might be complete, another species of evidence is mercifully afforded: and the testimony of experience and of sense is superadded to that of reason and of faith. When the alarming mandate sounded in the ears of Abraham—“Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains which I shall tell thee of;” how must the feelings of the parent have struggled with the faith of the believer!—how must the dictates of reason and of sense have revolted against the authority even of the divine command! But in the issue of the conflict, how glorious was his reward!—the son whom he had sacrificed in the resolution and purpose of his mind, was restored alive to his embraces—a seed innumerable as the stars of heaven was promised to his obedience—and he obtained the honourable appellation of father of the faithful. When Joseph was sold as a slave into a foreign country, and lay immured, for eight long years, in all the horrors of a dungeon, was it because his God had cast him off for ever? No; the Lord was with him still, and in due time raised him up to be the chief governor over all the land of Egypt, the saviour of that mighty nation, and the happy preserver of his father’s family, and even of the Church of God. In like manner, his father Jacob, when, by the pressure of reiterated afflictions, his mind was sunk into a gloomy despondency, and in the bitterness of his soul he

cried, “Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me,” was at that moment the object of God’s peculiar care; and could his faith have penetrated through the veil of a little time and space, he would have seen that Joseph was still alive and well; that Simeon and Benjamin were soon to meet him in happiness and comfort; and that he himself, and his whole family, were, by means of these perplexing circumstances, to be removed from famine, and threatened extinction, to ease, tranquillity and plenty. But time would fail me to enumerate the instances in which the sufferings of the ancient saints were made the means of conveying to them the most substantial benefits. Even in the present time, I trust that there are many—yea, that there are now hearing me not a few sincere, but humble Christians, who can set their seal to the truth of this cheering doctrine, from their own joyful experience; I trust that there are many who, in the review of their past lives, and even in the midst of present sufferings, can lay their hand upon their breast, and say with the holy Psalmist, “It is good for me that I have been afflicted.” Which leads me to observe, that,

2. From what has been said, we may learn to form a proper estimate of our own character, from the influence of sufferings on our temper and conduct. The Lord does nothing in vain. In an especial manner, he “doth not afflict willingly, nor grieve the children of men.” If he prune the branches of his vine, it is that they may bring forth more fruit; and if Christians are called to endure afflictions, it is that they may learn to sanctify the Lord God in their hearts. Let us then examine ourselves with deep concern on this interesting subject. Few there are amongst us who have not, at some period of our lives, been visited by sufferings. What effects, then, have these produced upon our temper and conduct? Have they rendered us more humble in the sight of God—more meek, more patient, more resigned—more grateful for the blessings which he has yet continued with us, especially for his unspeakable gift the Lord Jesus Christ? Have they served to wean our hearts from an immoderate attachment to the things of this world—to convince us that this is not our rest—and to persuade us to look for a better country, that is, an heavenly? Have they made us more circumspect in our conduct—more holy in our hearts, and more devoted to God in our whole man? If they have produced these and other similar effects, let us give God the glory, and implore the continuance of his favour, that we may still more and more advance towards perfection—that, forgetting the things which are behind, and reaching forth unto those things which are before, we may press towards the mark for the prize of the high calling of God in Christ Jesus. If they have not produced in us such effects as these—if, on the contrary, they have tended to sour our temper, to give an asperity and harshness to our manners, and to make us mur-

mur and repine at the dispensations of Providence, let us take heed lest we be like that earth which, bearing thorns and briars, is rejected, and is nigh unto cursing; whose end is to be burned.

#### A DESCRIPTION OF JEWISH SYNAGOGUES.\*

"To constitute a congregation for the performance of public worship, requires, according to the decisions of the rabbies, at least ten men who have passed the 13th year of their age. In all places in which this or a larger number of Jews can be stately assembled, they procure a synagogue. For a small congregation they content themselves with a hired room, but where they are numerous they often erect a large and respectable building for the purpose.

"They prefer the highest ground that can be obtained in a convenient situation, and suffer no Jew to build a dwelling-house in the neighbourhood, of superior or even of equal height. The accommodations are not always equally handsome or plain; but every synagogue is furnished with a suitable number of long forms or benches, generally with backs. Closets and presses are also provided for keeping books and cloaks. Lamps and chandeliers are affixed and suspended in different parts, to give light to the whole. Near the door or doors are placed little boxes, to receive voluntary contributions for the poor.

"Wherever the Jews live, they turn their faces, in prayer, towards the land of Canaan. The door, or if there be more than one, the principal door of a synagogue is therefore placed at or near the opposite point of the compass. In this and the neighbouring countries, all structures for that purpose are built as nearly east and west as the situation will admit.

"At the end opposite to the entrance is a closet or chest, which they call the ark, in allusion to the ark of the covenant in the ancient temple; and in which they deposit the book of the law, used in reading the lessons in the public service. Every copy of the pentateuch for the use of a synagogue is required to be in manuscript. The rabbies have furnished their disciples with numerous rules of transcription, which are required to be most accurately observed, and a failure in any of which frustrates all the labour. It is to be written with ink made of certain prescribed ingredients, in the square character, without points. It is not to be in the form of modern books, but in a volume or roll, according to the custom of ancient times. The roll consists of long pieces of parchment, sewed together with thongs cut out of the skin of some clean animal; and is rolled up from both ends, on two wooden staves. For its preservation it is cased with linen or silk; another silk covering is added as an ornament. The ends of the staves are more or less ornamented, according to the ability of the owner: some are covered with silver, in the shape of pomegranates; some have at the top a coronet of silver, to which little bells are appended. To make such a transcript of the law and present it to a synagogue, is deemed a very meritorious service; and the number of them varies, in different congregations, according to the number, wealth, generosity, and reputed sanctity of their members.

"Near the middle is a desk or altar, formed by a raised platform surrounded by a wooden rail, and generally large enough to receive several persons, either standing or sitting. From this place, the law is regularly read, and lectures or sermons are sometimes delivered. No benches or seats are admitted between the altar and the ark.

"The women are not allowed to mix with the men, but a separate part is allotted to them on the same

floor; or, where there is a gallery, it is exclusively appropriated to their use; but, whatever be their station, they are screened from the observation of the men by a wooden lattice.

"Every synagogue has a chassan, or reader and chanter; one or more clerks for the management of pecuniary and other matters; and one or more persons whose duty it is to keep the place clean and in good order, to trim the lamps, light the candles, open and shut the doors, keep the keys, and attend at all times of prayer. These persons receive salaries out of the public stock of the synagogue to which they belong. There are also wardens appointed; who form a kind of committee of elders, to superintend and direct the financial, eleemosynary, and other general business of the congregation.

"Folding and unfolding the law, bearing it in procession through the synagogue, elevating it on the altar to be seen by all the people present, reading certain lessons on particular days, and other public services, are performed by various Israelites at different times. But each of these functions is accounted a high honour, and whenever it occurs, the privilege of discharging it is put up to public auction, and assigned to the best bidder. One of the clerks of the synagogue acts the part of auctioneer, and the monies arising from these sales are paid into the general stock."

"Individuals who are well versed in the Talmud easily obtain the title of rabbi; which is little more than an honorary distinction among their brethren. In every country or large district, the Jews have an officer, denominated, in some places, a chief or presiding rabbi, and in others, a chacam. He bears a spiritual authority, and, as far as is compatible with the laws of the country, exercises also a civil jurisdiction. The principal engine to enforce compliance with his decisions is the terror inspired by the ecclesiastical censures, excommunications, and anathemas which he has power to denounce, and the direful effects of which are supposed to extend beyond the present life. He takes cognizance of all cases of adultery, incest, violation of the Sabbath or any of the fasts or festivals, and apostasy; of marriages, divorces, and commercial contracts; he hears and determines appeals against decisions of inferior rabbies within his district; decides all difficult questions of the law, and preaches three or four sermons in a year. To some of these cases fees are attached, and the office is accompanied with a respectable salary. In this country there are two of these officers: the Chief Rabbi of the German and Polish Jews, and the Chacam of the Spanish and Portuguese Jews.

"The rabbies have delivered many particular directions which are deemed necessary to be followed, in attending the synagogue, by all who have a due reverence for what they call their little sanctuary. But however exact or scrupulous may be their observance of some insignificant punctilios, an extreme want of reverence has long been the chief characteristic of what is called their public worship. A century and a-half ago, one who had often witnessed the services in the synagogues of Germany, has recorded that they were seldom conducted with any order or common decency, but generally betrayed the most detestable confusion. The Italian and Portuguese Jews he has represented as maintaining greater decorum. The same remarks are applicable in the present day. In the Portuguese synagogue there is, sometimes at least, an appearance of sober attention to the service in which they are professedly engaged. The deplorable scene exhibited in

\* In congregations where any of the members are wealthy, five, ten, fifteen, twenty pounds, are common prices on these occasions. I have been informed that, a few years ago, the privilege of reading the book of Jonah on the day of Atonement, in the principal German synagogue in London, was once purchased for two hundred pounds.

\* From "Modern Judaism." By John Allen. London, 1816.

the German synagogues cannot be more correctly described than in the following language of a recent publication:—"The fathers and princes of Israel, on their return from their captivity in Babylon, 'wept with a loud voice,' when they compared the dwindled beauty of the second temple, with the glory and splendour of the first, which they had once seen in all its magnificence. What then would have been the grief and dismay of these holy men, had they lived to enter a modern synagogue! where, instead of the beauty of holliness, a magnificent service, and a temple filled with the immediate presence of Jehovah, they should see a rabble transacting business, making engagements, and walking to and fro in the midst of public prayers; children at their sports; every countenance, with very few exceptions, indicating the utmost irreverence and unconcern; and their chief rabbi sitting by, and seeming to care for none of these things; indeed, to speak without any intentional exaggeration, the modern synagogue exhibits an appearance of very little more devotion than the Stock Exchange, or the public streets of the metropolis at noon-day."

## ON FASTING AS A CHRISTIAN DUTY.

### PART II.

BY THE REV. DUNCAN MACFARLAN,

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8. NATIONAL fasting is expressly enjoined in the Old Testament. Thus, in Joel, "Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and cry unto the Lord." i. 14. Again, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet: let the priests the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" ii. 15—17.

From these examples, occurring as they do in the history of both Jews and Gentiles, it is quite clear that fasting is not to be resolved into any mere rite, which should terminate in Christ; and neither does it belong to any one condition or relation of life, but belongs equally to families and individuals, to churches and nations, and may be enforced in either by lawful authority. The only question, therefore, which remains, is, whether there be any notice of the continued obligation of this duty under the New Testament. Now, it will be borne in mind, that as it was thus fully established, and long practised under the Old, we are not to expect any separate and special appointment under the New. All that we are warranted to look for, is its occurrence, perhaps its approval; and if occasion serve, remarks concerning it.

9. And in accordance with this, we find the practice in existence among the Jews during the ministry of our Lord; and he even proposes regulations for its observance. Thus, Anna, the prophetess, "served God with fastings and prayers night and day." The pharisee who went up to the temple to pray along with the publican, took credit to himself for fasting "twice in the week." And Cornelius, at an after period, was fasting when the vision of the angel was communicated unto him. And instead of forbidding the continued observance of this duty, our Lord expressly lays down rules concerning it for the use of his disciples. "But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto

thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly." Matt. vi. 17, 18.

10. But our Lord seems, even beyond this, to anticipate a time, when fasting was to become more common in the Christian Church, than it had been during his personal ministry. The disciples of John put to him the question, "Why do we and the Pharisees fast or, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast." Matt. ix. 14, 15.

11. The bridegroom was taken from them, and a strict accordance with this saying of our Lord, fasting became much more frequent. That private and personal fasting became common, is manifest from an incidental passage occurring in the First Epistle to the Corinthians: "Defraud ye not one the other, except it be with consent; for a time, that ye may give yourselves to fasting and prayer." vii. 5. That Churches observed fasting we know from what is recorded of the Church of Antioch, when about to send Paul and Barnabas on a mission to the Gentiles. "As they ministered to the Lord and fasted, the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts xiii. 2, 3. And respecting cases of ordination, it is said, that "when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord." Acts xiv. 23.

12. We are not aware, indeed, of any instance of national fasting in the New Testament. The periodical fasts of the Jews were doubtless observed by the first Christians; but as these were not of Christian origin they are not fair instances. But as we have not the history of any Christian nation, or even of any heathen nation, repenting and humbling themselves before God, as did the Ninevites, the mere absence of such occurrence is of no weight against the evidence of both the Old and New Testament on fasting in general, and the special evidence of the former in support of national fasting. And therefore we ought, as we conceive, to admit the doctrine of fasting in general, as applicable to both dispensations, and to be observed by individuals, churches and nations, as circumstances may require.

13. And here we might at once stop, as having before us the sum of whatever is recorded in Scripture on the subject. It may not, however, be uninteresting to observe, that as we find fasting going down to the apostles to the close of their age, so it appears among the earliest notices which we have of the Church after their decease. Thus, in the writings of Barnabas and Hermas, fasting is repeatedly mentioned; and on at least one occasion, expressly approved. "This fast," saith he, "whilst thou dost also observe the commandments of the Lord, is exceeding good. Thus, therefore, shalt thou keep it." Hermas, Sim. v. 8. Further instances will be found in the works of Origen, Basil, St. Gregory Nyssen, and St. Ambrose. But before the time of these writers, several additional fasts seem to have been instituted, such as fasting at Lent and on Fridays. Like the Jews, towards the end of their dispensation, after ages added many occasions of fasting, and gave perhaps an undue importance to mere abstinence; but with this, the authority of fasting, as observed by the apostles, was still admitted, and made virtually the basis of whatever was added.

14. At the Reformation, the ordinance itself had been so mixed up with these additional and often idolatrous observances, that most of the Reformed Churches expressly renounced the fastings of the Church of Rome. But while they dealt thus with the corrupt forms

habits of that Church, they freely admitted, and in some cases expressly enjoined, the continuance of this duty. Thus, in the Westminster Confession of Faith, mention is made of "*solemn fastings* and thanksgivings upon special occasions, which are, in their several times and seasons; to be used in a holy and religious manner." C. 21, § 5. And among the duties required in the second commandment, as laid down in the Larger Catechism, we have "*religious fasting.*"

15. Nor have such enactments been allowed to remain altogether a dead letter. Many special occasions of fasting have occurred in the history of our own country, and been improved by the appointment of days set apart to that purpose. The General Assembly of the Church of Scotland was also accustomed to commence their sittings with this observance; and the occupying a portion of time in prayer, preparatory to the business of the Assembly, is still continued. The practice of observing days of humiliation, in connection with the Lord's Supper, and calling them *fast-days*, is, whether right or wrong, another testimony to the continuance of fasting in our Reformed Churches. And, along with these, and other social acts of fasting, it was a common practice, during the seventeenth, and at least part of the eighteenth century, for private individuals to observe both stated and occasional fasts; and these, though less common, are still observed.

16. And now, with such evidence before us we cannot but reflect on our own conduct, as a generation professing godliness, and in some respects "asking for the old paths," that we may "find rest." It surely becomes us to ask, whether our general neglect of this duty does not argue a low state of practical godliness? Suppose, if we will, that fasting has no meaning, except as an expression of deep and intense devotion, still our neglect will, even in this sense, argue a lack of influential godliness. But fasting is more than this. It is a means as well as an effect. If a Christian man separate himself, for a time, from the business and the treasures of the world, and, in so far as may be consistent with health, from all sensual enjoyments, he is only the more perfectly giving himself up to exercises of devotion; he is only the more fully entering into his closet, and shutting the door behind him, that he may pray in secret: for even to this extent did our Lord exemplify his own command, when he spent whole nights alone amidst the solitude of the mountains. But he opposite extreme, into which so many seem to have fallen, is so utterly at variance with every thing like serious and practical godliness, as to render it as fearful as it is prevalent. For will it be found of any Bible Christian, of any described by the apostles, that with mind full of the world's business, and the world's cares, he thought only of religion when he had nothing else to think of, and that he restrained himself to no lawful indulgence, any more than if he were an unbeliever? Yet such is doubtless the common, and, in many cases, the avowed conduct of men professing godliness among ourselves. Comparing themselves with others like themselves, they perceive not the delusion; and thus taught by example, they think it strange to be told of the setting apart of certain portions of time to special prayer, with fasting; and perhaps even wonder that such should be alleged to be of scriptural obligation. But this is only one branch of the duty. The scriptures speak of it as obligatory upon Churches; and nothing can be clearer than the evidence of the New as well as the Old Testament under this head; and in the language which we are accustomed to use in our Reformed Churches, shews us that this was the opinion also of our fathers; and that it was considered by us as obligatory, not only upon Churches, but also upon nations. It were surely then becoming on the part of all whose conscience has been rendered accessible to the authority of the Word, and who desire to

see the salvation of our God, to consider whether increased devotedness, and more enlarged prayer with fasting, be not our duty, in present circumstances.

#### CHRISTIAN TREASURY.

*Christ a Helper.*—Above all, I would say to the Christian, never distrust the kindness, the love, the wisdom, the faithfulness of your Saviour; but confide in him who has promised all things shall work together for your good. Though you may not now know what he is doing, you shall know hereafter. You will see the reason of all the trials and temptations, the dark and comfortless hours, the distressing doubts and fears, the long and tedious conflicts, with which you are now exercised, and you will be convinced that not a sigh, not a tear, not a single uneasy thought was allotted to you, without some wise and gracious design. Say not then, like Jacob of old, all these things are against me; say not, like David, I shall one day perish by the hand of Saul; for all these things are for your good, and you shall never perish, neither shall any pluck you out of Christ's hand. Why should you, who are sons of the King of Heaven, be lean and discontented from day to day? Remember, if you are in the path of the just, you are the heir of God, and joint heir with Christ, of an inheritance incorruptible, eternal, and that fadeth not away. Be not discouraged at the small progress you appear to make, or the difficulties you may meet with. Why should the infant be discouraged because he has not the strength of manhood, or the wisdom of old age? Wait on the Lord in the diligent use of his means, and he will strengthen your hearts, so that you "shall mount up as on eagles' wings; you shall run, and shall not be weary, you shall walk, and not faint." Who is he that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay himself upon his God. Let him go to Jesus, the compassionate Saviour of sinners, who heals the broken in heart, who gathers the lambs in his arms, and carries them in his bosom. Go, I say, to him, tell him all your griefs and sorrows; tell him that your souls cleave to the dust; that iniquities, doubts, and fears prevail against you; that you are poor, and miserable, and wretched, and blind, and naked. Go to his mercy-seat, where he sits as a merciful High Priest, on purpose to give repentance and remission of sins; go and embrace his feet, lay open your whole heart, state all your difficulties, complaints, and diseases, and you will find him infinitely more willing to grant your requests, than you are to make them. He is love itself; 'tis his very nature to pity. Have you a hard heart? carry it to him and he will soften it. Have you a blind mind? he will enlighten it. Are you oppressed with a load of guilt? he will take it off. Are you defiled and polluted? he will wash you in his own blood. Have you backslidden? "turn unto me," says he, "ye backsliding children, and I will heal your backslidings." Come, then, to Christ, and obtain these influences of his Spirit, by which you will be enabled to grow in grace, and in the knowledge of your Lord and Saviour Jesus Christ; so shall your path be "as the shining light, that shineth more and more unto the perfect day."—PAYSON.

*The Glory of Free Grace.*—God is so jealous of the glory of his free grace, that he will not save us, by any works, though of his own working in us, lest any man should boast. He knoweth when he healeth any man by physic, or maintaineth him by the labour of his hands; he is prone to attribute the glory rather to the means he has used, than to God's sole bounty and goodness.—MARSHALL.

*The Art of Preaching.*—A preacher should endeavour to draw out the heart of the text, and put it into the hearts of his hearers.—ASHBURNER.

## SACRED POETRY.

PARAPHRASE OF ISAIAH, CHAP. XXXV.

BY ROBERT GILFILLAN.

Lo! in that day, when to the just  
 God shall redemption bring,  
 Then every valley shall be glad,  
 And all the woods shall sing!  
 Yea, they with songs abundantly  
 Shall singing thus rejoice—  
 Of Lebanon, the glory is,  
 And her Redeemer's choice.  
 The wilderness and desert wild,  
 Where green leaf never grows;  
 Lo! they in beauty shall bud forth,  
 And blossom as the rose!  
 Say to the weak of heart, be strong,  
 Confirm the feeble knees,  
 And bid the drooping hands be raised,  
 For God their trouble sees.  
 And he their sufferings will avenge,  
 Their sorrows will repay;  
 For they, with joy, shall find in him  
 A Saviour in that day!  
 Then shall the lame leap as the hart,  
 The blind shall look and see;  
 The deaf shall hear, and of the dumb  
 The mouth shall opened be!  
 Then springs shall cheer the wilderness  
 Where weary pilgrims go,  
 And waters from the barren rock  
 In living streams shall flow!  
 And there the path of holiness  
 For just men shall be spread,  
 But fools, and those that wicked are  
 That pathway shall not tread.  
 No lion strong, nor ravenous beast  
 Shall find that valley fair;  
 But they—the ransomed of the Lord  
 Shall walk and worship there!  
 With songs they shall to Zion come,  
 And there for ever stay;  
 And sighs, and sorrows, griefs, and tears,  
 Shall ever flee away.

## ON THE DEATH OF A CHILD.

SLEEP on, sweet babe, the conflict's o'er,  
 Why should we mourn for thee?  
 The spirit is at rest,  
 Cradled on Jesus' breast,  
 Who from thy sufferings here in mercy set thee free.  
 Why should our hearts be sorrowful,  
 And mourn that thou art gone?  
 Thy spirit lives above  
 With everlasting love,  
 In robes of glory bright before th' eternal throne.  
 Then weep no more, fond mother,  
 That God should take his own;  
 But think, how blest  
 In heaven to rest,  
 Ere sin her soul had known!  
 And still she lives for you.  
 Death for a time may sever,  
 But cannot part,  
 Those bound in heart,  
 To serve the Lord for ever.  
 When God shall call thee home,  
 Her spirit bright will be,  
 With smiling face,  
 In angel's grace,  
 The first to welcome thee

Then hush each murmuring thought,  
 Let faith triumphant reign,  
 And give your child  
 To Jesus mild,—  
 In bliss you'll meet again.

H. Y.

## MISCELLANEOUS.

*The Indian Devotee.*—The following is related by the late Reverend Mr Swartz, then a Danish Missionary in the East Indies. A certain man, on the Malabar coast, had inquired of various devotees and priests, how he might make atonement for his sins; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was directed to place his naked feet, and to walk, if I mistake not, two hundred and fifty coss, that is about four hundred and eighty miles. If, through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came, and preached in his hearing, from these words, "The blood of Jesus Christ cleanseth us from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried aloud, "This is what I want!" and he became a lively witness that the blood of Jesus Christ does indeed cleanse from all sin.

*Disinterestedness Rewarded.*—The Marshal D'Armont, having taken Crodon, in Bretagne, during the League, gave orders to put every Spaniard to death who was found in the garrison. Though it was announced to be death to disobey the orders of the general, an English soldier ventured to save a Spaniard. He was arraigned for this offence before a court-martial, when he confessed the fact, and declared himself ready to suffer death, provided they would still save the life of the Spaniard. The Marshal being much surprised at such conduct, asked the soldier how he came to be so much interested in the preservation of the Spaniard. "Because, sir," replied he, "in a similar situation he once saved my life." The Marshal, greatly pleased with the goodness of the soldier's heart, granted him pardon, saved the Spaniard's life, and highly extolled them both. O! that Christians never forgot Him, who, while they were enemies, died for them: then would they neither at any time deny his name, nor decline sustaining any loss in his cause! He, by his death, not only saves them from the second death, but puts them in possession of eternal life; compared to which, what have they to lose?

*Improvement of Time.*—Such was Mr Hervey's piety, that he suffered no time to go unimproved. When he was called down to tea, he used to bring his Hebrew Bible or Greek Testament with him; and would either speak upon one verse or upon several verses, as occasion offered. "This," says Mr Romaine, "was generally an improving season. The glory of God is very seldom promoted at the tea table; but it was at Mr Hervey's. Drinking tea with him was like being at an ordinance; for it was 'sanctified by the word of God and prayer.'

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HOW A BELIEVER MAY KNOW WHETHER  
HIS PRAYER IS TO BE HEARD.

BY THE REV. DUNCAN MACFARLAN,  
*Minister of Renfrew.*

THE question, How may I know whether my prayer will be heard? is both an interesting and important one. The late Dr Hamilton of Strathblane, who was esteemed by all who knew him, as a deeply experienced Christian, as well as an able divine, says in his diary, "I could almost judge of the issue of my prayer, by the manner in which I was enabled to pray. When my soul was drawn out and enlarged in prayer; when pleas unexpectedly multiplied during the exercise; and while, notwithstanding great longings for the attainment of the object desired, there was a holy acquiescence in the divine will, and ambition to have God glorified, though it should be by a refusal, I either obtained the blessing which I had requested, or something better. But when, in addressing the throne of grace, my mind wandered, my affections were wild, and I could enjoy no liberty or enlargement of heart, this was a sad intimation that the prayer was vain, and no blessing would be bestowed. I frequently have all my efforts to spread particular cases before the Lord, and to pour out my soul for certain objects, been so utterly abortive, that though God had said to me by a voice from heaven, 'Speak to me no more of this matter,' I did not have more assuredly inferred, that the object I sought was not to be imparted." Such sentiments may appear, to some, to savour of superstition. And yet we rather think that they will be found to be those commonly held and proceeded upon, by the great bulk of truly pious and experienced Christians. Such, at least, accords with whatever the writer has been accustomed to observe among praying people. Many statements of this effect crowd upon his recollection, and these some very remarkable cases, with the circumstances of which he had an opportunity of being acquainted. And if we are allowed to go back to earlier times, when such matters occupied the special attention of the Church, instances innumerable will occur. But, instead of going into any detail, it may be enough to quote the

opinion of Fleming, in his "Fulfilling of the Scriptures;" than whom, few, if any, knew better the prevailing sentiments and feelings of the Church on this subject, during especially the seventeenth century. "They knew," says he, "by experience, that as there are judicial times, wherein an inhibition, as it were, is laid upon them from the Lord, in their wrestling, yea, and sore restraint on their spirits, which hath been very sensible; so also they have found times of prayer let forth before some special mercy and deliverance to the Church, whereby they could, in some measure, discern its near approach." Something of the same kind is also apparent in Scripture examples. In many of the Psalms, we have first great depression and something like restraint and bondage of spirit; and then we have afterwards progressive, and often great enlargement. And this is uniformly accompanied with expressions of confidence in God as to the issue. Instances of this kind will be found, among others, in the 6th, 10th, 13th, 22d, 42d, 43d, and 51st Psalms. Statements also occur, shewing this experience to be part of the divine economy. Thus, when God was about to grant to Israel certain blessings, his prophet was instructed to intimate, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication." And again, "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." And of these feelings, in connection with God's purpose to grant the thing asked, we have a special and detailed example in the case of Daniel. The very words of his prayer are recorded in the 9th chapter of his prophecies, and there is subjoined to it an express assurance, that the thing he prayed for would be granted, and in a way which he could not have anticipated. The same thing is observable in the New Testament. The special period, when God began to hear and to answer the prayer of the Church, in reference to its enlargement, through the power of the Gospel,

in the conversion of sinners, was from the day of Pentecost onward; and it is remarkable, that God was pleased, from this time, to grant to believers great enlargement of spirit, and holy boldness in the exercise of prayer itself. One example of this may be enough. The prayer itself will be found in the 4th chapter of the Acts. It concludes with these words: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." "And," it is immediately added, "when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." And if we now pass from mere examples and incidental expressions, to the great fixed principles of the divine economy respecting prayer, our evidence will, we are persuaded, grow both in clearness and in strength. There are especially two conditions of acceptable and answerable prayer. These are, that the thing asked be according to the divine will, and that it be asked in faith.

Respecting the former, John says, "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." Now, the will of God is twofold. There is the moral or revealed will of God, which is the rule of man's duty, and there is his will of purpose, which man knoweth not. On the expressions of his will in the former sense, our prayers ought directly and intelligibly to proceed. That is, we ought to have distinctly before us, God's promise of what we ask, before we proceed to ask it; and our prayer should proceed on the persuasion, that we are thus made welcome to what our hearts otherwise desire. But the promises of God are general. "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known to God." I may, therefore, feel myself perfectly warranted to pray, respecting anything which truly concerns me; but I could not from this infer, that any particular request which I might present, would be granted. Here the secret and unrevealed purpose of God interferes. It is doubtless my duty, in every case, to commit the matter to God, and even to pray that it may be overruled for God's glory and my good; but it would be presumptuous in any creature to claim to himself the special disposal of any event. This is altogether a matter of divine sovereignty. Nevertheless, we may express truly our desires. Like an obedient child, wistfully looking to the parent, and yet never contemplating anything like crossing his will, we may desire even strongly, what we ask; but we must feel even more strongly, unreserved confidence in the divine Disposer, and entire acquiescence in whatever he may appoint.

The other condition is, faith in the answer of prayer. "If any of you," says James, "lack wisdom, let him ask of God, that giveth to all men

liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think, that he shall receive any thing of the Lord." In cases where the will of God is special and express, this exercise of faith is simple. It proceeds upon the persuasion, that such is the divine will. But in few cases does this strictly occur. In almost every case, there is between the promise and the prayer an exercise of divine sovereignty; and thus the confidence, which we have in the promise, merges in the more general confidence which we have in the sovereign Disposer. The exercise of our mind, therefore, is complete; yet is it, in all its parts, an exercise of confidence as to the issue. And in it, the mind is sometimes so carried out of itself, and beyond its own likings, as to rest entirely and joyfully in the divine disposal, and yet so to see it to be the will of God, to grant the thing asked, as greatly to enlarge and spiritualize the prayer. And this is what we have been regarding, as an indication that God will hear and answer such a prayer.

Now while it ought to be admitted, that men may deceive themselves, alleging the enjoyment of such experience, it is quite clear, that where such truly exists, there the Holy Spirit must be present, helping the infirmities of the creature, and sanctifying his desires. And this we cannot conceive, without believing with it, that he who "knoweth what is the mind of the Spirit," intendeth thereby to grant the matter of his "intercession." Like the rays of the morning sun opening each flower, and spreading it forth to the influence of heaven, are these visitations of the Spirit. They open the heart to wait upon God to see the outgoings of his majesty, and to drink in heavenly influences from the visitations of providence which follow. How can we otherwise conclude? Would God thus implant a desire, and pour around it the holy influence of filial submission and unreserved confidence, and yet allow afterwards to wither and die? Would he grant the very conditions of acceptable prayer, and what the thing asked rested solely on his own faithfulness, would he then disappoint? And above all, would we at liberty for a moment to suppose, that the Spirit of truth leadeth to err? The thing is impossible, and may not be entertained. All the promises of God are, in such circumstances, "yea and amen."

This view of prayer suggests several important reflections:—It shews, first, that there may be between the secret purpose and the revealed occurrence, an intermediate intimation; that, like the altered condition of the earth, when the heavens are about to drop down rain, there is in the heart of man a persuasion, that the things asked are about to be bestowed. Nor ought it to be imagined, that such anticipations are without fruit unto God. One of the main sources of practical unbelief is, the habit of living without any distinct and practical recognition of the divine presence

But if Christians were more generally to pray in faith, and to wait with expectation the issue of their prayers, God would reveal himself, and the effect would be a deeper and more lively sense of a presiding and directing providence. And this, again, would lead to greater spirituality in all religious duties.

We may thus also learn, more correctly to interpret the almost oracular sayings of our pious forefathers. These have, in our age of alleged attainment, been generally condemned, or at least explained as so many shrewd guesses and coincidences. The times in which many of these great and good men lived, were exceedingly trying; and God was pleased to bestow upon them an uncommon measure of the spirit of grace and of supplication. They were much given to what has been called wrestling in prayer, and were often favoured with great liberty of access and enlargement of spirit in pouring out their souls before God. And will it be thought strange, that, in such circumstances, God should, on some occasions, have given to his servants strong confidence as to the issue of their prayers? Rather than come to such a conclusion, it were becoming to inquire, whether our own coldness and earthly affections may not be darkening our vision, and forming spectres of living men?

And, finally, it becomes us to consider, whether there be not, in the practicability of the question proposed, a source of reviving influence, which may prove a general blessing to the Church. All revivals must begin in the closet. The prayer of faith, and it alone, prevails. Nothing will so cherish faith as the experience of faithfulness. And as each individual may, through the blessing of God, enrich his own experience by an unlimited number of facts, it is difficult to see, how else the Church may be so efficiently revived. Not more subtle and powerful is the electric fluid, as it passes from cloud to cloud, and from man to man, than is the influence of the Spirit, passing from heart to heart, and from Church to Church. It was thus, at least, with the early apostolical Church. It has been so, in later ages, in every Church, where many were thus taught to pray, not in word, but in faith. And we consider it no presumption to add, that when God shall be pleased to pour forth upon us, as a people and nation, such a spirit of prayer as we have described, it will be because he is also about to bestow upon us a spirit of regeneration.

#### BIOGRAPHICAL SKETCH OF THE REV. CHARLES WOLFE, A. B.

CHARLES WOLFE, youngest son of Theobald Wolfe, Esq., Blackhall, county Kildare, was born in Dublin on the 14th December 1791. The family from which he was descended was highly respectable, and has not been undistinguished; particularly in the persons of the illustrious hero of Quebec, and the late eminent Irish judge, Lord Kilwarden. Having lost his father at an early age, the family soon afterwards removed to England, and Charles received the rudiments of his education in Bath and Salisbury. In the Winchester

school, to which he was subsequently sent as a boarder, he was distinguished for his proficiency in classical knowledge and powers of versification, and from his amiable character and sweetness of disposition, was much beloved by his teachers and companions. It is stated by a near relative that he never received even a slight punishment or reprimand at any school to which he went; or, so far as she recollects, for nearly twelve years that he was under his mother's care, ever acted contrary to her wishes, or caused her a moment's pain, except parting with him when he went to school.

The family having returned to Ireland, Charles entered the University of Dublin in the year 1809. He subsequently undertook the duties of a College tutor, and having obtained a scholarship with the highest honour, became a resident in College. To the degree of Bachelor of Arts he was admitted in the year 1814, and his ordination to the ministry took place in the month of November 1817.

Mr Wolfe's college course was eminently successful. He obtained the highest distinction among his contemporaries for classical attainments, and was rewarded by many academical honours. He also acquired great celebrity in the Historical Society, in which he not only gained medals for oratory, and for compositions in prose and verse, but was appointed to deliver the opening speech from the chair, an honour which was always reserved for a man of talent. Some of his poetical compositions written about this period, are remarkable for great vigour of thought and felicity of expression, and indicate the possession of a genius which promised to raise him to a high rank among British poets. His claim to the authorship of the well-known lines on the burial of Sir John Moore, which were published without his knowledge, has been long since established; although the author seemed to regard poetic reputation of so little value, as to shrink from receiving the honour to which they entitled him, and with the native modesty of his character even remained silent when that honour was unjustly claimed by others. It is more than probable that, but for the circumstance of the unauthorised publication of these celebrated lines, and the high opinion expressed of them by the late Lord Byron, Mr Wolfe's name and character would have been little known beyond the immediate sphere of his own labours.

Mr Wolfe appears, before his ordination, and even from his childhood, to have been deeply impressed with the importance of religion, and to have entered on his preparation for the ministry fully alive to the responsibility connected with it. "But," (says his attached friend and biographer, the Reverend Mr Russell,) "when he came to preach the doctrines and duties of Christianity to others, they burst upon his mind in their full magnitude, and in all their awful extent; he felt that he himself had not given up his whole heart to God,—that the gospel of Christ had held but a divided empire in his soul; and he looked back upon his earlier years with self-reproach and self-distrust, when he recalled to mind the subordinate place which the love of God had possessed in his heart."

Immediately after his ordination, Mr Wolfe was engaged in a temporary curacy at Ballyclog, Tyrone, in the north of Ireland, not far remote from the parish where he was soon after permanently fixed. He removed in a few months from this situation to the curacy of Castle Caulfield, the principal village of the parish of Donoughmore. His duties here were very laborious, partly in consequence of the population being much scattered over the parish, of which a large portion was situated in "a wild hilly country, abounding in bogs and trackless wastes." His hand was, however, to the plough, and he did not look back. He willingly resigned the society of his friends, and the classical pursuits in which he had been so ardently employed,

and cheerfully engaged in the discharge of his ministerial duties. "He felt as if he had been transplanted into a totally new world; as a missionary abandoning home and friends, and cherished habits, for the awful and important work to which he had solemnly devoted himself."

From his talents—fine poetic taste—and vivid imagination, Mr Wolfe was eminently suited to address a congregation of more refinement than the one over which, in the providence of God, he was now placed. A large portion of the lower classes in his parish, were even living in a state of gross demoralization, and he sometimes required to employ a method of preaching not so consonant to his own feelings, as well adapted to their peculiar circumstances and wants. "His natural turn of mind" (says his biographer) "would have led him to dwell most upon the loftier motives, the more tender appeals, the gentle topics of persuasion with which the Gospel abounds; but the dull and stubborn natures which he had to encounter, frequently required 'the terrors of the Lord' to be placed before them; the vices he had to overthrow, called for the strongest weapon he could wield. He often, indeed, sought to win such souls unto Christ by the attractive beauties, and the benign spirit of the Gospel; but, alas!

"Leviathan is not so tamed."

Amongst the people whom he had to address, he found drunkenness and impurity, and their base kindred vices, lamentably prevalent; and therefore, he felt it necessary to stigmatise such practices in the plainest terms; he could not find approach to minds of so coarse an order, without frequently arraying against them the most awful denunciation of divine justice."

Though not in the habit of writing out his sermons fully, such portions of them as have been preserved, be taken at once the richness of his mind, and fervour of his piety. They possess, it is true, no complicated train of abstract reasoning, or profound disquisition on passages of Scripture; for these would have been altogether out of place in discourses addressed to the people among whom he was called to labour; but they abound in illustrations of the most beautiful and instructive character, equally adapted for a plain country congregation, as for the most cultivated minds, and admirably calculated to gain admittance to the hearts of all.

Mr Wolfe's labours were not, it may be supposed, under the blessing of God, unattended with success. When he entered on his work, he found the Church rather thinly attended; but, in a short time, crowded and attentive congregations began to gather around him, and the number of communicants soon exceeded the whole ordinary congregation at the commencement of his ministry. Many of the Presbyterians in his parish who flocked to hear him, afterwards became constant attendants; and with the Methodists, he not only lived on the most friendly terms, entering familiarly into discussion with them, but at length succeeded beyond his hopes in softening their prejudices, and conciliating their good-will. The Sunday school, too, for the instruction of the young, in which he took a particular interest, was very large, and attended by many Roman Catholics.

Mr Wolfe laboured for about three years with the utmost diligence in the interesting sphere of duty in which he was thus placed, and "his life," in his own words, was "nearly made up of visits to his parishioners, both sick and in health." On his return to his parish, after a short absence, he thus writes: "I am again the weather-beaten curate; I have trudged roads, forded bogs, braved snow and rain, become umpire between the living, have counselled the sick, administered to the dying, and to-morrow shall bury the dead."

It pleased God, however, by one of those dispensa-

tions of his providence which now appear so dark and inscrutable, to interrupt, in the midst of all his usefulness, the labours of this young and devoted minister, and soon afterwards to bring them to a final close.

During the year that the typhus fever was so prevalent in the north of Ireland, Mr Wolfe's neighbourhood was much afflicted with the disease. His duty of visiting the sick, in which he was indefatigable, was, in consequence, greatly increased; and though his frame was robust, and his general health good, his exposure to frequent colds, and disregard of all precaution, soon unhappily confirmed a consumptive tendency in his constitution. A habitual cough, of which he himself scarcely almost unconscious, often excited the apprehensions of his friends, and at length, in the spring of 1821, the complaint, of which it seemed the forerunner, began to make manifest inroads on his constitution. We cannot help regretting that, in such circumstances, his situation should have been so little calculated to promote his comfort, or retard the progress of the alarming complaint with which he was threatened. "He seldom (says Mr Russell) "thought of providing a regular meal; and his humble cottage exhibited every appearance of the neglect of the ordinary comforts of life. A few straggling rush-bottomed chairs, piled up with his books, a small rickety table before the fire-place, covered with parish memoranda, and two trunks containing all his papers—serving at the same time to cover the broken parts of the floor—constituted all the furniture of his sitting-room. The mouldy walls of the closet in which he slept were hanging with loose folds of damp paper; and between this wretched cell and his parlour was the kitchen, which was occupied by the disbanded soldier, his wife, and their numerous brood of children, who had migrated with him from his first quarters, and seemed now in full possession of the whole concern, entertaining him merely as a lodger, and usurping the entire disposal of his small plot of ground, as the absolute lords of the soil."

No arguments, however, could for a time prevail on Mr Wolfe to leave this comfortless home, or to relax his parochial labours. At length his declining health, and the impertunity of his friends, impelled him, with much reluctance, to leave the scene of his laborious duties; and in the month of May 1821 he set out for Scotland to consult a physician celebrated for his skill in cases of consumption. On his way to Edinburgh, he met with a deputation from the Irish Tract Society; and at a meeting held in that city, for the formation of important objects, he consented, notwithstanding the languor of his frame, and the irritation of a harassing cough, to exert his eloquence in that cause.

On his return from Scotland in a few weeks, Mr Russell met him at a friend's house within a few miles of his own residence, and on the following Sunday accompanied him through the principal part of the parish to the Church. The interesting scene he witnessed, as they drove together along the road, and through the village, shews more than language can express, how much poor Wolfe was respected and beloved. "As he quickly passed by, all the poor people and children ran out to their cabin doors to welcome him, with looks and expressions of the most ardent affection, and with all that wild devotion of gratitude so characteristic of the Irish peasantry. Many fell upon their knees, invoking blessings upon him; and long after they were out of hearing, they remained in the same attitude, shewing by their gestures that they were still offering up prayers for him; and some even followed the carriage a long distance, making the most anxious inquiries about his health. He was sensibly moved by this manifestation of feeling, and met it with all that earnestness of expression, and that affectionate simplicity of manner, which made him as much an object of love, as

his exalted virtues rendered him an object of respect. The intimate knowledge he seemed to have acquired of all their domestic histories, appeared from the short but significant inquiries he made of each individual as he was hurried along; while, at the same time, he gave a rapid sketch of the particular characters of several who presented themselves,—pointing to one with a sigh, and to another with looks of fond congratulation. It was, indeed, impossible to behold a scene like this (which can scarcely be described) without the deepest but most pleasing emotions. It seemed to realise the often-imagined picture of a primitive minister of the Gospel of Christ, living in the hearts of his flock, 'willing to spend, and to be spent upon them,' and enjoying the happy interchange of mutual affection. It clearly shewed the kind of intercourse that habitually existed between him and his parishioners; and afforded a pleasing proof, that a faithful and firm discharge of duty, when accompanied by kindly sympathies and gracious manners, can scarcely fail to gain the hearts of the humbler ranks of the people."

Mr Wolfe was peremptorily ordered, by the physician he had consulted, to retire for some time from all clerical duties; and it was hoped that timely relaxation, and a change in his mode of living from what he had been originally accustomed, and suitable to his delicate health, might avert the fatal disease with which he was threatened. It was with much difficulty, however, that he was dislodged from his post, and forced away to Dublin, where most of his friends resided.

Though his malady seemed to increase, and his frame to become more emaciated, he experienced some of those fluctuations which, in cases of consumption, are so common, but withal so deceitful; and he was enabled to retain his natural flow of spirits, and even to preach occasionally in Dublin with his usual energy. His great anxiety at this time was regarding a suitable provision for the duties of his parish; and he felt so keenly on this subject, that he could scarcely be satisfied with any arrangement which his friends could make for him. Though absent from his people, their eternal interests were ever uppermost in his mind; and so anxious was he for their spiritual welfare, that he made no less than three attempts to resign his charge without success. "I do not know," says he, "that any circumstance would give me more pain, than that my poor flock should fall into the hands of a careless, worldly-minded pastor."

On the approach of winter, Mr Wolfe was advised to go to the south of France; but having, in his attempts to reach Bourdeaux, been twice driven back by adverse gales, it was deemed prudent for him to abandon the plan, and to settle near Exeter during the winter and ensuing spring.

He returned from Exeter in May 1822, and remained, during the summer, with his friends in and near Dublin. He also took a voyage to Bourdeaux, and returned in about a month, having apparently derived some benefit from it. This, however, was of short continuance, as all the symptoms of confirmed consumption soon discovered themselves. His cough became more incessant, an oppressive languor weighed down his spirits, his countenance assumed "the pallid cast of wasting disease," and his feeble step and drooping figure indicated too plainly the effects of declining strength, and the gradual approach of his "coming change."

As the last remaining hope, he was removed, about the end of November, to the Cove of Cork, which, on its peculiar situation, is much sheltered from the perities of the weather. At this time he scarcely touched any subjects of conversation but those connected with religion, and the Bible was his chief companion.

On one occasion, when his spirits were much de-

pressed, he said to a near relative, "I want comfort to-night;" and on her reminding him of the blessings he had been the instrument of conveying to the souls of many of his nearest relatives, he faintly exclaimed, "Stop, stop, that is comfort enough for one night."

He seems to have been quite aware during the latter part of his illness that his death was approaching; and he looked forward to that event with the calmest resignation. He does not appear to have felt any of those joyful emotions which many eminent Christians have on their death-beds been sometimes permitted to experience. But though from the nature of his complaint his spirits were much depressed, and his cough was so incessant, that for some time before his death he could hardly utter a single sentence without incurring a violent paroxysm, his soul was filled with peace—even that peace of God "which passeth understanding." "His feelings," says his eloquent biographer, "appeared too deep for superficial expressions. The state of mind towards which he seemed to aspire, was what the excellent Henry Martyn preferred above all others, "a sweet and holy seriousness;" and indeed he seemed to have attained it. His was a calm serenity, a profound thoughtfulness, a retired communion with his God, which could not, properly, vent itself in verbal ebullitions; but when an opportunity of doing good to the soul of a fellow-sinner presented itself, he shewed how strongly he felt the Gospel to be "the power of God for salvation to his own soul," by his zeal to impart it to another.

"On the day before his dissolution, the medical gentleman who attended him felt it his duty to apprise him of his immediate danger, and expressed himself thus:—'Your mind, Sir, seems to be so raised above this world, that I need not fear to communicate to you my candid opinion of your state.' 'Yes, Sir,' replied he, 'I trust I have been learning to live above the world;' and he then made some impressive observations on the ground of his own hopes; and having afterwards heard that they had a favourable effect, he entered more fully into the subject with him on his next visit, and continued speaking for an hour in such a convincing, affecting, and solemn strain, (and this at a time when he seemed incapable of uttering a single sentence,) that the physician, on retiring to the adjoining room, threw himself on the sofa, in tears, exclaiming, 'There is something superhuman about that man: it is astonishing to see such a mind in a body so wasted; such mental vigour in a poor frame dropping into the grave.'

"During the last few days of his life, when his sufferings became more distressing, his constant expression was, 'This light affliction, this light affliction!' and when the awful crisis drew near, he still maintained the same sweet spirit of resignation. Even then he shewed an instance of that thoughtful benevolence, that amiable tenderness of feeling, which formed a striking trait in his character,—he expressed much anxiety about the accommodation of an attendant who was sleeping in the adjoining room, and gave even minute directions respecting it.

"On going to bed (on the evening of the 20th of February 1823) he felt very drowsy, and soon after the stupor of death began to creep over him. He began to pray for all his dearest friends individually; but his voice faltering, he could only say—'God bless them all! The peace of God and of Jesus Christ overshadow them, dwell in them, reign in them!' 'My peace,' said he, addressing his sister, '(the peace I now feel) be with you!'—'Thou, O God, wilt keep him in perfect peace whose mind is stayed on thee.' His speech again began to fail, and he fell into a slumber, but whenever his senses were recalled he returned to prayer. He repeated part of the Lord's prayer, but was unable to proceed; and at last, with a composure scarcely cre-

dible at such a moment, he whispered to the dear relative who hung over his death-bed, 'Close this eye, the other is closed already; and now farewell!' Then having again uttered part of the Lord's prayer, he fell asleep. 'He is not dead, but sleepeth.'

Thus ended the life of this devoted servant of Christ, at the early age of thirty-two. His simple history is fraught with instruction both to minister and people; reminding the one of the duty of unremitting diligence, by the solemn consideration that the shadows of death may darken his path, even in the morning of his labours, or in the height of his usefulness; and calling upon the other as they regard their eternal happiness, to value aright their spiritual advantages, ere they be forever hidden from their eyes.

Mr Wolfe's ambition for literary distinction and poetic reputation was early overcome by the desire to dedicate *all* his time and talents to the duties of his sacred calling. And while he has left enough behind to shew that he might, by perseverance, have risen to a high rank in mere worldly estimation, it is now far more delightful to think, that his energies, though employed in a humble sphere, were devoted to a far nobler end. Some may look back with regret on the sacrifice of health, comfort, and earthly reputation which he was induced to make; but let them at the same time look forward with joy to that happy period when the fruits of his labour shall be made to appear, and when he himself shall receive a crown of glory in "the great day of the Lord."

#### VISITS TO A FARM-HOUSE.

"THE recollections of college days, which recur at every turn of progressive life, are not only amongst the most interesting and fascinating memorials treasured in the mind, but, in many instances, are invested with a solemn sacredness, which redeems them from the oblivion into which they might otherwise gradually sink, and from the vanity which too commonly is inscribed upon our remembrances of the past. Were I to traverse my native land in its length and breadth, and then to launch from its shores, and cross the ocean which intervenes between it and the eastern and western hemispheres, I should find the companions of those days, who shared my joys and griefs, my hopes and fears, my walks and my studies, remotely scattered through the widening space, over which the Church of Christ is extending its spiritual empire. My feet would be arrested at the premature graves of several, who, having just entered with glowing zeal, and lofty purpose, on 'the work of an evangelist,' were suddenly accosted with the summons, 'Come up hither,' and were removed to serve their Divine Master in a higher world, and in a purer temple. Their silent tombs would send home to my heart the admonition of their Lord and mine, sanctioned as it is by his application of it to himself: 'I must work the works of him that sent me, while it is day; the night cometh, when no man can work.' With a few I should meet, who have failed of the fair promise of their earlier years, and whose goodness was as a morning cloud, and as the early dew that goeth away. Others I should exult to contemplate walking on elevated ground, guiding their flocks in the narrow path of salvation, and themselves pressing forward to that glory, to which they beckon and direct their followers. With two of this latter class it would give me unspeakable delight to review the times, and places, and circumstances, which recur as I transcribe the subjoined recollections. For they were my beloved companions in walks, of which nothing is forgotten but the transient fatigue that may have arisen from them; and should these pages meet their eye, I doubt not but they will pleasanly retrace the paths we trod together in long past years, and dwell in not unprofitable reverie

on the retrospect. 'Happier hours than those,' which were thus spent with them, 'I never expect to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet.'

"It was the last morning but one of the month of April, and such a morning as Thomson would have chosen to ramble forth and cull the flowers of poetry, when, with H— at my side, I quitted my college cell to perform my promise to the sister of Mrs B—, that I would visit the abode of the latter. Bounding along in all the vivacity and vigour of youth, we quickly passed the walls, and towers, and spires of Alma Mater, and took the road to B—. One in sentiment, taste, and affection; pursuing the same studies; and making our way through the initiatory discipline of the university to the same high office, we were at no loss for topics of discourse to beguile the length of our road. We loved to enthusiasm

' the boundless store  
Of charms which Nature to her votary yields!  
The warbling woodland, the resounding shore,  
The pomp of groves and garniture of fields;  
All that the genial ray of morning glides,  
And all that echoes to the song of even;  
All that the mountain's sheltering bosom shields,  
And all the dread magnificence of heaven.'

"Conversation, suggested and varied by the infinite diversity of objects, which met our roving eyes in every direction, and called up, in more pleasing forms, the beauties of the sacred and of the classic page, flowed without effort or restraint. Our path was new to us. We were about to visit strangers, and little did we anticipate the lively interest with which in after years we should revert to the incidents of that day. We made pleasure subservient to usefulness, and often stopped to converse with the labourer as he paused from his toil; with the child as it was conveying a noon-meal to its father; and with the cottager as she sat at her door. We left with each an appropriate tract, to enlighten, to admonish, or to comfort them, amidst the ignorance, the thoughtlessness, and the sorrows of their condition. Through our ignorance of the direct road, we made a wide deviation from our proper course; and, after having passed over many miles of ground, we began to despair of reaching our destination. We at length reached the brow of a verdant hill, crowned with nine lofty and luxuriant elms, and looked round if haply we might discover the dwelling which we sought. A column of smoke ascending through the calm atmosphere, proved the friendly token to our journey and our wandering were at an end. We quickly descended to the sequestered vale, where stood the picturesque farm-house of Mr B—. All the flowers of spring were blooming in the neat parterre through which we passed to the readily opened door. Though strangers and unexpected, we were quickly relieved from every uneasy feeling, by the open and liberal hospitality which usually attends one's reception under the roof of a respectable English yeoman. Another and a superior order of feelings increased our welcome. He who, while on earth, often retired to Bethany, and sanctified, by his presence, the abode of the little family whom he loved, had, unseen, but not unknown, entered here, and prepared a cordial reception for any who could speak of him and his salvation. Mrs B— received us with overflowing kindness as the friends of her beloved relative; but to my surprise did not open a letter of which I was the bearer. She afterwards told me, that her sister's letters were too precious to be read with a divided attention. To that sister this was but partially known. On Mrs B—'s part, the languor of a fatal disease had long interrupted their correspondence, and the real state of her mind was but imperfectly understood. From the time of our visit

this became better known, and diffused through many kindred hearts a measure of the joy that angels feel, when the prayer of a soul, returning to its God, is heard in heaven.

"Far advanced in a pulmonary consumption, which baffled all the skill of her medical attendants, Mrs B—— was reclining on a sofa, receiving the tender caresses of her group of four beautiful children, whose vigorous limbs and blooming cheeks formed an affecting contrast with the pallid countenance and emaciated form of their mother. When we entered the parlour, one of them was tenderly pressing her mother's hand to her heart, and looking more than she spoke. There was a sweetness and simplicity in her manners that immediately won our regard, before we discovered the lovelier features of her character. These soon, but unobtrusively, attracted our notice. Once when she walked across the room to solicit my friend H—— to touch her long closed piano, she seemed like one just ready to drop the burden of the flesh, and to enter on the joy and felicity of disembodied spirits. His hand and voice called forth the energies of her soul, and as she sat and selected portions of sacred poetry for us to sing, her pains and languor were forgotten. Two of her relatives were present, and aided our little choir as we sang,

'Children of the heavenly King,  
As ye journey, sweetly sing;  
Sing your Saviour's worthy praise,  
Glorious in his works and ways.  
Ye are travelling home to God,  
In the way the fathers trod;  
They are happy now, and ye  
Soon their happiness shall see.'  
'Shout, ye little flock, and blest,  
You on Jesus' throne shall rest:  
There your rest is now prepared,  
There your kingdom and reward.'

Nor did we omit our own favourite hymn, with which for several years we were accustomed to close our Sunday evenings at college, and which was exactly suited to the present moment.

'When I can read my title clear  
To mansions in the skies,  
I bid farewell to every fear,  
And wipe my weeping eyes.  
Should earth against my soul engage,  
And hellish darts be hur'd,  
Then I can smile at Satan's rage,  
And face a frowning world.  
Let cars like a wild deluge come,  
And storms of sorrow fall;  
May I but safely reach my home,  
My God, my heaven, my all!  
There shall I bathe my weary soul  
In seas of heavenly rest;  
And not a wave of trouble roll  
Across my peaceful breast.'

"Mrs B——'s countenance was lighted up with joy as she sang these songs of Zion, and she seemed at a loss to express the peace and delight which reigned in her breast. We saw that the name, the work, the promises, and the person of the Saviour, were precious to her soul, and that these were the constant subjects of her waking thoughts, although the retiredness of her natural character, and her little intercourse with religious persons, were not favourable to her making them the themes of her discourse. Her's was that form of piety that shuns the gaze of men, and is sometimes stured in the shade before many know that either power or fruit is there. Our conversation with her, according with the tenor of her private thoughts and feelings, seemed to draw aside the covering which till then had much concealed the work of God in her soul, and from that time she communicated with increasing freedom, though not with less modesty, the great things which the Lord had done for her.

"Drawn with her family to attend the faithful and affectionate ministry of our beloved friend and tutor, at G——, her mind was first roused to an inquiry into its state by an address from the Rev. D—— W——, which was the only sermon he ever delivered in that

pulpit. She withdrew in much agitation, and for many days was very dejected. At home she lighted upon an old edition of Jeremy Taylor's Holy Living and Dying. This she read with intense eagerness, but it yielded her no comfort. It rather enlarged and inflamed the wound, which the two-edged sword of the Spirit had made in her heart. As often as her infant family, and the distance, which was considerable, permitted, she most gladly resorted to H—— G——. There she gradually obtained a clearer understanding of the way of pardon and reconciliation with God through the mediation of that Saviour, whose name ever after was as ointment poured forth, and she became warmly attached to her instructor. She loved to sit at the feet of him that brought good tidings of good, and published peace and salvation. But her pastor knew nothing of the effect of his ministrations; and often when he perhaps rode homeward with a heavy heart, such as ministers of the Gospel are no strangers to, she retired, gladdened by the joyful sound, and blessing God for enabling him to speak a seasonable word to her soul.

"So naturally amiable, however, were her spirit and deportment in her several relations in life, that the change in her heart proceeded in a manner characteristic of the advance of that kingdom, whereof she was now being made a subject. It was without observation; so that even her nearest relatives knew little of its progress, and the prayers of one of her sisters were being answered in secret. It was a fulfilment of that remarkably gracious promise, 'It shall come to pass, that before they call, I will answer; and, while they are yet speaking, I will hear.' A most encouraging instance this to the faithful minister of Jesus, who often 'goeth forth weeping, bearing precious seed,' knowing not which shall prosper, this or that, and dejected lest all should prove alike unproductive of joy to himself, of saving benefit to his flock, and of glory to God. Angels may bear to know the entire result of that unobserved but ceaseless ministry, which they are sent to exercise in the Church of Christ, as ministering spirits to the heirs of salvation. But God perceives that the holiest and humblest of his servants on earth cannot safely be made acquainted with the full extent of the blessing with which he is crowning their labours. The knowledge of this would endanger their being exalted above measure.

"Thus occupied at G—— farm, we counted not the hours, and lingered till the lengthening shadows reminded us of the distance we had to walk. Old Mr B——, the father-in-law of the interesting invalid, as he crossed the adjacent meadow on our return, said, (and a manly tear stole down his florid cheek as he spoke,) 'I have followed to the grave several of my own children, who, in quick succession, have been carried off by declines; and I see that it will not be long before I shall be called to follow my daughter-in-law to the same tomb.' This hale, intelligent old man, survived the object of his tender anxieties but a few years. He gave, upon his death-bed, a most decisive testimony that the Gospel is the power of God, to the comfort, the support, and the salvation of every one that believeth.

"We returned by a different and nearer track, our minds surcharged with conflicting emotions of pleasure and pain. Sitting for rest and reflection upon the trunk of a fallen tree in a sequestered meadow, we lifted up our hearts to Him, who was wont to retire apart from the crowd and his disciples, to hold communion with his Father.

'Cold mountains and the midnight air  
Witness'd the fervour of his prayer.'

We implored his grace to fix upon our minds an indelible and profitable impression of the scene we had just quitted.

"Mrs B—— had now for eleven months been excluded

from the public means of grace. These ordinary channels of divine influence and teaching being closed against her, she drew nearer to the fountain of living waters; and though she most highly estimated the privileges she had lost, and often longed again to enter into the courts of the Lord, she was taught, by her privation, to rely less upon man, and more upon God. And, truly, this is both the chief end and benefit of affliction. It not only strips the world bare, and exposes the insufficiency and emptiness of its resources, but also reduces the externals of religion itself, its forms and ordinances, to their proper level, and forces into full light, and raises to their due elevation and importance, those principles and exercises of the heart which constitute the very life and soul of true religion. Humility and love, faith and hope, may have a being and a sway in the soul, when health, and peace, and joy, diffuse around their exhilarating beams; but it is in sanctified affliction that those Christian graces, like the stars and planets, stand out to the eye in the fulness of their native lustre, when all other light is withdrawn. To be enabled to interrupt the groans extorted by the pangs of suffering humanity, by confessions of unworthiness and guilt, which justly merit deeper woes, and by acknowledgments of still granted mercies that outnumber even innumerable griefs; to love as a father the God who inflicts the chastisement; to hold fast the oath-bound promises of the Lord with the firm resolve of Job, 'Though he slay me, yet will I trust in him: he also shall be my salvation;' and to cherish hope in Christ as the sure and steadfast anchor of the soul, are exhibitions of Christian virtue in its highest excellence, which owe their very existence, under God, to the occasion that calls them forth. 'We glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.'

"On the following Sunday, the friend and minister, from whom her distant residence had so long separated her, called and sat with her two hours, in delightful surprise at her advance in enlightened conceptions of divine truth, and in an experimental acquaintance with its efficacy to quiet the solitudes of an awakened conscience, to detach the heart from the fondest and the strongest of earthly ties, and to clothe death itself with the robes of an angel of light.

"Many days did not elapse before we retraced our steps to that spot, whither in our daily walks on classic ground our thoughts and conversation continually reverted. It was the Sabbath; and we resolved to attend our friend and tutor to the scene of his pastoral labours, and to repeat our visit to G— Farm.

"After uniting with the rustic congregation at H— G— in listening to a faithful, plain, and useful exposition of the offices sustained by him, whom 'God hath exalted with his right hand to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins,' we there joined Mrs B—'s sister, who had recently arrived. She wept, as we crossed the intervening fields, at every mention of her relative. But in this instance, 'the same fountain sent forth both sweet water and bitter.' She said, 'I cannot but keenly feel for the bodily sufferings of my dear sister. But when I see the state of her mind, my anxiety and pain almost vanish. She is so greatly altered. The work has been done in a short time. The goodness of God is wonderful.'

"When we entered the same room as on our first call, we met the husband, the children, the sister, the aged father; but the wife—the mother, was not there. Her decline within ten days had been rapid. But there was no declension in the renewed habits of her soul. Dis-

trustful of herself, and thoroughly humbled; harassed by many temptations to unbelief, yet simply reposing in steady faith and tranquil hope upon the covenanted grace of the Saviour, her mind's eye was immovably fixed on eternity. So wholly and happily was she taken up with the high theme of her salvation, that no reply could be elicited to inquiries respecting her health. She would smile, express her gratitude to the inquirer, and turn off the question by saying, 'But oh! I have so many mercies—God is so good to me!' She would fixedly gaze upon her sister, and a tear of delight would steal from her eye, when she discovered that they were now more closely united than ever, as being one in Christ. 'The communion of saints' with each other is not a matter of barren credence. It is a sacred reality, less frequently known, indeed, than acknowledged, but the perennial source of pleasures the most refined and exalted, and inferior only to those which flow from 'the communion of saints' with their Father and Redeemer. None of the 'yesterdays' of life look backward with a smile so sweet and satisfactory, as those which were marked with the true bliss 'of hearts in union mutually disclosed' on all that gives a character of interest to the present and the future scene."

'O! days of heaven, and nights of equal praise,  
Serenely peaceful as those heavenly days,  
When souls drawn upward in communion sweet,  
Enjoy the stillness of some close retreat,  
Discourse, as if released and safe at home,  
Of dangers past, and wonders yet to come;  
And spread the sacred treasures of the breast  
Upon the lap of covenanted rest.'

"In the enjoyment of such holy intercourse, we left the sisters, and we ourselves were not unconscious of a portion of its blessedness."

(To be Continued.)

## DISCOURSE.

BY THE REV. ROBERT LEE,  
Minister of Campsie.

"They confessed that they were strangers and pilgrims on the earth."—HEB. xi. 13.

IT may appear not very wonderful that Abraham and Isaac should make the confession in the text. For in the land where they dwelt they had not whereon they might set their foot—not a spot, not a yard of ground, except a home for their dead—a sepulchre which Abraham bought of the sons of Heth. Nor was it strange that Jacob should profess before Pharaoh, that the 130 years of his life were "the days of the years of his pilgrimage," for then Jacob was twice banished; first from the country of his fathers, and then from Canaan, which, though it was not his proper home, had been a place of pilgrimage to his people during three generations. God, however, in due time fulfilled his promise to give Canaan to the children of Jacob, so they were at home, and masters, where their forefathers had been but pilgrims, and without possession. Now, who can choose but wonder to hear David and the people of Israel, in the height of temporal prosperity, and in full and undisturbed possession of that country which had been promised, but not given, to Abraham, Isaac, and Jacob, making the same profession which their pious progenitors had made,—"We are strangers before thee, and pilgrims, as all our fathers were?"—1 Chron. xxix. These holy men all died in faith. They desired a better country, even an heavenly.



I. All men, both good and bad, are strangers and pilgrims on the earth.

"The life of man is a kind of pilgrimage," are words which Plato quotes as proverbial; and Cicero puts this speech into the mouth of one of his characters:—"Our departure from this life is like leaving not our home but an inn, for nature hath given us this world as a place to rest in, but not that we should fix here our permanent habitation."

In how many respects does this life resemble a pilgrimage! How full of labour—of inconvenience—of privation! What but the strong interest of life could make any one say of it,—“This is my rest for ever; here will I dwell, for I have desired it?” Even when no particular calamity presses; when we are free from bodily suffering, from grief and anxiety, even then there is a vacuity, a certain emptiness and unsatisfactoriness in our very prosperity itself, which proclaims on how narrow a basis that mountain rests of which we predict “it shall not be moved;” and proves, that even the best things of this life are not those which the soul of man can rest in as truly good.

To my own mind, I confess it does appear, that what we suffer when the hand of the Almighty toucheth us, is less a proof of our high destinies, than is our want of satisfaction in eating of even the sweetest fruit which this wilderness yieldeth. For thus I reason: Suffering is contrary to my nature, is repugnant to my feelings; I fear, hate, shun it. But pleasure is natural to me; I love it and seek it; yet, when found, it does not render me happy: Therefore, that pleasure which I find here, cannot be of that sort which was meant to be the highest aim of my being; for this would not only please me in the prospect, but satisfy me in the enjoyment. I am therefore created for, and I am capable of higher enjoyments and pleasures than these. I am formed for a higher sphere than that whereon in this life I am called to act. This is not my home, but a pilgrimage. This is not the inheritance of our nature, but a state preparatory, probationary, imperfect. In other words, if we eat that which, when eaten, tends neither to nourish nor satisfy, we may infer that this is not the kind of food on which our Creator designs that we should live.

Men endure in this world sorrow enough, and pain enough, disappointment enough, and enough of other ills, to convince them, if they would be convinced, that they are strangers and pilgrims here. But the same truth is taught more impressively by the great teacher—death; for, whether we long for another world or not, it is not left to our choosing whether we shall leave this. Whether or not we seek that city that hath foundations, here we have no continuing city. Whether our course be heavenward or hellward, it is rapidly arying us beyond the confines of time and this visible sphere. The shortness of his stay in this world, the certainty of his speedy removal, and the uncertainty of the time when, render every man, whether he chooses or not, a pilgrim here.

Nor is he a pilgrim the less, though he loves the place of his pilgrimage, and would gladly make it his home. For to its contests, its disquieting and feverish cares, its manifold sorrows and ills, this other element is added—that it is transitory—“narrow as a handbreadth or a span”—fleeting as a shadow that declineth—as a dream when one awaketh—as a pageant which passeth by and is gone—as a tale told, ended, forgotten.

One of the greatest pleasures of travel consists in our meeting with good and agreeable people, whom we feel it is a privilege to have met. But one of the pains of travel is, that these persons must be parted with so soon; as if we had enjoyed just enough of the pleasures of their society to qualify us for feeling the pain of losing it. The societies of this life, its closest relations, even those of families and bosom friends, what are they but the casual meeting of travellers at an inn? First the introduction, and then each tells his tale, and all converse for a while, and each is pleased with the rest, and they would much like that they should never be separated; but the time comes when one must take his leave, and he goes, and carries with him the regrets of all, perhaps the tears of some; and then another and another departs, and sighs follow each, though some have more of these, some fewer; and as each loved companion is torn from us, we wonder, in the bitterness of our sorrow, why we had ever met, or had ever been separated. But, in the meantime, others come in and fill up the places of the former—an inn is ever changing its inhabitants—and we may please ourselves with these as best we can; for the former will not return to us, though we must follow them, and that soon, for our own vehicle is about to drive up to carry us also to the “place appointed for all living.”

Is not our grief selfish? Have not these persons a home? and is not that home pleasanter to them than an inn, how agreeable soever the society there may be? Would we detain them from a father's house, from the sight of a father's face, from the expression of a father's love, from the society of a brother who hath loved them unto death, from the enjoyment of an inheritance “undefiled and unfading?” Then let us console ourselves respecting our dear friends departed, if we may believe respecting them that they have the blessedness of “the dead that die in the Lord;” for they have been carried to that place which is the home of all gracious spirits, to join the family in heaven, to see the face of Christ, and to repose in the bosom of God.

II. Though all men are strangers and pilgrims on the earth, only some few feel and believe as strangers and pilgrims ought to do. All are strangers here in fact; the saints alone are strangers in spirit.

Abraham was a pilgrim, and so was Ahab, and the pilgrimage of the second was much shorter than that of the first. Nabal and Saul were pilgrims on the earth, as well as David. But we do not read of Nabal, Saul, or Ahab, confessing with

David, "I am a stranger before thee and a sojourner." It is not the peculiarity of the saints that they are pilgrims, but it is their peculiarity that their feelings and conduct are suitable to that condition. Others *must* die and leave this state like them—they *would* leave it. They hold the world by that loose grasp—they view it in that light as merely a temporary residence, as a tabernacle or tent to dwell in, that they feel no deep regret when it is taken down; nay, they long oftentimes for its dissolution. 2 Cor. v. They converse with the end of life. It is a door of hope. Why should the captive, who groans, being burdened with the load of mortality, wail and weep when about to put off that burden? And though "to be absent from the body," were some pain in itself, it becomes a pleasure when it is the condition of our being "at home with the Lord." And even granting that death is a precipice, still the saints have taken away the terror of it, by frequent contemplation. They have been taught to look down into the abyss, and they do not start, neither are they frightened, nor yet stupidly insensible when they are brought to the brink. For their confidence is in the hand of him who said, "He will give his angels charge concerning thee, and in their hands they shall bear thee up." They are God's words, though once they were quoted by the devil.

Surely it becomes us to confess that we also "are strangers and pilgrims on the earth, as all our fathers were." Our confessing this, will not make the thing more true or certain,—our denying it will not make it less so. But our confession of what is true concerning us, is a proof that our minds correspond with our condition. Do not suppose, however, that this confession is then made, when you acknowledge that you must die;—that your days are few and full of evil, when you have expatiated on the fleeting vanity of sublunary things. Many most unsanctified men are most eloquent and pathetic on these topics. Where shall we find more touching reflections on the brief life of man, than in some of the lewd songs of ancient and modern poets? "To-morrow we die," is a text from which the sensualist preaches the sermon, "Let us eat and drink." And what is more common than for the drunkard, moistened into pathos over his cups, to talk of the quickly passing life, which he is worse than wasting, and of the quickly coming death, for which he is preparing the horrors and affrightments of remorse?

This is not the confession required of you. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts." 1 Pet. ii. Confess you are strangers, not "of the world," by cultivating the temper of strangers, by not loving the world, neither being conformed thereto, but being transformed by the renewing of your mind. "Ye are dead,—let your life be hid with Christ in God." Deny ungodliness and worldly lusts. Take up the cross whereby the world is crucified to you. This be your confession. A confessor is one who suffers for the truth, not one

who merely says he believes it. To such lip-and-tongue-martyrs nothing is promised but this, "I never knew you; depart from me ye workers of iniquity." Are you strangers and pilgrims? Take heed lest you manifest such an anxiety about your accommodation in this house of your pilgrimage,—such an impatience of the annoyances you meet with,—such an eagerness to hoard up treasure and provision here, as shall, in the judgment of God and men, contradict your profession.

III. Though the saints confess they are strangers and pilgrims on the earth, they are not without a home. When we say of a person, that he is a stranger or a sojourner in any one place, our language implies that there is some other place which is his home, and from which for the present he is absent. For if he has no such place, then he is at home equally wherever he is,—he becomes a cosmopolite, or citizen of the world. The saints in all ages have confessed themselves strangers on the earth. "Now they that say such things, declare plainly that they seek a country." And even though they dwell in the land which is their home, even there they are not at home,—they are pilgrims still. "But now they desire a better country, even an heavenly." And he who hath implanted this desire, hath also provided the means of its gratification. "And God is therefore not ashamed to be called their God, because he hath provided for them a city."

It is their prospect of something higher, nobler, more glorious, which exiles the affections of holy men from the earth. Their tastes have been purified and exalted, till this world has become unfit for them, and they have become unfit for it, except to be exercised and disciplined in it. Whenever our perceptions are so corrected as to apprehend what good is, it is from that moment impossible we should be at home any where but in heaven, in which the "illuminated eyes of the mind," Eph. i. 18, discern every character of a secure and eternal habitation. There sin is not, and the soul panting for release from that burden, sees in heaven its home,—the land of its liberty. There God, who is "light," dwells no more in "light inaccessible," and there the spirit is at home who earnestly desires to know God, to enjoy God, to be like him. A place where all ties are permanent, all affections unfading, all societies endless, is a home and a rest for the soul, tortured here by the continual and rude disruption of its most cherished attachments. That inheritance is immortal life,—the portion which the Spirit desires, that hates and fears death, and would not lose, though full of pain, this intellectual being, these thoughts which wander through eternity. Heaven is the house of God, and the man who recognises himself as begotten of God, and one of God's family, by that spiritual generation, must always feel that he endures banishment till he dwells in his father's house, and occupies the mansion prepared for him by his Lord and elder brother. Attend we now to certain lessons which this doctrine teaches.

1. Though the saints are dissatisfied with this

earth, as their home, yet are they content, yea, cheerfully resigned to endure it as their school-house. For our heavenly Father, who hath constituted us heirs of himself, and joint heirs with his Son, will confine us here only till our education is finished, and we are qualified to enter on the possession of our inheritance. Let us, therefore, be diligent in learning the lesson which he puts into our hands. 1. Pet. i. 14, 15. And if at any time our remaining corruptions murmur that we enjoy less good than others, and suffer more evil, this be the answer of each of us. "I am a stranger and a pilgrim." Rom. viii. 18. This is a lesson of contentment.

2. As we are strangers and pilgrims here, let our thoughts and affections be more set on the place which is our home, being the house of our heavenly Father. Let the glories of the upper sanctuary more engage our thoughts,—its holy employments, its devout fellowships, its eternal hallelujahs sang to the immortal God, and to him "who liveth, and was dead, and is alive for ever more." Such contemplations will raise our hearts thither, and fix our affections there more and more. And let us pray that the God and Father of our Lord Jesus Christ, "who hath called us into his kingdom and glory, would give us more ardent desires of what is infinitely desirable, and that in his own good time, we being taken from the earth, may not "scarcely be saved," but have an entrance ministered to us, abundantly into his everlasting kingdom. Thus, when we are "exiled from the body, we shall be at home with the Lord." Col. iii. 1—4. 2 Cor. v. 6. This second is a lesson of heavenly mindedness.

3. Let us, knowing this is not our country in which we dwell, take care to behave ourselves innocently and circumspectly. "Pass the time of your sojourning here in fear, O ye sojourners and pilgrims on the earth." It becomes strangers to live peaceably, lest they and their country be evil spoken of, and the inhabitants of it be concluded to be pestilent people. The men of this generation, will think that heaven is no better than earth, if those who are called the children of that kingdom, act just like themselves. 1 Pet. i. 17; ii. 11, 12. This third is a lesson of circumspection.

4. Is there not good reason to apprehend that many who profess to be strangers and pilgrims on the earth, are so as Nabal was, and as Saul was, and as Ahab was, only because they cannot help it? If not, why such deathless animosities? Such grasping to get and to keep the mammon of unrighteousness? Such wrong? Such injustice? Such want of mercy? Such love of power and of praise? Such holding to this world? Such forgetfulness of the next? Such intemperance? Such sensuality? Is this the character of strangers and pilgrims? "If thus it be done in the green tree, what shall be done in the dry?" Pray let me ask in what respect such persons would live otherwise if there was no God, no death, no judgment, no heaven, no hell? Would they live

otherwise at all, or just as now they do? Gal. vi. 7, and v. 16—26. 2 Cor. xiii. 5. This last is a lesson of training. By all which God grant that the reader be taught savingly and to profit, through Jesus Christ. Amen.

#### PACALTSDORP; A MISSIONARY STATION AMONG THE HOTTENTOTS.\*

"PACALTSDORP is situated in the district of George, on an extensive plain, which lies between the sea and the great mountain range which terminates towards the Knysna and Plettenberg's Bay. The village is between three and four miles distant from the town of George, and two miles from the sea; and commands a view of the extensive plain on which it is situated, of the sea, and of the town. The ground around it is too flat for a lover of the picturesque; but the noble ridge of mountains which bounds the prospect in one direction, forms a line of very fine objects, and relieves the scene from anything like monotony.

"At the time when Mr Campbell first visited this place, it was called Hooze Kraal, and was occupied by the Hottentot Captain, Dikkop, and the remains of his people. These people had occasionally heard the missionaries on their journeys, when passing through the district, and had expressed an earnest desire for one to come and instruct them. Mr Campbell accordingly visited their kraal, and gives the following account of his visit:—

"In the forenoon, I accompanied a few of them on a visit to their kraal: when almost within a quarter of a mile of it, I could hardly distinguish the town, when pointed to by the Hottentots, on account of the lowness of the wretched huts which composed it. I found the hut of the chief rather larger than the rest, so that in the centre of it I could stand upright; it was constructed of branches of trees, covered with reeds. I observed no other furniture than two low roughly-made stools, and two or three wooden pails for containing water. One of the stools was placed for me in the middle of the hut, surrounded by the Hottentots, who were closely seated on the floor, all anxious to learn the result of the conference.

"I then inquired whether they were all desirous of having a missionary to settle amongst them?—which was answered unanimously in the affirmative; but, like their chief, they could not assign any reason, except to be taught the same things which were taught to the white people.

"A very aged, miserable looking man, coming into the hut during the conference, with scarcely a rag to cover him, excited my attention; he came and took a seat by my side, kissed my hands and legs, and by most significant gestures, expressed his extreme joy in the prospect of a missionary coming amongst them. His conduct having deeply interested me, I asked him whether he knew anything about Jesus Christ? His answer was truly affecting—he said, 'I know no more about anything than a beast.'

"Every eye and ear was directed towards me, to learn whether a missionary would be sent to the kraal; and when I told them that an excellent missionary, I had no doubt, would be soon with them, they expressed, by signs, a degree of joy and delight which I cannot possibly describe.

"The Rev. Charles Pacalt, a missionary in the service of the London Missionary Society, was then employed preaching among the farmers, in the district of Swellendam, and being at the time without any positive engagements, he consented, at the invitation of Mr

\* From Dr Philip's "Researches in South Africa." London: James Duncan. 1828.

Campbell, to settle among this people, as their instructor.

"When Mr Pacalt first came to reside among them, he found them without inclosures, without cultivated ground, without gardens, and without any dwellings, with the exception of a few small huts, made of reeds, in the form of bee-hives. All their clothing consisted of the filthy caross, which served them for a covering by day, and for a bed and bed-clothes by night. Sunk in indolence, they seldom waked but at the calls of appetite: and when the cravings of nature were satisfied, they went to sleep again.

"Mr Pacalt was a very remarkable man; he seems to have lived constantly as in the presence of God, and under realising views of eternity. He sought the salvation of the people, and aiming at this, he elevated their minds and multiplied their comforts. He felt and acted towards them as a wise father acts towards his children; he was gentle, disinterested, always employed; possessed a happy talent in conversation, and a great command over his own temper. He had been employed upwards of a year itinerating over the district of Swellendam, and had commanded the respect and affection of many of the farmers who knew him. In his journeys, he used to lodge at the farm-houses; on these occasions, he never lost sight of his ministerial character, and his zeal was marked with such a degree of prudence, that the family which received him as a stranger, felt as if they had entertained an angel unawares.

"His first business on arriving at Hooge Kraal was to erect a temporary habitation for himself. In doing this he was assisted by the Hottentots; but for whatever labour they gave him at his own house or garden, he obliged them to take payment. This generosity and disinterestedness endeared him to the people, established his authority among them, and enabled him to bend them to the accomplishment of his plans. After raising a small hut of only one apartment, which was merely designed to answer his purpose till he could build a more substantial house, he drew out a ground-plan of his intended village, which he laid out in two open streets parallel to each other; marked out the site of the houses, and got the people to build more decent habitations for themselves. He surrounded each house with a large garden, which he persuaded the people to inclose; provided them with seed to plant it, and taught them how to cultivate it. He succeeded so far in overcoming their indolent habits, that previous to his death, and within five years after his settlement among them, in addition to their own houses, gardens, and corn fields, they had built a church, capable of containing two hundred and fifty people, which was used as a school-house during the week; had inclosed the greater part of the village with a substantial turf wall, four feet thick at the bottom, and two at the top, and six feet high; had made inclosures for their cattle; and, as water was scarce in the summer, had formed, with great labour, two artificial tanks or reservoirs of considerable dimensions. He showed much prudence by the methods he adopted to overcome the aversion to labour common to people in a savage state. It was his practice always to work along with them, and gradually to increase the time devoted each day to manual labour; by this means he stimulated them to persevering exertion, and led them from those habits in which one hour's labour in the day was a burden, to work with cheerfulness six or eight. Being accustomed to labour for themselves, they did not feel the same objections as formerly, to work for the farmers; and finding that, by thus exerting themselves, they could obtain European articles of clothing, they gradually renounced the sheep-skin caross, and clothed themselves in British manufactures. While teaching them to build their houses and cultivate their grounds, he enlivened the

hours of labour by instructing them, in the most easy and familiar manner, in the principles and duties of religion. Their exercise, by this means, was rendered a pleasure to them; and the methods he employed on those occasions, to instruct them, gave him an intimate acquaintance with the state of their minds, and enabled him on the Sabbath to adapt his discourses to their different situations. The style of his preaching was conversational, and he kept the attention of his audience constantly alive, by addressing them by name from the pulpit, and abruptly asking them questions, to ascertain whether they understood the subject of his discourse.

"He paid particular attention to the rising generation. To assist him in the school, he had taken great pains to instruct a remarkably clever Hottentot boy, who, at the age of fourteen, was able to conduct the school with those qualifications which are necessary to command the respect and obedience of those placed under his care.

"The death of such a man as Mr Pacalt is a public calamity, and as such, it was felt by all who were acquainted with his worth; but to himself it was a release from labour, and the joyful consummation of his fervent prayers. He was conscious of his approaching end, and assured his friend Van Kerval, the landdrost of George, in the most placid manner, that his death was at hand; and that he was about to enter into his rest and receive his crown.

"He bequeathed all his property, amounting to four thousand six-hundred dollars, to the society with which he was connected, and left Van Kerval, the landdrost, and Mr Herold, clergyman of the district, executors of his will. Many of the neighbouring colonists, and all the Hottentots, felt as if they had lost their father. His funeral was attended by the local authorities, the clergyman of the district, and many colonists.

"Contrary to the usual practice of the Dutch Church, the Rev. Mr Herold attempted to deliver an address at his funeral; but his feelings, together with the feelings of his audience, prevented his proceeding, and with one accord they lifted up their voices and wept: 'My father, my father!' exclaimed the venerable Van Kerval, and he could utter no more. When the coffin was laid in the grave, the Hottentots quite unexpectedly began, as if by concert, to sing a Dutch hymn, taught them by Pacalt, in which he seems to have anticipated his own funeral, and to have suggested that they might sing it on that occasion. The hymn commences with an address to the grave, as the quiet resting-place of the believer; as the place where his dust is deposited to refine; as the place where Christ was laid, and from whence he arose; and where, like Christ, we shall rest, till, by the Power which raised him, we shall rise also to everlasting life. The memory of the just is blessed, and Mr Pacalt will be remembered with affection for many years to come. The landdrost requested the colonial government to name the place Pacaltsdorp, after its founder, which request the government acceded to.

"His place was supplied by Mr Messer, whom the deputation of the London Missionary Society found labouring among the people in the year 1819.

"At the period Mr Pacalt began his mission, he had many circumstances in his favour to accelerate his success. The part of the country in which these people were existing, and living according to their ancient manners, was a new district, thinly peopled, and most of the farmers were then in the possession of slaves and Hottentots, and did not find it their interest to force the Hottentots into their service; but in 1819, when the deputation visited the station, a considerable alteration had taken place. The abolition of the slave trade began to be felt; the population and trade of the district had increased; the colonists began to feel a

scarcity of servants; and as they found the people of Pacaltsdorp made good servants, they began to grudge them the liberty and independence they enjoyed. In 1821, a proposal was made to the author as agent of the London Missionary Society, that they should be dispersed among the farmers, and their houses, their gardens, and corn lands, given to a few English settlers. The land belonging to this ancient kraal of Hottentots, not being so much as is generally possessed by one of the lowest class of African farmers, that could not be the motive which suggested this proposal; and on a full representation of its cruelty and injustice, it was abandoned, and the people were preserved from the slavery designed for them.

"My worthy friend and fellow-traveller, the Rev. John Campbell, who has laboured so zealously and efficiently in behalf of the aborigines of South Africa, has given, in a letter to the Rev. George Burder, a description of Pacaltsdorp, as it appeared on his second visit, in so graphic and lively a manner, that I cannot better complete my account of this institution than in the words of my amiable and excellent colleague:—

"In the month of April 1819, we left Cape Town, for the purpose of visiting the stations eastward of that place. As we advanced towards Hooge Kraal, the boers (or Dutch farmers) who had known me on my former journey in that part of Africa, would frequently assure me that such a change had been produced on the place and people of Hooge Kraal since I had left it, that I should not know it again, and that all had been effected by the labours of a single missionary,—Mr Pacalt, who had died only six months before.

"The nearer we approached the settlement, the reports concerning its rapid improvement increased, till at length we arrived on the spot, on the evening of June 2d.

"Next morning, when the sun arose, I viewed, from my waggon, the surrounding scene with great interest. Instead of bare unproductive ground, I saw two long streets with square-built houses on each side, placed at equal distances from each other, so as to allow sufficient extent of ground to each house, for a good garden. A well built wall, six feet high, was in front of each row of houses, with a gate to each house. On approaching one of them, I found a Hottentot, dressed like a European, standing at his door to receive me with a cheerful smile. 'This house is mine!' said he, 'and also that garden!' in which I observed there were peach and apricot-trees, decked with their delightful blossoms, fig-trees, cabbages, potatoes, pumpkins, water-melons, &c.

"I then went across the street to the house of a person, known by the name of Old Simeon—the very man who sat in such a wretched plight at my side in the hut, when I first visited the place, and who then said he knew no more about anything than a brute. I was informed that he had become a Christian, had been baptized, and named 'Simeon'; and, because of his great age, they called him 'Old Simeon.' I found him sitting alone in the house, deaf and blind with age. When they told him who I was, he instantly embraced me with both hands, while two streams of tears ran down his sable cheeks. 'I have done (said he) with the world now! I have done with the world now! I am waiting till Jesus Christ says to me, Come! I am just waiting till Jesus Christ says to me, Come!'

"The case of this singular monument of the grace of God was very well described by a missionary who visited Hooge Kraal, on his way to Bethelsdorp, soon after his conversion; he relates it thus:—

"On Tuesday evening, April 8, 1817, before we left Hooge Kraal, an old man, about 90 years of age, engaged in prayer. He expressed great gratitude to God for sending his Gospel to his nation, and that in his days; and particularly, for making it efficacious to his own conversion.

"In his youthful days he was the leader of every kind of iniquity. He was a great elephant and buffalo hunter, and had some wonderful escapes from the jaws of death. Once, while hunting, he fell under an elephant, who endeavoured to crush him to death; but he escaped. At another time, he was tossed into the air by a buffalo several times, and was severely bruised; the animal then fell down upon him; but through a kind Providence he escaped with life. A few years ago, he was for some time to appearance dead, and was carried to his grave soon after, (as is the custom in hot climates;) but while the people were in the act of throwing the earth over him, he revived, and soon entirely recovered.

"The second time our missionary, Mr Pacalt, preached at Hooge Kraal, he went from the meeting rejoicing, and saying, that the Lord had raised him from the dead three times, that he might hear the word of God, and believe in Jesus Christ, before he died the fourth time.

"He was baptized last new-year's day, and was named Simeon. Mr Pacalt told us, it was impossible to describe the old man's happiness on that occasion. Heavenly joy had so filled his heart, and strengthened his weak frame, that he appeared as lively as a youth, although ninety years of age. He said—'Now I am willing to die! Yes, I would rather die than live, that I may go and live for ever and ever, with my precious Saviour. Before, I was afraid to die; O yes, the thoughts of it made my very heart to tremble; but I did not know God and Jesus Christ then. Now, I have no desire to live any longer. I am too old to be able to do anything here on earth, in glorifying God my Saviour, or doing good to my fellow Hottentots. I served the devil upwards of eighty years, and was ready to go to everlasting fire; but, though a black Hottentot, through infinite mercy I shall go to everlasting happiness. Wonderful love! Wonderful grace! Astonishing mercy!'

"No human being I ever saw seemed to have been sunk into a lower state of degradation than Simeon was when I first saw him, both as to mind and body. The change effected by means of the glorious Gospel of Christ was truly marvellous. He was indeed 'a new man,' in every sense; 'old things were done away, and all things were become new.' In his case, the importance and advantages of sending the Gospel to savage tribes of men most distinctly appears, for it is, in truth, the power of God unto salvation to every one that believeth, whether he be Jew or heathen, barbarian or Scythian, bondman or freeman; it dispels his ignorance, destroys his prejudices, subdues his corruptions; in short, it changes the lion into a lamb, and humanizes the most brutal character.

"The next thing which attracted my attention, was the wall which surrounded the whole settlement, for the protection of the gardens from the intrusion of their cattle and of the wild beasts. It was substantially built of excellent sods, cut into the shape of large bricks, which soon become hard by exposure to the sun. This wall was six feet high, four feet wide at the bottom, and two feet at the top. The extent of it was eleven thousand, one hundred, and one feet, when we had it measured; but several thousand feet were added to it before I finally left the settlement. They had formed three extensive inclosures, of the same kind of wall, for keeping their oxen, cows, horses, and sheep in the night time. They had also formed two large tanks, or ponds, for preserving a stock of water for the cattle in the dry season.

"A place of worship had also been erected, capable of seating two hundred persons. On the Lord's day, I was delighted to see the females coming into it, clothed neatly in white and printed cottons, and the men dressed like Europeans, and carrying their Bibles

or Testaments under their arms, sitting upon benches, instead of the ground as formerly, and singing the praises of God, with solemnity and harmony, from their Psalm books; turning in their Bibles to the text that was given out, and listening to the sermon with serious attention. I also found a Church of Christ, consisting of about five-and-forty believing Hottentots, with whom I had several times an opportunity of commemorating the death of our Lord.

“On the week days, I found a school, consisting of seventy children, regularly taught in the place of worship. The teacher was a Hottentot lad, who was actually a young savage when I first visited the kraal, and who, perhaps, had never seen a printed word in his life. When I first looked in at the door of the school, this lad was mending a pen, which a girl had brought him for that purpose. This action was such a proof of civilization, that, reflecting at the moment on his former savage condition, I was almost overwhelmed.

“On entering the school, I first visited a row of classes composed of little Hottentot girls, arranged along the right hand wall, each class having a printed sheet of paper hanging on the wall before them, and each class furnished with a monitor to instruct them. The little monitors seemed to feel a degree of confidence by finding that they knew more than any in the classes they taught. It was delightful to me to see them pointing to letters with their rod, and requiring of each scholar their several names.

“Along the opposite wall were arranged classes of little Hottentot boys, drawn up and employed in a similar manner. The master was hearing the elder boys and girls read the New Testament in the Dutch language. These read very well. Some were writing in paper books, while others, less advanced, were writing on sand or slates.

“Such employments must tend greatly to promote civilized habits among the children, to improve their mental powers, and to render them more industrious; for in their former state they had nothing to do but to play and to sleep, the latter of which must have occupied the greater portion of their existence.

“I found a considerable extent of cultivated land outside the wall, which the Hottentots plough and sow with wheat every year, though a portion of it is destroyed annually by their cattle getting into it while the herd boys are fast asleep, and from which no punishment could altogether deter them. An officer of the Hottentot regiment told me that, had they shot all the Hottentot soldiers who were found asleep upon guard, they must have shot the whole regiment, and what would have been the use of officers then? said he.

“The Hottentots were, at the recommendation of the missionary, about to surround the fields with a wall, like that which inclosed their houses and gardens; but whether this has been effected I have not yet learned.

“Indolence, and procrastination of labour from indolence, is almost universal among Hottentots. At all our stations they endeavour to put off digging their gardens, and ploughing their fields, as long as possible, with this apology—‘It is time enough yet!’

“Mr Pacalt had much of this temper to contend with; but his fervent zeal, his persevering application, his affectionate counsels, and his personal example, so powerfully counteracted this prevailing disposition, that they actually performed wonders.

“All the Hottentots are still on a level with each other. There are yet no distinctions of rank amongst them. Some dress better than others; some have a waggon and more oxen than others, and, it may be, a better house; but these things produce no elevation of rank. They will as readily comply with the advice or

injunction of the poorest as the richest. The operation of this state of things was severely experienced during the period that elapsed between the death of Mr Pacalt and the arrival of his successor, which I think was about four months. The Hottentots were like an army without a commander: every improvement ceased. Some of the Hottentots were for going on with the improvements which were included in the plan of their deceased teacher and friend; but the rest of the people would not attend to their advice, but desired that every thing should remain in the same state until the arrival of another missionary. They then began to labour with the same activity as before.

“Thus, Sir, have I given you, as well as I could, chiefly from memory, a circumstantial account of that Hottentot town, in both its states of barbarism and civilization, the latter effected by the introduction of Christian doctrines and duties, of both which they were as ignorant as brutes, only six years before. The facts I have stated were seen and heard by myself when present with them while in both conditions. I remember my worthy colleague, Dr Philip, who was with me on this visit to the kraal, while we were viewing the improvements, more than once whispered into my ear, ‘What exquisite pleasure this sight must give you, having seen them in their barbarous state!’

“A commission of two members of the Court of Justice was appointed, a year or two ago, by the colonial government, to visit the missionary stations within the colony; and although I have not a copy of their official report, I am authorised by Mr Neethling, one of the commissioners, to state, that they were not merely pleased, but astonished and delighted in the very highest degree, with what had been effected at Pacaltsdorp.

“The late colonial secretary, Lieut.-Colonel Bird, who visited this station in 1819, expressed his opinion of it to myself, in the following terms:—‘I never saw, in any place,’ he observed, ‘more industry than at Pacaltsdorp: the men were all at work—I saw no appearance of idleness; the women were busy; the gardens were laid out in the most regular order, and full of vegetables and other produce; the houses were regular, clean, and neat; and, in short, in my whole journey into the interior, neither at Genadendal, nor anywhere else, did I see anything that delighted me so much as the missionary station at Pacaltsdorp.’

“To the testimony of the colonial secretary we may here add that of the venerable Van Kerval, the chief magistrate of the district of George, as related to the author by Sir Jahleel Brenton, his Majesty’s naval commissioner at the Cape of Good Hope:—‘When we approached this station,’ said Sir Jahleel, ‘Mr Van Kerval addressed me in the following words:—‘You see these houses, Sir Jahleel, these beautiful gardens and corn fields? when Mr Pacalt came to this place, the whole grounds on which you see those marks of rising industry and civilization were as bare as the palm of my hand.’”

#### AN EASTERN STORY.

By THE REV. JAMES PROUDFOOT,  
Minister of Culture.

It happened upon a time, says an Eastern story, that as a dervise, renowned for wisdom, was travelling through the desert, he alighted upon a valley, whose sides were enlivened with the richest verdure, and covered with flocks and herds. Down this valley flowed a small rivulet, which, reflecting the sun beams, looked clear and beautiful at a distance, but which, upon nearer inspection, proved to be foul and muddy. Whilst the dervise stood still admiring the beauty of the scene, thus unexpectedly presented to view, he perceived a

young man in the guise of a shepherd, who was busily employed on the banks of the rivulet. He approached the spot, and for some time watched attentively the motions of the youthful stranger. Sometimes he approached the rivulet with a large pitcher, which he filled from the running stream. The water thus extracted was allowed to stand by him till the muddy particles had subsided, and was then emptied into a large cistern, prepared for its reception. Sometimes he diverted a small current of the rivulet into a new channel imbedded with gravel, and the water which was thus filtered from its impurity, was also received into the cistern, which he used as a general reservoir. When the cistern was full, he then sat down, evidently exhausted with the labour of his exertions.

"Son," said the dervise, "tell me the purpose which you mean to be served by an employment which costs you so much toil." The young man looked up, and wiping the perspiration from his forehead, replied with great respect: "Father, you perceive that I am a shepherd. This stream is naturally so foul and polluted, that our flocks and cattle would sooner perish than taste of it. You have seen the means which I employ for its purification; and now the water is both exhilarating and wholesome." "The employment," said the dervise, "is a laudable one, but it is laborious. Might it not be better to examine into the cause of the evil which you are at so much pains to rectify? I am persuaded that the evil lies at the source. Follow me, and we shall endeavour to ascertain."

The young man rose up and followed his guide. They proceeded upwards, following the course of the stream; and after much fatigue and long travel, arrived at its fountainhead or source. It was an open and deep well, which the waters that oozed from a high and overhanging rock kept always full. Their approach gave instant alarm to a great variety of water-fowl, which, unused to the presence of man in a region so remote, rose rapidly out of the water, and wheeling round the travellers with wild and piercing cries, seemed at last to lose themselves in the blue sky. At the same time, they perceived great numbers of wild beasts, which had come hither to drink, hastening away from the spot, and hiding themselves among the thickets, with which each part of the valley abounded. The well being thus suddenly agitated, sent forth a miry and polluted stream. "You see," said the old man to his youthful companion, "at once the cause and the cure of the evil of which you complain. You have only to protect the spring from the visits of these intruders, to clear away the mire with which it is defiled, and it will at all times yield you a fresh and abundant supply."

The young man, laying aside the loose garments in which the shepherds of that country are habited, was proceeding to act upon the advice given by his venerable instructor, when the latter thus addressed him:— "My son, I am led, both by the nature of my profession, and by inclination, to impart instruction to the young and inexperienced; and I would willingly improve the incident of this day into a lesson of wisdom, which may, perhaps, be of advantage to you in your future life. You saw, that at the place where I first met you, your utmost exertions could procure you only a small and precarious provision for your flocks; and you now see that a very little labour, at the place where you now stand, will ensure to you at all times a constant and abundant supply. Learn, from this, that the source of human conduct is the heart: and if you are conscious of having failed in your duty during the past, I am truly desirous of beginning a new course of life, instead of wasting your energies in vain attempts at partial reformation, go at once to the root, to the source of the evil—to the heart. Make the heart right, and the conduct cannot be wrong; make the heart pure, and the life cannot be impure."

The moral contained in this narrative has been confirmed by a higher than human authority. It has received the sanction of Him who "knew what was in man," and to whose intuitive glance the most intricate labyrinths of the human heart were naked and open as the light of day. "Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also." And again, "Every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart the mouth speaketh."

#### CHRISTIAN TREASURY.

*On Regularity in Prayer.*—Stated and regular seasons are indispensable to the effectual performance of all business. Method, proverbially styled "the soul of business," cannot exist without such seasons. Irregularity, which is the prevention, or the ruin of all valuable efforts, grows, of course, out of irregular distributions of time. That which is done at accidental seasons only, is ultimately not done at all. No business demands regularity and method more than prayer. There is in all men naturally a strong indisposition to pray. Stated seasons, therefore, returning at regular periods, are peculiarly necessary to preserve this duty in its full vigour. He who prays at such seasons, will always remember the duty; will form his schemes of life, so as to provide the proper place for performing it; will be reproached by his conscience for neglecting it; will keep alive the spirit of prayer from one season to another, so as to render the practice delightful; and will be preserved uninterruptedly in the practice by the strong influence of habit. He who prays at accidental seasons only, will first neglect, then hate, and finally desist from this duty.—DWIGHT.

*Differences among Christians.*—Suppose professors of religion to be ranged in different concentric circles around Christ as their common centre. Some value the presence of their Saviour so highly, that they cannot bear to be at any remove from him. Even their work they will bring up, and do it in the light of his countenance; and, while engaged in it, will be seen constantly raising their eyes to him, as if fearful of losing one beam of his light. Others, who, to be sure, would not be content to live out of his presence, are yet less wholly absorbed by it than these; and may be seen a little farther off, engaged in their various callings, their eyes generally upon their work, but often looking up for the light which they love. A third class beyond these, but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes, that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces towards the light. And yet farther out, among the last scattered rays, so distant, that it is often doubtful whether they come at all within their influence, is a mixed assemblage of busy ones, some with their backs wholly turned upon the sun, and most of them so careful and troubled about their many things, as to spare but little time for their Saviour.—PAYSON.

*Scripture a never-ending Treasure.*—The mine of Scripture is inexhaustible; and from the time at which it was first opened, till the time when faith shall be exchanged for sight, not one labourer who works therein, even from the most robust to the most feeble, will remain unrewarded by a participation in its wealth.—SCHIMMELPENNINCK.

## SACRED POETRY.

## THE COVENANTERS.

BY JOHN GALT, ESQUIRE.

TOMBS of her kings, may storied Egypt show  
To Hist'ry wand'ring by the mystic Nile;  
But prouder pyramids in Scotland stand,  
Our gutchards' cairns—the everlasting hills.  
They, as they rise amidst the tempest, point  
To heaven, where sit, thron'd in immortal bliss,  
Those quenchless spirits that in battle burn'd,  
Kindling the glory of the Scottish name.

Stern on the heights our sires unconquer'd stood,  
And saw, with flutter'd and disorder'd wings,  
Alike the Eagles\* and the Ravens† fly;  
But sterner still, with swords unscabbarded,  
Abiding stood the covenanted bands,  
Who toil'd for rights, and sow'd their fields with death.

They first on earth, while all the morning stars  
Look'd on spectators in the heavenly skies,  
Proclaim'd, "resistance is a right divine,"  
And, to the beating of their hearts, in shouts,  
Answ'r'd the echoes of posterity.

Of't on the martyr's mossy mountain tomb, †  
As lone I meditate when Sabbath calms  
Diffuse solemnity on all around,  
And upland waters fall with holy chime,  
I see the vision of some legend morn.

Sad, slow, and thoughtful, with the book and brand,  
The grey-hair'd Elder, to the meal of prayer,  
Winds o'er the moorland to the trysted glen,  
And near, behind, his wond'ring stripling son  
Looks at the bird, which seems, as 'twere with awe,  
To pause in song as on they silent pass.

Anon afar, sweet'ning the hallow'd air,  
As with the fragrance of celestial bowers,  
I hear the Psalm ascend, and see apart  
The posted watchman as he gazes round,  
Lest bloody Claverhouse, the foe of God,  
Come in the thunder-peat of his dragoons.

Then in my trance I draw the boughs aside,  
That screen the tabernacle of the glen,  
And lo! before me secret worshippers  
Rapt, list'ning sit, or lowly bending take  
The broken bread, and for the blessed wine,  
Weeping, they fetch the water from the spring;  
But ere they taste, the warder on the hill  
Gives the shrill signal, and dispersing fly  
The trembling women, while for battle form  
Determin'd men, their Bibles in their breasts:  
With swords unsheath'd, and by Jehovah cheer'd,  
They wait, serene, the coming of the storm.

## THE PHARISEE AND THE PUBLICAN.

BY RICHARD HUIE, Esq., M. D.

"STAND by," cried the Pharisee, "dare not to mar  
Holy pray'rs with thy sin-chequer'd vow!"  
The Publican heard, and retreated afar  
From the scowl of the hypocrite's brow.  
The one through the temple with majesty swept,  
With his hundreds admiring around;  
The other retir'd to a corner and wept,  
As he bent his meek eyes on the ground.

"I thank thee, O God!" said the former, "that I  
Have not here for my sins to atone;  
From fraud, and extortion, and lewdness I fly,  
Nor was e'er as a publican known!

\* Romans.

† Danes.

‡ About forty years ago, there was one of these tombs near the village of Largs.

Still twice in the week I am careful to fast,  
All my tithes I as faithfully pay;  
And thus have good hope that in heaven at last  
I shall all thy bright glories survey!" )

Meanwhile had the publican frequently sigh'd,  
And as often had smote on his breast;  
"Have mercy, O God!" he at intervals cried,  
"Upon me, a poor sinner confest!  
Have mercy, O God! for polluted and vile,  
In myself no perfection I see;  
But deign on thy creature one instant to smile,  
And thy Spirit shall cleanse even me!"

And what was the judgment the Saviour pronounc'd,  
As he told of this singular pair;  
And thus to his list'ning disciples announc'd  
Both the nature and object of prayer?  
Half worshipp'd the one, midst his followers, stak'd  
To his home, with his guilt unforgiven;  
The other alone in his penitence walk'd,  
But at peace with himself and with heaven!

## MISCELLANEOUS.

*An Indian.*—Some years ago, one of the preachers of the Mohegan Indians, situated on the Thames, between Norwich and New London, America, was preaching on the language of Solomon: "Cast thy bread upon the waters; for thou shalt find it after many days." Eccles. xi. 1. To illustrate his subject, and enforce the duty of benevolence, he related a circumstance connected with his early days, as follows:—A certain man was going from Norwich to New London with a loaded team: on attempting to ascend the hill where Indian lives, he found his team could not draw his load; he came to Indian and got him to help him up with his oxen. After he had got up, he asked Indian what there was to pay. Indian told him to do as much for somebody else. Some time afterward, Indian wanted a canoe: he went up Shetucket river, found a tree, and made him one. When he got it done, he could not get it to the river. Accordingly he went to a man and offered him all the money he had if he would go and draw it to the river for him. The man said he would go. After getting it to the river, Indian offered to pay him. "No," said the man, "don't you recollect so long ago helping a man up the hill by your house?" "Yes." "Well, I am the man: there, take your canoe, and go home." So I find it after many days.

*Submission to the Divine Will.*—Mr Newton relates an anecdote of a very poor and aged woman, who manifested great submission to the will of God. She was one day attempting to cross the road in White-chapel, when a cart that was passing threw her down, and broke one of her thigh bones. She was carried into a house, and several persons expressed their kind concern on account of the accident; but she replied, "I thank you for your pity, but all is very well, and I hope I have not one bone in my body but is willing to be broken, if such be the Lord's will."

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HINTS ON SPIRITUAL DEPRESSION.

No. IV.

BY THE REV. WILLIAM MUIR, D.D.,

*Minister of St. Stephen's Parish, Edinburgh.*

REVEALED religion, in determining the value of objects, gives an estimate of them which multitudes deem extravagant and even groundless. The favour of God, for instance, is estimated by revealed religion as "better than life." Nothing is to be preferred to its possession. Whatever can be named of good is freely to be surrendered in exchange for it. And having it, the soul, though destitute of all besides, has still a portion—an enduring portion. The anger of God is consequently more to be feared than death. It is the greatest evil. No suffering inflicted by any creature is once to be compared with it. And for escaping its eternal miseries, the choice of wisdom would lead us rather to meet all temporal ills.

This estimate is recognised, with particular impressiveness, in the confessions and prayers of the penitential mourners, whose sentiments are recorded in the Scriptures. They manifest intense grief at the thought of living and dying unforgiven. They express a dreadful sense of the divine anger, as due to sin. And occasional apprehensions of it sink them into what they describe as "the depths," in which they are overwhelmed, whence they send up the cry of vehement petitioning, and where they cease not to raise the voice of importunate supplication, till "the good hope through grace" brings them deliverance. But all this appears to multitudes the mere exaggeration of a morbid sensibility. The language is to them enthusiastic. The mental emotion is the cause or effect, in their opinion, of a disordered understanding. In delineating the states of mind under religious experience there is the description both of sorrow and joy given. But multitudes, looking at the picture, declare at once that equally the dark and the bright in it are unnatural or false.

If the mind, however, be duly affected by the view of sin and its consequences, the language and working of sensibility, though marked with the deepest anxiety and distress, are natural and just. "Oft, of the depths have I cried unto thee, O

Lord." The prayer of the suppliant is urgent, as the feeling of his necessity is extreme. Human aid does not, cannot reach these "depths." The divine hand alone can save the soul that welters in them. "Lord, hear my voice." The prayer is redoubled: "And let thine ears be attentive to the voice of my supplication." This earnestness marks "the depths" of the spiritual depression. Vehement repetition is the character of earnestness in prayer. The earnest suppliant, instead of merely stating his wants and desisting from his suit, offers entreaty on entreaty. Even the statement of his wants may not be required for unfolding his destitution: neither may his obtaining of relief depend on the urgency of his applications. Both observance of his wants and pity for them may be in exercise previous to his uttering a word of lamentation or request. Yet still feeling so poignantly the circumstances of his destitution, he cannot forbear the recital of them, nor, till his petition be answered, desist from offering it. Earnestness gives utterance. "Lord, hear my voice,"—this is a sudden and vehement burst of prayer from the depressed mind,—an ejaculation darted "out of the depths," towards the power and mercy, which alone can redeem. "Let thine ear be attentive to the voice of my supplications,"—the doubling of the entreaty ascertains the petitioner's earnestness of desire for deliverance. The cause of anxiety and grief is sufficient to warrant this earnestness. "If thou, Lord, shouldst mark iniquity,"—such a connection of thought with the prayer discloses the nature of the spiritual depression, and the reason of it. The consciousness of sin, and the fear of the divine anger have cast the soul into "the depths." "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" The character of God is holiness. His purity, besides, instead of being merely a quiescent love of what is right, is unchangeably operative in the exercise of righteous government. Laws have issued from the fountain of righteousness. Penalties are inseparably annexed to the transgression of these. A judicial procedure is advancing continually towards the grand consummation which shall manifest the rectitude of deity. No transgression escapes the eye of the supreme power. For He whose laws are violated by sin,

is every where present, and conversant minutely with every thing. No offender can elude the arm of infinite justice. For who may flee from the spirit, or resist the power of God?

The remembrance, then, of transgressions of the divine laws, transgressions of their letter and their spirit,—the thought of the corrupted source in the heart from which these transgressions have originated,—the thought that all were done against the clearest light, and in resistance to the most powerful motives of duty,—that all arose in the presence of the divine purity, and are fresh in the book of the divine knowledge,—that all are objects of infinite aversion to the God of holiness and love,—the thought of having so ill requited the most bountiful of benefactors, rebelled against the highest of sovereigns, disobeyed the most gracious of parents, these thoughts become the means of overwhelming the soul and casting it into “the depths,” the depths of shame, and remorse, and grief, and fear. And ever as personal history is reviewed, this exclamation is drawn from the conviction of the utter hopelessness of every personal claim for salvation; “If thou shouldst mark iniquity, who, O Lord, should stand?” Whither am I to turn for help? Whence am I to receive deliverance? Shall I try to encourage hope by lessening my apprehension of the divine holiness, and the sanctity of the divine law; by magnifying the strength of temptations, or diminishing the pollution and guilt of sin? How vain an expedient for gaining safety! It is *that* scheme of truth only which exhibits the law of God in its whole force, and sin in every degree of its native heinousness, and yet provides for the salvation of the chief of sinners, which brings peace to the troubled heart. “There is forgiveness with thee.” This reaches to the penitent in “the depths.” “There is forgiveness with thee.” But never is this to occasion presumption, or betray into sinful carelessness. Having been raised out of the distress and anxiety into which conscious guilt had cast me, shall I again willingly subject myself to the same condemnation? Having been made the object of redeeming mercy, shall I hasten to exemplify the disingenuousness and madness of abusing the riches of such mercy? Religious gratitude and trust are inseparable from reverence of God and holy dread of offending him,—are inseparable from serious consideration and humble watchfulness in all the duties of piety and grace. “There is forgiveness with thee that thou mayst be feared.”

Whence comes so blessed a persuasion, the persuasion of forgiveness? “In his Word do I hope.” He has revealed the plan of salvation. His mercy is sanctioned by his righteousness, and both are glorified in the deliverance of perishing sinners. He tells me to “return and live.” He proclaims the blessings of redemption, and bids me come and take them, “without money and without price.” He condescends in his Word even to “beseech me to be reconciled to himself.” “I wait, then, for the Lord. My soul doth wait.

And in his word do I hope.” And however deep were still the spiritual depression which thoughts of unworthiness and of the holy displeasure that is due to sin might occasion, yet, resting in his word of forgiveness, who should not be comforted and gladdened? “Let Israel hope in the Lord. For with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all iniquities.”

In all this, the greatest source of consolation is laid open. And, observing those views of sin and its fatal consequences by which the soul of the penitent is affected, no less a source of consolation can give forth the needed relief. If there were superficial views of the evil of sin, the degree of sorrow would be small, while the very quality of the sorrow would be defective; and hence, the means of relief be slight and temporary. But the source of consolation, though great, is not more so than is measured by the sorrow. For this has increased with the increased apprehension of sin and its effects.

Here we learn, therefore, the true cause why, in the history of spiritual depression and the rescue from it, the whole narrative is deemed by multitudes a tissue of extravagancies. The cause why they regard the dark equally with the bright side of their presentation as the result of false conception is simply this: that in observing the joys and sorrows of the religious man, they do not consider how the ruling principles of his character lead him to determine the value of every thing by the estimate which revealed religion gives him; and that, consequently, he esteems the divine favour as “better than life.” It is the idea of God, his Creator and Saviour, that holds the attractive place in his soul. Around this, his thoughts, and desires, and affections move. And whatever be his earthly possessions, none of them are grateful, unless they are connected with the divine favour as the richest of his treasures. All, accordingly, who do not perceive the nature of his spiritual delights, must be ignorant of what occasions the bitterness of his spiritual afflictions. That which interrupts or destroys his persuasion of the divine favour, is the consciousness of sin; and the estimate he is led to form of the divine favour, is what measures the sorrow experienced under this consciousness. Is it not naturally because he desires and aims after friendship with God as the source of his purest joys, that he is overwhelmed by the consciousness of sin as removing the assurance of divine favour, and thus opening a passage for those floods of grief and anxiety that sink him in the depths? But ignorance of the principles on which his mind is formed will attach the charge of extravagance to his character, and turn his language both of depression and hope into the mere diction of enthusiasm. It is that dangerous ignorance which causes multitudes to wonder at his supposed folly, though he is “wise unto salvation;” and to congratulate themselves on their supposed wisdom that has kept them from superstitious fears.

though in their madness they are sporting on the brink of destruction. Amid all his depressions, he is never left without some communication of mercy. Amid all their exultings, they are never freed from some foreboding of ill. "The righteous has hope in his death." "The wicked are driven away in their wickedness." You only know the preciousness of the Saviour, who are convinced of the sinfulness of your sin. And you only are sustained at the dread entering into the eternal world, who cherish the Christian persuasion that, "with the Lord," who sitteth there to judge you, "is plenteous redemption."

BIOGRAPHICAL SKETCH OF  
JEREMY TAYLOR, D.D.,

BISHOP OF DOWN, CONNOR, AND DROMORE.

THIS celebrated individual was born in Trinity Parish, Cambridge, and baptized on the 15th of August 1613. His father was a barber, and, as was generally the case in former times, he practised also as a surgeon. After having been educated for some years at a grammar school in his native town, Jeremy appears to have been enrolled, at the age of thirteen, in Caius College, as a sizar, or poor scholar. Here he distinguished himself, both by his classical attainments and his progress in the exact sciences. Shortly after becoming master of arts, in 1633, he was admitted into holy orders, and having been employed by the lecturer in St. Paul's Cathedral, to supply his place for a short time in that pulpit, Mr Taylor soon attracted peculiar notice by his high qualities, both as an orator and a divine. The fame of the youthful preacher reached the ears of Laud, who had been recently raised to the see of Canterbury; and being anxious himself to witness his talents, he sent for him to preach at Lambeth, when he commended his performance in strong terms, and only regretted the continuance of so young a preacher in London. Taylor, with youthful vivacity, humbly begged his grace to pardon that fault, and promised that, if he lived, he would amend it.

From that period, Laud became the patron of Taylor, and took occasion, in a short time, to recommend him to a fellowship in All Souls College, Oxford. This appointment was of great importance, as affording him ample opportunity of acquiring extensive knowledge, both of theology and general literature. He had not been long, however, in the enjoyment of his fellowship, when he was presented by Juxon, Bishop of London, to the rectory of Uppingham in Rutlandshire,—an office which, though not inconsistent with his fellowship, yet prevented him from that regular residence at college which he would otherwise have given. At this time, probably from the fact that he was patronised by Laud, Mr Taylor was suspected of entertaining a concealed attachment to the Romish Church. This suspicion, unfounded though it was, as his after life amply proved, gained additional currency from the circumstance, that Mr Taylor lived for some time on very intimate terms with a learned Franciscan friar.

It was not long, however, before Mr Taylor gave a practical refutation to the calumny, in so far at least as the doctrine of the celibacy of the clergy is concerned, for, on the 27th of March 1639, in the twenty-sixth year of his age, he married, at Uppingham, Phoebe Langsdale, of whose family little else is known, than that her brother practised as a physician, first at Gainsborough, and afterwards at Leeds. This matrimonial union was happy, but of short duration, extending only to three years, when his wife died, leaving her husband with the care of two boys, a third having died in infancy a very short time before her.

At this period the country was convulsed by civil commotions, in consequence of the disensions which arose between the Parliament and the King (Charles I.) on the one hand, and between the Presbyterians and Episcopalians on the other. In this contest, Taylor espoused the cause both of the King and Episcopacy; and as a reward of his loyalty and zeal, he was admitted by the royal mandate to the degree of doctor of divinity. The Presbyterians were at first a very powerful party, and accordingly a number of the Episcopalian clergy were deprived of their livings. Among the rest, the rectory of Uppingham was sequestered; and Dr Taylor appears, for a time at least, to have followed the royal army, in the capacity of chaplain, till on the decline of the king's cause, he sought an asylum in Wales. It is generally supposed, more particularly from some remarks in the dedication to his "Liberty of Prophecy," that Dr Taylor was imprisoned during the civil war, but if so, no definite information has been obtained upon the subject. But, whether he himself was imprisoned or not, he seems to have resolutely adhered to the cause of the monarch; and at a late period of Charles's misfortunes, he received from him, in token of his gratitude and esteem, his watch, and a few pearls and rubies which had ornamented the ebony case in which he kept his Bible. As Dr Taylor was now deprived of all church preferment, he supported himself by keeping a school, in partnership with William Nicholson, afterwards Bishop of Gloucester, and William Wynt, afterwards Prebendary of Lincoln. While engaged in this useful occupation, he published what is, perhaps, the ablest of his writings—the "Liberty of Prophecy." This work was composed, he tells us, under great disadvantages; in adversity and want; without books or leisure, and with no other resources than his own knowledge and acquirements afforded. Yet, notwithstanding these unfavourable circumstances, the fame of its author rests, in a great measure, if not mainly, upon it. The vigour of thought, and the richness of illustration by which it is characterised, have raised the name of Jeremy Taylor to a high rank among the classical writers of England.

There were some passages, however, in this work, more especially in regard to the Anabaptists, which were regarded by many as too liberal, and even excited some suspicion as to the author's opinions on the subject of baptism. In consequence of the misunderstanding which thus arose, Dr Taylor thought proper, in a subsequent edition, to enter very fully into an explanation of the language which had given rise to the objections. The mild and tolerant doctrines which he had advocated throughout, soon called forth a host of opponents; and among the rest, the well-known Samuel Rutherford, Professor of Divinity at St. Andrews. To the animadversions of Mr Rutherford, though characterised by great ability and talent, he made no reply, for what reason it is, of course, impossible to ascertain.

During his retirement in Wales, after he had quitted the king's army, Dr Taylor entered again into the married state. His second wife was a Mrs Joanna Bridges, who was possessed of a competent estate at Mandinam, in the parish of Llangnedr, and county of Carmarthen. This marriage, though promising a considerable addition to his income, did not completely fulfil his expectations in that respect, as he seems to have been indebted for his subsistence to his own literary labours, and to the kind assistance of his friends. Of these, the most influential and wealthy was Richard Vaughan, Earl of Carbery, whose seat at Golden Grove was in the immediate neighbourhood of Dr Taylor's residence. In the friendship of this family, he found a happy asylum, and an opportunity of preaching the Gospel when excluded from the churches. His writings, at this time; were chiefly of a devotional and practical charac-

ter. The first was a work which soon rose to great popularity, entitled "The Life of Christ; or the Great Exemplar." This was speedily followed by other publications of the same description; and among the rest, his "Holy Living and Dying," written for the use of his patroness, Lady Carbery, and, on its publication after her death, dedicated to her afflicted husband.

In the critical circumstances of the country at this period, Dr Taylor did not think himself fully justified in altogether avoiding controversy. He accordingly published a work in defence of Episcopacy, against the attacks both of the Presbyterians and the Independents, and the result was his immediate imprisonment, but where, or how long, cannot now be discovered. Shortly, however, after his liberation, he appears, for some reason of the same kind, to have been again imprisoned in Chepstow Castle. But the harsh treatment to which he was subjected did not prevent him from openly giving forth his opinions to the world. These were not always in accordance with the standards of that Church to which he belonged. On the contrary, his work on Repentance, which appeared at that period, called forth the animadversions both of churchmen and dissenters. The heresy into which he was thought to have fallen, consisted in a denial of the doctrine of original sin. From this charge of Pelagianism, Dr Taylor was very anxious to exculpate himself; and accordingly, from Chepstow Castle, he sent forth an attempted explanation of his opinions, dedicated to the Bishop of Rochester. That prelate, however, was still unsatisfied, and with reason; for the new work contained simply a repetition of the erroneous sentiments set forth in the old. The most eminent persons connected with the Episcopalian party, remonstrated strongly against the heresy thus openly promulgated within the pale of their own communion. Dr Taylor felt deeply the reproach cast upon him from all sides, and his spirits being depressed at the same time by poverty and the death of one of his children, his mind was the more easily irritated by the acrimonious censures of others. The domestic sorrows of this eminent man were many and severe. Shortly after the loss of the child already mentioned, it pleased God to send the small-pox and fever into his family, and he was thus deprived of "two sweet, hopeful boys." The dispensation was deeply distressing, but his mind was resigned to the will of God. "For myself," says he, "I bless God, I have observed and felt so much mercy in this angry dispensation of God, that I am almost transported, I am sure highly pleased, with thinking how infinitely sweet his mercies are when his judgments are so gracious."

The poverty of Dr Taylor was at this time alleviated by the generous grant of a yearly pension from his steady friend John Evelyn, Esq., who, in his letters, always speaks of him in the highest terms, and calls him indeed his spiritual father. The letter which acknowledges the generosity and kindness of Evelyn, is so beautiful, that we cannot refrain from presenting it to our readers.

"Honoured and dear Sir,—A stranger came two nights since from you with a letter, and a token; full of humanity and sweetness that was, and this of charity. I know it is more blessed to give than to receive; and yet as I noways repine at the Providence that forces me to receive, so neither can I envy that felicity of yours, not onely that you can, but that you doe give; and as I rejoyce in that mercy which daily makes decrees in heaven for my support and comfort, soe I doe most thankfully adore the goodnesse of God to you, whom he consignes to greater glories by the ministeries of these graces. But, Sir, what am I, or what have I done, that you thinke I have or can oblige you? Sir, you are too kinde to mee, and oblige mee not onely beyond my merit, but beyond my modesty. I onely can love you, and honour you, and pray for

you; and in all this I cannot say but that I am behind hand with you; for I have found so great effluxes of all your worthinesse and charities, that I am a debtor for your prayers, for the comfort of your letters, for the charity of your hand, and the affections of your heart. Sir, though you are beyond the reach of my returns, and my services are very short of touching you, yet if it were possible for me to receive any commands, the obeying of which might signify my great regards of you, I could with some more confidence converse with a person so obliging; but I am obliged and ashamed, and unable to say so much as I should doe to represent myself to be, honoured and deare Sir," &c.

Some men's lives are full of troubles, and such seems to have been the case with Jeremy Taylor; for in 1658 we find him again imprisoned in the Tower of London, in consequence of his bookseller having prefixed to one of his works a print of Christ in the attitude of prayer. Such representations were then regarded as scandalous, and tending to idolatry; and an act had lately passed, inflicting on those guilty of such offences the penalty of fine and imprisonment. By the kind influence and interposition of Evelyn, however, Dr Taylor was soon released, and we find him writing a letter of condolence to his friend on the loss of his sons. As a specimen of the richness and beauty even of his epistolary style of writing, we willingly quote it.

"Deare Sir,—If dividing and sharing greifes were like the cutting of rivers, I dare say to you, you would find your streame much abated; for I account myselfe to have a great cause of sorrow, not onely in the diminution of the numbers of your joys and hopes, but in the losse of that pretty person, your strangely hopeful boy. I cannot tell all my owne sorrowes without adding to yours; and the causes of my real sadnesse in your losse are so just and reasonable, that I can no otherwise comfort you but by telling you, that you have great cause to mourne: so certaine it is that greife does propagate as fire does. You have enkindled my funeral torch, and by joining mine to yours, I doe but increase the flame. But, Sir, I cannot choose, but I must hold another and a brighter flame to you, it is already burning in your heart; and if I can but remove the darke side of the lanthorne, you have enoughe within you to warme yourselfe, and to shine to others. Remember, Sir, your two boyes are two bright starres, and their innocence is secured, and you shall never hear evil of them agayne. Their state is safe, and heavea is given to them upon very easy termes; nothing but to be borne and die. It will cost you more trouble to get where they are; and, amongst other things, one of the hardnesse will be, that you must overcome even this just and reasonable greife: and, indeed, though the greife hath but too reasonable a cause, yet it is much more reasonable that you master it. For besides that they are no loosers, but you are the person that complaines, doe but consider what you would have suffered for their interest; you [would] have suffered them to goe from you, to be great princes in a strange country: and if you can be content to suffer your owne inconvenience for their interest, you command [commend:] your worthiest love, and the question of mourning is at an end. But you have said and done well, when you looke upon it as a rod of God; and he that so smites here will spare hereafter: and if you, by patience and submission, imprint the discipline upon your own flesh, you kill the cause, and make the effect very tolerable; because it is, in some sense, chosen, and therefore, in no sense, insufferable. Sir, if you doe not looke to it, time will snatch your honour from you, and reproach you for not effecting that by Christian philosophy which time will doe alone. And if you consider, that of the bravest men in the world, we find the seldomest stories of their children, and the apostles had none, and thousands of the worthiest persons, that sound most in

story, died childless; you will find it a rare act of Providence so to impose upon worthy men a necessity of perpetuating their names by worthy actions and discourses, governments, and reasonings. If the breach be never repaired, it is because God does not see it fit to be; and if you will be of his mind, it will be much the better. But, Sir, you will pardon my zeal and passion for your comfort; I will readily confess that you have no need of any discourse from me to comfort you. Sir, now you have an opportunity of serving God by passive graces; strive to be an example and a comfort to your lady, and by your wise counsel and comfort, stand in the breaches of your own family, and make it appear that you are more to her than ten sons. Sir, by the assistance of Almighty God, I purpose to wait on you some time next week, that I may be a witness of your Christian courage and bravery; and that I may see, that God never displeases you, as long as the main stake is preserved, I mean your hopes and confidences of heaven. Sir, I shall pray for all that you can want, that is, some degrees of comfort and a present mind; and shall always do you honour, and mine also would do you service, if it were in the power, as it is in the affections and desires of, dear Sir," &c.

For some time Dr Taylor was accustomed to exercise his ministerial functions in private houses in London, but at length his friends became anxious to provide for him some permanent settlement. The Earl of Conway proposed, through Evelyn, that he should accept of an alternate lectureship in Lisburn, in the north of Ireland, with a prospect of other advantages. To this proposal, accordingly, he acceded, and having been provided with several letters of recommendation to men of talent and influence in Ireland, he set out for that country. Poor and dependent though he still continued, his residence at Lisburn, or rather Portmore, about eight miles distant from it, appears to have been the happiest period of his life. But even here, he was not entirely exempt from the evils of the times, or the effects of private malice. He was represented to the Irish Privy Council as a dangerous and disaffected character, and, in consequence of this, he was summoned to appear before them for examination. By the intervention of his friends, however, he was speedily discharged.

As Dr Taylor had now almost completed his great work on cases of conscience, entitled "Ductor Dubitantium," he took a journey to London, with the view of carrying it through the press. While in the metropolis, he was brought under the notice of Charles II., who had recently returned to the throne, and to that monarch he dedicated the work on which he rested his fame, and which had occupied many years of his life. The work attracted at first considerable notice, and raised the renown of the author as a learned and able divine. This circumstance, probably in connection with the favour in which he was held by the restored government, led to his appointment, on the 6th of August after the king's return, to the bishopric of Down and Connor; and shortly after, he was elected, by the Duke of Ormond's recommendation, Vice-Chancellor of the University of Dublin. In both offices Dr Taylor was indefatigable in his exertions; and such was the high opinion entertained of his wisdom, that he was chosen member of the Irish Privy Council, and intrusted, in addition to his former diocese, with the administration of the small adjacent one of Dromore. His incessant occupations were now sufficient to engage his undivided attention, and his contributions to the press were accordingly few in number.

In the midst of his outward prosperity, however, he was subjected to a sore domestic bereavement in the loss of his son Edward—the only surviving son of the second marriage. This afflictive dispensation bore heavy

upon Dr Taylor's mind, but, supported by the consolations of God, which are neither few nor small, he continued to discharge his varied duties with faithfulness and efficiency. His race, however, was nearly run. His last work which he lived to publish, was a "Dissuasive from Popery," written at the express desire of the collective body of Irish bishops. For three years after the appearance of this work he continued to prosecute his active and zealous labours in the cause of his Redeemer, but, on August 3d, 1667, he was attacked by a fever, which cut him off, after only ten days' illness, in the fifty-fifth year of his age.

#### THE HAPPY INFLUENCE OF GOOD EXAMPLE, AND THE TENDENCY OF CHRISTIANITY TO IMPROVE THE CHARACTER.

ALTHOUGH the officers of the army in India do not universally set a full example of the Christian life and character; yet with many deficiencies, their general integrity, truth, and honour, are unimpeachable, and in these qualities they rise far above the natives. This cannot be imputed, with truth, to any other cause than their being brought up in the knowledge of the Scriptures, which, though it has not produced all its fruits, has yet done this so far, that falsehood, fraud, and dishonesty, have come to be regarded as such degrading vices, that no man who pretends to the character of an honourable man, will allow himself to be guilty of them. The following narrative, from Captain Skinner's "Excursions in India," shows how much good even this imperfect catalogue of Christian virtues is capable of producing, whence we may infer what mighty effects would be produced, if all professed Christians were to act any thing nearly in accordance with their profession and name:—

"We hear very little of Hindoo conversion," says the author, "and many who have not had the opportunity of witnessing the zeal and perseverance of our Missionaries may imagine that they slumber at their posts. But theirs is a silent way, and their endeavours, though little seen or heard, have, under the divine assistance, produced some effect. It would be enlarging on a well-known tale to dwell on the sorrows that a Hindoo must bear, and the struggles he must make, before he can renounce his religion. The severest sacrifices, however, have been made; and as it has often been gravely asserted, that such examples of sincerity have never occurred, I cannot resist relating the following instance, which fell under my own observation.

"A soldier belonging to one of the native regiments had been baptized by the chaplain of the station where it was quartered. He was a great favourite with his comrades, and such a circumstance made no inconsiderable stir among them. The government, on hearing of the matter, ordered an investigation into it; the soldier's story was simple, and his subsequent conduct proved it true.

"From the first year I entered the service," he said, "I was struck with the difference of the conduct of the British officers and the higher men of my own country. The former, I noticed, never told an untruth, and were never guilty of a dishonest action. Among the latter, truth was little considered, and knavish tricks were far too common. On the expedition to Java, while on shipboard, I had an opportunity of observing the manners of the English more minutely, and was confirmed in my ideas concerning them. I was struck with the mode of praying every Sunday, and became anxious to be better informed in their religious belief. I conversed whenever I could with Europeans on the subject, and

never ceased to think on all they told me, till on my return to Calcutta, I obtained a translated copy of the Bible. I studied it constantly, and determined to become a Christian. I knew it was necessary, before I could make this declaration, to take leave of every member of my family, and I got a furlough for that purpose. I had much to struggle with. I put off the disclosure to the last moment; and when at last I made it, all the opposition I anticipated was offered. When I combated their arguments, they assailed me with reproaches and tears. I remained firm, however, and parted with them as if I had been going to execution. I can never hope to meet them again. Judge if I am not sincere. And now, gentlemen," continued he, addressing the military court of inquiry, "are you not Christians and soldiers too? How then can my becoming a Christian unfit me for a soldier? And why, because I believe in your God, am I not capable of serving your king?" It was considered proper to remove this man from his regiment. A pension, the amount of his pay, was settled upon him, and he is now free to attend the Christian worship; and a man of more exemplary manners, or more respectable appearance, cannot be found in any Church in Europe.

#### A VISIT TO POMPEII,

#### AND AN ASCENT TO THE SUMMIT OF VESUVIUS.\*

THE feelings and the reflections excited in the mind by a visit to Pompeii, are essentially distinct from those suggested by the ruins of the 'mistress of the world.' Here are no proud associations to swell the bosom, no reverence for the 'unforgotten dead.' But, on the other hand, here is an ancient city in almost perfect preservation. Not a few columns merely, or a ruined amphitheatre, survive; but the temple, with its altars and its shrine; the theatre, with its seats, its orchestra, and its stage; houses almost habitable, and shops into which modern artisans might enter after a few repairs. You feel actually familiar with a people over whose graves nearly eighteen centuries have passed away. You enter into every detail of public and of private life. In these courts kneeled the multitude before the temples of the gods—on these altars streamed the sacrificial blood—on this stage trod the masked and buskined actors—above that door of entrance sate the magistrates—in this curia are still to be seen the steps which ascended to the rostrum of the orator—in this basilica was the tribunal of the judge—here are the shaded portico, and the luxurious bath—here are the bed-room, the parlour, the dining-room, the garden—here is the shop of the apothecary, the baker, the vender of oil, the carpenter, the miller, and the armourer—on these very pavements rolled the carriages of Pompeii—on these very stepping-stones the inhabitants crossed the streets—into these very doors they entered—on these very stairs they ascended to the roof—a thousand circumstances, at every step, concur in transporting you back to a distant age. If the ruins of Rome exhibit, as they unquestionably do, a far greater magnificence, still enough is seen here to astonish us at the splendour of a mere provincial city. I will venture to affirm, that there is not a public place in any city I have visited, (always excepting Rome), which can be compared at all, in architectural beauty and effect, with the forum of Pompeii. The ornaments of the houses, too, contribute to produce the same impression: floors of mosaic, walls of paintings, colonnaded courts, statues of bronze and marble, are only the ordinary attributes of those of the better class. The very cooking utensils found there are all of bronze. In comfort, however, if we compare them with our own, there will be found, at first sight, a great inferiority; yet, when we consider the climate of the place, we shall perceive less reason

to congratulate ourselves than we had imagined. The bed-rooms, it is true, are never larger than ten feet square; but then they open on a sheltered court: the floors, it is true, are of mosaic; but this is an advantage in so warm a climate. The same reply will serve, if the very small quantity of window glass in use be made an objection. One circumstance deserves notice in illustration of the morals of the ancients. The most shockingly indecent pictures are found both in the public and private apartments of the best houses, betraying a very slight regard to female modesty and virtue, and leading us to infer from this fact, a general corruption and depravity of manners.

After visiting Pompeii, Herculaneum is scarcely worthy of attention. But two excavations have been made. By one, a private house, resembling those of Pompeii, has been completely opened. The material which buried it was not the solid lava that covered a part of the town, but merely cinders caked with boiling water. The other excavation leads along passages cut through lava, solid and hard as stone, into various parts of the theatre. You cannot enter these subterranean passages, nor indeed any part of the buried cities, without being oppressed with a sense of the almighty power and mysterious providence of God. Here were two cities ruined in a few short hours, almost like Sodom and Gomorrah, by fire out of heaven. Here were multitudes deprived of all their substance, and driven from their houses by an approaching flood of liquid fire, amid a cloud of sulphurous smoke, and more destructive cinders, the earth quaking beneath their feet, the mountain roaring in their rear, the sea itself retiring as if affrighted, calling, as they fled, for friends or kindred lost or perished, and deceiving themselves fortunate to escape with the loss of all but life. Perhaps it was their peculiar crimes which thus devoted them to the vengeance of heaven; perhaps some other cause operated in the Almighty mind, and led to this tremendous visitation. Without judging them, however, I could not, with these monuments before my eyes, but stand in awe of that almighty sway, which holds us, and all men, and all things, in heaven and earth, at its sovereign and irresistible disposal.

From these ruined cities of the plain, the transition is natural to the tremendous cause of their disasters. At Resina, which is about five miles from Naples, and is built upon the lava that covered Herculaneum, you leave your carriage to mount mules or asses for the ascent of the mountain. The scene in the court-yard of Salvatore (the principal guide to Vesuvius) is ludicrous enough. You have been attended about half a mile back, by a multitude of muleteers, castrating their poor jaded beasts, to show their paces, and offering them from time to time to your acceptance. When you arrive in the yard, unless you are very alert in descending, you will probably be blockaded in your carriage by heads and tails jammed close around it, with only room enough for the noisy masters to stand, offering the rope, bride, and club, and bawling in your ears, 'buono mood.' Perhaps one or two, more lucky than the rest, have caught from travellers a few words of English, which they are careful to display to the best advantage, by vociferating 'good mood,' 'new sod,' as long as their breath allows them. At length, however, you are mounted, with a guide in your rear, armed with a substantial club. No sooner is the signal for departure given, than the club falls first on one flank, and then upon the other, of the much-enduring animal, who does his best, for a short distance, to imitate a gallop. But, alas! a distance of ten rods convinces you of the futility of his efforts. For the remainder of the journey, you are fortunate if, once in a while, he can be induced, even by the most forcible arguments, to trot. The nature of the ground, in fact, soon becomes such as to render even this impracticable; winding up steep ascent, and

\* From "Remains of Edmund D. Griffin." New York, 1821.

over uneven layers of lava, the product of various eruptions, the path admits of no pace faster than a walk.

The appearance of the mountain even here is awful. The black masses which lie beneath your feet, you cannot but remember, were once sheets of gliding liquid fire. This stream, your guide will tell you, ruined Torre del Greco; that buried Herculaneum; and this bed of ashes is of the same species with those which covered Pompeii. Far above you rises the conic crater, apparently too steep for any human foot to mount, crowned with its light cloud of smoke waving in the sun with treacherous beauty. Look downward, however, and what a contrast is presented in the glorious prospect which bursts upon the view! Northward lie the delicious plains of Campania Felice, rich with verdure and with foliage, and crowded with the habitations of men. Westward beneath your feet, a line of villages, Torre del Greco, Resina, and Portici, is stretched along the coast. Opposite lies Naples, on a gentle ascent, crowned with the conic eminence and castle of St. Elmo, terminated on the bay by its projecting moles, and leading the eye westward still along the lofty promontory of Posilippo. Further on, in the same direction, Cape Miseno juts into the sea, sheltering the classic gulf of Baia. Procida comes next, a little to the south; and closing the semicircular sweep, Isechia lifts towards heaven its volcanic summit. Turning to the south, you behold a long and mountainous promontory, beautifully diversified by the varied outline of its highlands, by its retreating bays, and lofty capes, edged with delightfully situated villages, Castel a Mare, Vico, and Sorrento, and others scarcely less remarkable, and at its descending point separated by a narrow strait from the island of Capri, whose wildly graceful outline appropriately terminates on this side the most enchanting bay in all the world.

Near the base of the cone lives a hermit, in the habit of a Capuchin friar, who furnishes travellers with the refreshment of bread and cheese, and the delicious wine produced on the mountain, and known under the name of *Lachrymæ Christi*. He lives here without apprehension, being confident in his ability to discern the signs of an approaching eruption. The signs are indeed, in general, sufficiently distinct. Tremblings of the earth, and the emission of black smoke, which rises to an enormous height in the air in the form of a column or a cone, almost uniformly give warning of impending danger. At length, after an ascent of two hours, you arrive at the bottom of the cone, and alight from your mule. Henceforward you must trust to your own exertions. Your guide will offer to let you hold by a belt around his body; but, for my own part, I preferred to endure a little additional fatigue, rather than increase the burden of any man so greatly. The ascent is very steep; but, what is worse, the soil on which you tread is a loose sand, into which you constantly sink up to the ankles, and which slips from beneath your feet to such a degree, that you lose at least one step in three. The perpendicular height of the mountain is three thousand six hundred feet—that of the cone I could not ascertain, but should conjecture it to be about one-fifth of the whole. The labour of the ascent is of course prodigious. Frequent pauses are necessary, to enable one to reach the top in a state short of utter exhaustion.

Arrived at the top, you are indeed rewarded for all your fatigue. Directly beneath your feet yawns a horrid gulf, three or four hundred feet in depth, and upwards of a mile in circumference, occupying the whole summit of the mountain, except a narrow border, generally not more than four feet wide. The sides of the gulf, in many places precipitous, are steep in all. Below is seen the surface of the crater, in part black with cooled lava, and covered in part with liquid fire, and

sending forth smoke and flame from every crevice. In the midst arises a low cone, formed of ejected matter, upon whose summit open the very jaws of the subterranean abyss of fire. From thence issue clouds rolling upon clouds, of sulphurous smoke, mingled from time to time with flashing flames, and at every burst of the volcano pierced by a thousand fragments of shivered rocks. The loud breathing of the fire is borne across the crater, seeming the fierce pantings of some chained monster; the sharp sound of the crackling flame pierces the ear, as if, assuming another form, sound had become material; while the tremendous roar of explosions succeeding each other at every instant, fills the organs, and almost confounds the soul. Forcibly abstracting my attention from this fearful gulf, and turning once more towards a world which I almost seemed to have left for ever behind me, a scene burst upon my view, which I could not deem less than Elysian. Far in the west, the setting sun yet shed a parting smile upon the landscape, communicating a still softer, still more tranquil beauty. That golden atmosphere, those purple mountains, richer far in hue than northern climes can furnish or their inhabitants imagine, those glorious islands, those lofty promontories, that ample bay, that beautiful city, those long lines of villages, I never shall forget, as they appeared at sunset from the summit of Vesuvius.

It was now time to descend into the crater, an experiment without danger, though attended with great fatigue. There was still light enough to guide us, and at the same time, the approach of evening of course increased the apparent brightness of the flames. When arrived at the bottom of the crater, we found ourselves treading on a black uneven surface, yet warm beneath our feet. It was broken into blocks, like ice on the surface of a river, and in the intervals was to be seen, three or four feet below the surface, instead of water, lava still red hot. Fortunately the mountain had poured out on the very morning of our ascent a fresh stream of lava, which now surrounded about one-half of the circumference of the crater. On approaching it, the heat, both of the air and of the surface under our feet, was greatly increased. In some places we could see the lava still in a state of fusion, and boiling like molten glass. In others, it had begun to grow black on the exterior crust. It would have been easier in some respects to obtain specimens, by thrusting a stick into the boiling liquid. But it was actually too hot to be approached. We were therefore content to strike off with our canes, by a strong effort, pieces from a part which was much cooler, though still red hot. I did not attempt to ascend the cone containing the actually operative crater, as stones were constantly falling around it, and I was far from wishing to court the fate of Pliny. As twilight began to fall thickly around us, we hastened our ascent to the edge of the great crater, each conscious, I believe, of something like a wish not to be the hindmost. When arrived once more at the top, we lay down in our cloaks upon the brink, again to enjoy the terrible sublimity of the scene, which is in fact witnessed best from hence. In the crater you are occupied with parts—here the grand whole not only occupies, it absorbs you. But my powers of description, when compared with the mighty subject, are, I confess, exhausted, utterly inadequate; and though I remained three hours longer on the spot, to observe the increased magnificence both of sight and sound, in the darkness and stillness of night, I must not dare to add another word. Our descent, which would have been dangerous on any other animal than a mule, was performed by torch-light; and as there was a number of parties at the same time upon the mountain, some above and some below us, and others winding along on either side, our march was exceedingly picturesque. I must confess, however, that I hailed, with great plea-

sure, the carriage that awaited me at Resisa, and with still increased satisfaction, even the Neapolitan bed that finally received me.

### DISCOURSE.

BY THE REV. ROBERT BRYDON,  
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“And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”—2 Cor. iii. 13—18.

THE law of Moses, and the Gospel of Christ, form two successive dispensations of religion, under each of which the same leading and essential truths are taught, although in a different manner. The great plan of redemption was revealed under both, but it was more dimly and obscurely revealed under the law than under the Gospel. And the latter was, in all respects, a clearer, a fuller, and a more glorious dispensation than the former. The harmony of the divine perfections, displayed in the condign punishment of sin, and pardon of sinners—in the full vindication of God’s inflexible justice, and yet free and sovereign exercise of his unbounded mercy—the manner in which the guilty may at once be reconciled to their Creator, and fitted for the enjoyment of heaven—these are the leading principles embraced, and designed to be illustrated in the economy of redemption. But under the dispensation of the Old Testament or law of Moses, they were not fully and broadly brought to light, for they were placed, during that dispensation, under the veil of types and ceremonial observances; and it required a nice and skilful discrimination to penetrate the darkening medium of the figure, and to discern the true spiritual aim and end of the Mosaic institutions. Enough, indeed, was revealed of the infinitely gracious plans and purposes of God to fallen man, to inspire the spiritual believer with hope in the divine mercy, as well as to form his character for heaven. But still, in comparison of the far brighter revelation of the Gospel, the ceremonial system of the Old Testament was so shadowy and enigmatical, that it was not only liable to be mistaken or grossly misconceived by the careless and carnal observer, but was also feeble and glimmering in its own aspect. It had indeed a glory of its own, in which it shone conspicuous amid the thick darkness of Pagan idolatry, by which it was surrounded. But its native glory faded away and disappeared before the surpassing brilliancy of the Gospel, just as the feeble twinkling of a star is lost in the meridian splendour of the sun. For although it was made glorious in its own nature,

and answered its appointed end, in its season, yet it had no glory in this respect, “by reason of the glory that excelleth.”

Now, the obscurity of the old dispensation—the typical and shadowy manner in which it held forth the economy of divine grace—the comparatively feeble light which it shed on the way of reconciliation between God and man, through a Redeemer,—was intimated by the circumstance of Moses putting a veil over his face when he came down from the mount, on which he had been conversing with God; for the children of Israel, we are told, could not stedfastly behold the face of Moses for the glory of his countenance. The glory which on that occasion shone in his face, was too dazzling for their natural eyes to look upon. And, in like manner, the naked majesty and glory of divine truth, was too overpowering to be contemplated by their carnal and untutored minds. And besides, it was not the design of God to reveal it in all its grandeur and brilliancy at once. He was pleased for a season to cast the veil of types and ceremonies over those great Gospel truths, which he commissioned Moses to teach. And because of this veil or typical disguise, the Israelites could not *stedfastly* look to the end, or full and spiritual meaning of their own law, which was then established, but which the Gospel has now abolished. That law, indeed, was complete in itself, as a symbolical or pictorial dispensation, shadowing forth, emblematically, the more glorious and substantial dispensation of the Gospel. But the real use and spiritual significancy of all its parts, could not be fully discerned till the Gospel was revealed; for the plan is best understood after the edifice is reared. And the veil on the face of Moses intimated, that, under that dispensation, there was a glory *concealed*, and that the grand scope and end which it was designed to answer, could not then be stedfastly beheld, inasmuch as the additional revelation, or grand antitype and counterpart of Christianity, was necessary to illustrate it; and accordingly *that* veil was done away in Christ.

But the apostle observes, that there was another cause which prevented the Jews from duly perceiving and appreciating the spiritual import of even the Mosaic Scriptures—namely, the blindness of their own minds. From the veil of types and ceremonies, which had obscured the great leading truths of redemption, under the old dispensation, they could not be expected to discern these truths so clearly, as those who lived after the advent of the Saviour. And the want of distinct perception, in so far as it arose from this obscurity in revelation, was not their fault. But, besides the veil upon the face of Moses, there was also a veil upon their own hearts, which was manifested by this circumstance, that, after the veil of Moses had been taken away, and “life and immortality clearly brought to light” by the Gospel, they still continued in the dark regarding the spiritual end of the ceremonial law. For even unto this day, says the apostle—notwithstanding that Christ has come, and the veil of Moses has been



withdrawn,—yet even unto this day, when Moses is read, “the veil is upon their *heart*.” Now, this was the veil of prejudice and unbelief, resulting from worldly views and carnal affections, and was not the misfortune of the Israelites, but the sin. And so long as this latter veil remained, the removal of the other could afford them no benefit. The light of the Gospel had now been reflected on the dispensation of the Old Testament, and all its symbols and its prophecies, which had formerly appeared dark and difficult to comprehend, were now seen in a clear and significant point of view. But what availed the shedding of a clear light upon the truth, so long as the mind of the beholder was darkened? Owing to the blindness of their hearts—owing to the worst of the two veils still remaining, even the veil of prejudice upon the mind, the withdrawal of the other gave them no more advantage for beholding the glory of divine truth, than the rising of the natural sun can give to the blind for beholding the glories of the visible creation. The typical veil occasioned only a partial obscuration, which rendered the truth somewhat vague and indistinct, but through which, after all, the leading features of the plan of salvation might be seen by a steadfast anxious observer. But the veil which pride, and prejudice, and the love of sin, had spread over the hearts of the Jews, was a thick and impalpable veil, which not only obscured, but entirely concealed and darkened the truth.

But the apostle in the text contrasts the state of believing Christians with that of the unbelieving Jews, for the former, all with *open face*, behold the glory of the Lord. Now the language here employed admits of some latitude of interpretation. The word *open* means *unveiled*, and this shews that a contrast is intended. And the phrase may either be rendered, “with open face,” alluding to the face of the beholders, or “in an open face,” referring to the face of Christ, as contrasted with that of Moses. For at the sixth verse of the next chapter the apostle expressly says, that “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the *face of Jesus Christ*.” If, then, we understand the words in the former sense, the spiritually enlightened Christian is contrasted with the carnal and prejudiced Jew, as having the veil removed from his heart, and being enabled, with unbiassed mind, to contemplate those glorious truths which are so clearly revealed in the Gospel, and so admirably calculated to renew and transform the soul of the beholder into the divine image. But if we understand the words in the latter sense, the objects contrasted are the Christian and Mosaic dispensations, implying that the beholders have now the advantage, *externally*, of far more glorious and unclouded revelation. Christ did not put a veil on his face like Moses, but openly reflected the glory of the Lord; and was a far more transcendent glory than issued on the face or dispensation of Moses. For while Moses was only a servant, Christ is the eternal

Son, and is himself the brightness of his Father's glory, and the express image of his person; and, by the Gospel dispensation, he hath brought life and immortality clearly to light. From his face, therefore, is emitted, in the highest sense, the light of the knowledge of the glory of God—the brightest and plainest revelation of the divine character and providence, in reference to this sinful and fallen world, that ever has been, or ever will be, displayed on earth. And he presents that face to the world unveiled.

Now, in whichever sense the words alluded to ought to be strictly and grammatically explained, we apprehend that both ideas are included in the view of the apostle. He obviously means, that however it was in former times, when “the way into the holiest of all was not as yet made manifest,” and however it might be still with blinded, unbelieving Jews, both the veil of Moses, and the veil of the heart, were now taken away, in reference to the Christian believer. Such were now the liberty and the happy privileges enjoyed by the true disciples of the Saviour, that they were able not only to behold the glory of the Lord, which had formerly been veiled, but that they were able to behold it “with open face.” There was no longer an obstructing medium, of any kind, interposed betwixt them and the sublime truths of redemption. The light fell at once upon the eyes of their understanding and the object of their contemplation, and nothing tended any longer either to obscure it, or to intercept its progress. There was neither a diseased organ of vision in the beholder, nor a concealed object. The glory of the Lord stood nakedly revealed before their faces, and their faces were unveiled; so that they were enabled to behold it to the highest possible advantage. They could not only steadfastly look upon the face of Moses, or discern the true scope and meaning of the typical economy, but they could even steadfastly look upon the face of Christ, or discern the holy beauty and great practical bearings of that spiritual dispensation “which excelleth in glory.”

From these remarks, then, we may be able, in some measure, to perceive the beauty, and estimate the force of the contrast drawn by the apostle betwixt the state of blinded Jews and enlightened Christians. And we might find it very profitable to enter on a fuller illustration of the various interesting topics contained in the 18th verse. We might consider what is meant by the glory of the Lord, and the glass in which it is beheld. We might shew how illustriously the glory of the divine character and perfections are displayed in the plan of redemption, as that plan is unfolded in the Holy Scriptures. We might shew also, how the action, or rather the *habitus*, of contemplating this glory of the Lord, in this mirror of divine revelation, when the face is unveiled, or the heart divested of carnal prejudice and sinful affections, tends to produce a transforming and purifying influence on the character of the Christian. In other words, we might shew how the Holy Scriptures,

when rightly studied, are calculated, from the holy nature of the doctrine which they teach, and the examples which they furnish, to advance and perfect the believer's sanctification. And we might shew, finally, that while the Scriptures are the *means*, the Holy Spirit is the *agent*, by whom they are applied and made effectual for assimilating the converted sinner to the image of the divine glory. But instead of attempting to enter on so wide and interesting a field, we shall conclude with some practical application of what has been already advanced; and there are just two inferences to which we shall advert.

In the first place, it becomes us to reflect, with unfeigned gratitude to God, on the peculiar advantages of our own external situation in regard to the means of grace. There are many heathen nations in the world, who have never enjoyed the light of divine truth in any degree. And how imperfectly and obscurely was it possessed even by the ancient Israelites! Ere they could discern the doctrine of salvation, they had to penetrate the darkening medium of types and ceremonies, and even then they could only discern it faintly. But with respect to us, all obscurity has been taken away. The means of becoming reconciled unto God, through the death of his own Son, and of being changed into the image of his holiness, by the effectual operation of the Holy Spirit, are fully set before us. We have the advantage of seeing the type illustrated by the anti-type,—the shadow superseded by the substance,—and we can contemplate the whole scheme of Divine Providence for the redemption of a lost world, complete in all its parts. We live not under the partial, obscure, and less glorious "ministration of condemnation," but under the more glorious dispensation of the Spirit—the ministration of justification—which exceedeth in glory. The veil on the face of Moses, like that which concealed the inner sanctuary of the Jewish temple, was a figure for the time, signifying that the way into the holiest of all was not as then made manifest. And then, none might dare to enter within the veil, except the high priest alone, and that but once in the year. But the veil on the face of Moses was done away in Christ; the veil of the temple was by him rent asunder, and whosoever will, may now enter without fear; nay, may enter with boldness by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil of his flesh. Yes, the way of salvation is now patent and plain. The glory of the Lord, the excellent glory of his divine mercy and love, as seen in the whole series of his dispensations, and reflected from the word of his grace, is now placed fully in our view. And if we will only behold it with candid minds and believing hearts, the contemplation will have a happy influence in renewing our souls and fitting us for heaven. How deeply grateful, therefore, ought we to feel for the blessed advantages we possess! Living under that dispensation of the Spirit, in which there is liberty,—liberty from the burden-

some yoke of legal ceremonies, and emancipation to the true believer from the bondage of sin, and the tyranny of Satan, how should we rejoice with thanksgiving, and with what anxious and prayerful diligence should we improve our Gospel light, remembering, "that to whomsoever so much is given, of them also much shall be required."

But it becomes us to consider, in the second place, the state of our own hearts in reference to the privileges we enjoy. In our day, there is no veil upon the truth, but is there none upon our own minds? Have we been effectually divested of that impenetrable covering of carnal prejudice and unbelief, which is naturally upon the hearts of all, and which prevents "the natural man" from discerning the things of the Spirit of God? Have we been spiritually taught to understand the true scope, and to experience the purifying tendency of the Gospel? Do we now distinguish the glory of the Lord, which emanates from the plan of redemption, discovering the cross of Christ to be the highest and grandest expedient of divine wisdom, power, and holiness, for the salvation of sinners? Do we discern the moral beauty, and feel the blessed influence of the doctrines of grace? If so, then the internal veil has surely been removed from our hearts. But if not, let us then remember that the fault is our own, and that the blindness is in ourselves, for the glory of the Lord has been so openly and illustriously revealed, that in such a land of Gospel light and liberty as this, all flesh may see it together. And if we discern it not, the veil must be still upon our hearts. This was the case with many among the Jews even after Christ had come, and had explained the spiritual import of the Mosaic dispensation. Alas! how many among professing Christians, in the present day, have the same veil upon their hearts, when they read or hear the Gospel of Christ, as the Israelites had when they read Moses in the time of the Apostle Paul! For otherwise, how shall we account for the dimness of their perception in discerning the real nature and bearings of divine truth? Why do they not see sin in all its native deformity and soul-ruining consequences? Why do they not see the beauty and excellency of holiness, and the pure and spiritual happiness with which holiness is connected? Why do they not recognise the claims of God upon their devoted affection and obedience of their own hearts and lives? Or why do they not feel and acknowledge the unspeakable obligations under which they are laid to the infinite love and grace of the Redeemer? Why do they not see the magnitude of the Gospel salvation, and the aggravated guilt and infatuation of neglecting it? And why do they form such erroneous, unworthy and unscriptural conceptions of that salvation? Or why will they not correct their errors, and renounce their prejudices, and abandon their sins? Surely there is no other way for accounting for these things, than by supposing that the veil of unbelief is still upon their hearts, or that, amidst all the clearness of the knowledge of the glory of

God, displayed in the face of Jesus Christ, which shines around them, there is a blindness in their own minds which renders it impervious. "They love the darkness rather than the light, because their deeds are evil," and they are willingly ignorant of the ways and works of God in reference to the salvation of man. Were it only a cloud of ignorance which overshadowed their understandings, it might easily be dispelled, and could not long remain with all the abundant means of instruction they enjoy. But alas! it is a dark cloud, not of ignorance merely, but of prejudice, which, like a dense and noxious vapour, covers and fills their hearts: it is the state of their affections which is wrong. It is not a want of knowledge, but a want of candour and of honesty, under which they labour. It is the influence of pride, stirring up the enmity of the carnal mind against the humiliating doctrines of the Gospel; it is the cherished indulgence of some favourite sin; it is the inveterate love of this present evil world; it is a rooted aversion to spiritual holiness,—a fatal and foolish deference to the opinions and practices of men: it is of such materials as these that the veil upon the heart is composed, and not until it is effectually removed by a divine power; not until the mind is emancipated from the blinding influence of this thick and dark covering, this texture of carnal pride and prejudice, and the love of sin, so clearly and firmly interwoven, will the glory of divine truth be so clearly and stedfastly beheld, as to transform the soul into the holy image of God.

But it is the peculiar privilege of the true believer to behold the glory of the Lord with open face, in the mirror of the Gospel. Sincerely taught by the Holy Spirit, he has been delivered from his native ignorance and unbelief; he has obtained the gift of spiritual discernment, and he beholds wondrous things out of the divine law. He sees a majesty and glory in the Scriptures, a high importance and excellency in spiritual subjects, to which he was originally blind. And he accordingly feels a growing interest and delight in studying the Scriptures; in looking into the perfect law of liberty, and in contemplating those sublime, endearing, and exalting views of the divine character and government; of the divine love and mercy, which the Scriptures so strikingly reveal to the spiritual mind. And habitually and devoutly looking at these things, by faith, he is changed into the same image, he becomes assimilated to the same character. For he cannot move in such a spiritual atmosphere without breathing the air of heaven, and growing in meetness for the inheritance of the saints. But they who are not transformed into the image of the divine glory here, shall never see the face of God in mercy, nor be united hereafter to the society of the redeemed above.

THE DISASTROUS EFFECTS OF INFIDELITY;  
OR, A SKETCH OF THE CAREER OF  
CHATTERTON THE POET.

CHATTERTON the poet will long be remembered for his genius, his misfortunes, his eccentricities, and his

melancholy and untimely end. His ancestors had for one hundred and fifty years occupied the humble post of sexton to the Church of St. Mary Radcliffe, Bristol; and to this circumstance is to be attributed much of the celebrity of his future life, and the pursuit which he followed through his few and melancholy days. Having professed, with what truth or no it is not requisite here to state, to have discovered in the ancient edifice with which his father's occupations were connected, a quantity of ancient manuscript poems, asserted to have been written by Thomas Rowley and others in the fifteenth century, his name soon became familiar to the literati of his age. The drudgery of an attorney's office he abandoned, full of brilliant expectations of future success as an author and a poet; and, with the usual impetuosity which is connected with that proud consciousness of talent, which induces its possessors to neglect and to despise the ordinary means of acquiring competence and independence, he repaired to London, threw himself upon the resources of his own mind, and published a variety of compositions, poetical, literary, and political. To give any description of his works or of his genius, is foreign to the design of this work, it is sufficient to say, that his poetical productions or ostensible publications will probably endure as long as the English language, and that his abilities were pre-eminent in vigour and vivacity.

At an early period his mind had become so thoroughly infected with the contamination of infidelity, and he was so audacious in his avowal of the pestilent principles which he had unfortunately embraced, that in a letter to a gentleman in Bristol, this infatuated youth thought proper to say, 'Heaven send you the comforts of Christianity; I request them not, for I am no Christian.' Conceiving himself capable of bursting asunder the trammels by which he vainly thought religion fettered his intellectual faculties, with an understanding completely deluded in its opinion of its own powers, and with the pitiable sippancy so frequently exemplified by the heedless votaries of the degrading scepticism upon which he seems to have prided himself, he hurled away the restraints which a firm and cordial belief in the vital doctrines of revelation imposes upon the depraved passions of the heart; and contemplating himself as amenable to no divine statutes, and destined to appear before no divine tribunal, his propensities became his directors, and his will his law.

The first circumstance in which the history of Chatterton displays the influence of his infidel opinions, was his licentious immorality. Having deprived himself of the animating hope of the eternal world, he was induced to seek for his happiness in the vicious gratifications of sense. Speculative, almost always produces practical, irreligion; and infidelity of creed and profanity of expression, seldom fail to involve, at no distant period, inconsistency of manners and depravation of life. Unprotected by religious principles, he soon seems to have yielded to the temptations of London, and no longer to have preserved those virtuous manners, which some of his friends and relatives affirm that he invariably exhibited during his residence in Bristol.

Another effect of Chatterton's infidelity was his extraordinary vanity. The same self-inflation which prompted him to reject the humiliating doctrines of the Gospel, was cherished and increased by the extravagant estimate of himself, to which, as in all other instances, scepticism conducts. 'My company,' says he, in a letter to his sister, 'is courted in all places, and could I humble myself to go behind a compter, I could have had twenty places before now; but I must be among the great; state matters suit me better than commercial.' And his taste for dissipation kept pace with the increase of his vanity, and to frequent the places of public amusement became as necessary as his food.

But the career of the misguided and miserable Chatterton was shortly run. His hopes of unbounded applause and as unbounded affluence, were soon blasted. Poverty abhorred, and want, amounting to absolute destitution, soon arrived. Unsustained by any conviction of an overruling Providence and of a gracious Redeemer, by any prospect of a blessed immortality beyond the grave, Chatterton sunk into sullen despair. In his voyage over the ocean of mortality, he had torn off his rudder, and thrown overboard his compass; and when the storm and the darkness came, he was wrecked upon the rocks which, but for his own rashness and presumption, he might have escaped. The abominable principles which he had imbibed, naturally taught him to think with the utmost levity of the most sacred deposit with which a human being is intrusted by his Creator, and to regard suicide, if not with actual approbation, at any rate without condemnation and abhorrence. Prior to his arrival in London, he had expressed his intentions in the following terms of impious bravado:—'The promises I have received' (i. e. of literary patronage and support) 'are sufficient to dispel any doubt; but should I, contrary to my expectation, find myself to be deceived, I will in that case turn Methodist preacher. Credulity is as potent a deity as ever, and a new sect may easily be devised. But if that too should fail me, my last and final resource is a pistol!'

To this last resource of infidelity, in his desperate circumstances, he turned. Chatterton swallowed a quantity of arsenic in water, and the next day (August 24th, 1770,) expired.

His extraordinary life and his melancholy death evince, in a manner the most affecting and impressive, the imminent danger to which all are exposed, who give themselves up to the impulse of wayward and violent passions; the folly of believing that genius, however brilliant, or abilities, however commanding, can ever be available to respectability and happiness, without prudence; and the sin, the infatuation, the misery, the madness, of acceding to the principles, or submitting to the influence of that most absurd and disastrous system, which regards revelation as an imposture, religion as a delusion, and eternity as a dream.\*

#### VISITS TO A FARM-HOUSE.

(Concluded from p. 472.)

In a subsequent walk, not many days afterwards, to the house of mourning, we could not venture to expect any other than a great and evident reduction in the feeble remaining vital powers of our invalid friend. Even the hope, which generally hovers over the closing days of consumptive persons, had fled her habitation, when we again entered it. But a better hope was there—a hope full of immortality—a hope, which sustained the suffering saint as upon eagle's wings, and which, in the saddest moments which occasionally were her's, never flagged. By her surrounding family and friends she was no longer looked upon as belonging to this world. Her sufferings might remind them that she was still in the flesh; but her steady contemplation of that other state, on which she was shortly to enter, began to cast, as it were, a holy radiance round her fading form. Her eye, when her lips were silent, spoke of joy unspeakable and full of glory. Although we saw nothing of that ecstasy and triumph which appear to throw the very light of heaven into the chambers of some departing Christians, her conversation was truly in heaven. Her entire deportment became the situation wherein she stood, just on the separating line of

\* This sketch is extracted from a very interesting and instructive work, recently published, under the title of "The Providence of God Illustrated," by the author of "History in All Ages," &c. Hamilton, Adams, and Co., London. 1836.

time and eternity. She never lost sight of her character as an offender against the laws of that Holy God, in whose presence she was about to be placed. This maintained in her mind a reverential fear, a filial awe, that was alike distant from the unfounded fearlessness of the self-deceiver, and the desponding dread of the alarmed but impenitent transgressor. Our dying friend was enabled to enfold herself in that perfect and satisfactory righteousness of the Mediator and surety of his people, which 'is unto all, and upon all, them that believe.' That 'Christ is the end of the law for righteousness to every one that believeth'; that, on her behalf, he had answered all its requisitions by his own obedience, and endured its curse to atone for her disobedience, was the consideration that delivered her from the dread of condemnation, and confirmed her inward peace. So simple and calm was her repose on the grace of the Holy Spirit, and the promises of the Saviour, and so abidingly did her thoughts rest where her treasure was, that, as I before hinted,—

— Oft converse with heavenly inhabitants,  
Began to cast a beam on th' outward shape,  
The unpolluted temple of the mind,  
And turn'd it by degrees into the soul's essence,  
Till all was made immortal.

Thus was she being rendered meet for the inheritance of the saints in light. Her soul daily advanced in preparedness to enjoy intimate communion with Abel and all the martyrs, with Abraham and all the patriarchs, with Moses and all the prophets, with St Paul and all the apostles, with Luke and all the saints, and, above all, with Jesus himself, the Mediator of that new covenant which secured her brightening hopes. She eyed the world of glorified spirits, through the dim glass of Revelation, with eager desire to mingle with its inhabitants. That desire was not the languid wish of the unregenerate and ignorant, who neither relish nor know aught of heavenly things; nor was the end of her desire, in her estimation, a mere refuge from the wrath to come, and more desirable for the shelter it affords from the direst of evils, than for its rich provision of every spiritual good.

The next time I saw Mrs B——, she appeared to be sitting at the gate of the holy city, quietly waiting to hear,—'Come in, thou blessed of the Lord.' Her affectionate pastor esteemed it both an enjoyment and a privilege to tarry for hours at her side, either listening to her unaffected disclosure of her feelings as she drew nearer to death and the grave, or as the helper of her faith and joy. After that interview I suffered but few days to pass before I retraced a road, which I never trod but with pleasure and benefit. My friend P——, who is now in a far distant clime, helping forward the chariot of salvation over lands peopled with them that are lost, whom the god of this world hath blinded, accompanied me. Our hearts were as cheerful as the day was bright, and we hastened along our path, recalling to mind our absent living friends, or the memory of those whose sojourn upon earth was ended, and who were become inhabitants of an abiding city. P——, 'the son of parents passed into the skies,' was envious of their brilliant example, and panted for what was denied to his beloved father, a dwelling on the banks of the Ganges, from whence he might diffuse around him the knowledge of 'the river of life,' whose waters effectually cleanse and save the humble and believing pilgrim. Pointing to the neat and modest mansion of a village pastor, my companion said; 'Such will be your abode when I am on the other side of the globe: but I would infinitely prefer for myself the meanest hut on the shores of the sacred river. May you turn many to righteousness in this land of light, while I am directing my poor efforts to reclaim and recover a few of those who have reached the farthest point of departure from God, in regions covered with darkness that may be felt.'

On reaching the Farm-House, we found that still the afflicted saint was lingering; but it was just on the verge of glory. Resigned, without unconcernedness; cheerful, without affectation; weaned from the world, without being unconscious of the strong ties of a husband, an infant family, and many domestic and relative enjoyments, she was sinking to the tomb with unperceived decay. One thing, and only one thing, at this time disturbed the serenity of her mind, the unavoidable departure of that beloved sister, whom imperative duties forced away. Gladly would she have retained her by her side to have received her last breath. But meek submission to the divine will sustained her under the privation; and an assurance of his presence, who has said to his people, 'Lo, I am with you always, even unto the end of the world,' restored the prevailing tranquillity of her soul.

It is comparatively easy for them, whose affections were never kindled into fervent love, and never ardently fixed on any earthly connections, coolly to contemplate the disruption of every temporal relationship; but for one who enjoys the warmest and tenderest regard of many hearts, and who is reciprocally susceptible of the strongest affection, to descend into the grave unattended by any of the beloved companions of life, and alone to enter the unseen world, is truly appalling to feeble nature. The spectacle of an emaciated female, in the prime of her days, with every temporal consideration to make life desirable, not only without dismay, nor merely with that acquiescence which protracted sorrow may produce, or that weariness of acute suffering which makes some eager to escape into the narrow house, as a refuge from misery, but, with a cheerful and longing soul, contemplating the approach of death, not as an inevitable evil, but as the door of admission to every good, was to me a scene of greater glory than the warrior risking life on the field of battle. In her chamber and situation, every external circumstance had a direct tendency to augment the native horrors of the grave, and to clothe, in the most direful garb, the king of terrors. She was advancing towards them with a slow and measured pace, which gave her time to view and dwell upon every object that could alarm and depress her mind. But in the field, where the soldier seeks a blood-stained laurel to wither on his haughty brow, or on his untimely grave, all 'the pomp and circumstance of glorious war,' as it is termed, conspire to give a false colouring and a delusive form to man's last enemy. It is forgotten, that the costly monument, which a grateful country may raise over its defenders, hides but a grave; and that the plaudits of admiring crowds reach not, or, if they reach, avail not at the throne of God. In most cases, the valour of the warrior is but a species of mental inebriation, which urges him into the thickest of the fight, without fear, because without reflection.

About this time a gentleman, whose religious sentiments were very different from Mrs B——'s, being at the farm, went up to see her. On leaving her chamber and joining her husband, he wept, and said, 'Mr B——, I am now persuaded, that if any thing can support in a dying hour, it is the religion of your wife.'

The elevated and blissful character of her thoughts cannot be better illustrated than by the reply she made to her sister, who, coming into her room early one morning, inquired how she had passed the night. 'I have passed it,' she said, 'without sleep, but not without comfort. My mind has been engaged in dwelling upon one thought, which was suggested by the hymn you kindly read before you quitted my side last night. The thought was, that when my liberated soul enters the heavenly world, although at the very entrance, and through all the distance I may have to pass, I shall be surrounded by ten thousand objects of unutterable glory and attraction, I shall not for a moment be de-

tained by the contemplation of them, but shall eagerly press on till I reach the throne of the Lamb that was slain, and, falling down at his feet, give him all the praise and honour of my salvation.' In this manner did she, through her declining days, evidence her saving acquaintance with God, not only as her Maker, but also as her Redeemer, 'who giveth songs in the night.'

The last time I enjoyed the privilege of seeing this excellent woman, was in the evening of one of the longest days of that summer of which she just saw the close. After a wet and lowering day, the weather cleared up, and the descending sun was pouring the full stream of his light through the chamber window, and on the bed of Mrs B——. Our brief conversation was of the most affecting cast. All was peace within. The outward frame scarcely retained its immortal tenant, who was ready to depart. At her request I read the last nine verses of the seventh chapter of that sublime book which terminates the volume of inspiration. She listened with all the lively attention of one who was already familiar with the picture, and who was daily expecting to see the original. Nor would she allow me to leave her without first bending at her side in prayer. When I rose from my knees, the sun's last ray fell upon her countenance, which already seemed to shine with light sent down from above. She grasped my hand with a strength which I deemed her incapable of exerting. Calmly and firmly she said, 'We shall again see each other before the throne.'

I had no opportunity of revisiting G—— Farm until its amiable and pious mistress had been some months in heaven. The short remainder of her earthly pilgrimage was of the same tenor with that part which I have described, and which, till the end of my own sojourn upon earth, will afford me the sweetest and most sacred recollections.\*

#### ON SOCIAL PRAYER.

DOUBTLESS, nothing is more indispensable to the existence and advancement of true religion in the soul of any individual, than secret prayer. It is impossible to conceive of that man as a Christian who lives in the neglect of this duty, and who has never felt any thing of its spirit. Nothing is so essential as an evidence of our believing in the Lord Jesus Christ. This he himself intimated when he appeared to Ananias, for the purpose of sending him as the messenger of heavenly consolation to Saul of Tarsus, hitherto the most active and furious of the opponents of the Gospel, henceforth to be "the chiefest of the apostles." "Behold he prayeth." In assigning this as a satisfactory reason for believing that the persecutor had become a convert to the faith he had previously been seeking to destroy, the Great Head of the Church evidently mentions it as implying every thing else requisite to constitute a living member of his glorious body, "a brother beloved" to all his faithful disciples.

But, and this is what I here wish particularly to insist upon, if communion with God in retirement be of the first importance for the existence and progress of personal holiness, it is perhaps not less true that social and public prayer, at seasons specially set apart for this purpose, is equally necessary in order to the prosperity of congregations and the Church generally as such. Much has been said and written of late on revivals of religion. Many prayers are offered up, both in public and private, that the Lord would revive his work in the midst of ourselves. The subject ought to be deeply interesting to every Christian. Without, however, entering at length

\* The above is extracted from a very interesting work, entitled, "Original Memorials; or Brief Sketches of Real Characters." By a Clergyman of the Church of England. Hatchard & Son, London, 1822.—It may be relied upon as an authentic narrative.

into a consideration of the subject of revivals,\* it may be observed, that one feature by which every genuine revival has been characterised, is the meeting together for religious fellowship. Though the circumstance of congregations and companies assembling together to unite in prayer may not of itself constitute sufficient evidence for concluding that religion is flourishing among them, the converse of this will probably be admitted by every impartial man, who has turned his attention to the matter, that where such meetings are neglected and disregarded, there is good ground to fear the absence or decline of vital godliness. "I know thy works, that thou hast a name, that thou livest and art dead," said the faithful and true witness to the Church of Sardis; and again to the Church of Laodicea, "I would thou wert cold or hot." Can it be doubted, that to many of our congregations similar rebukes would be addressed, were they to hear the voice of Him who has declared, "all the Churches shall know that I am he which searcheth the reins and trieth the hearts: and I will give unto every one of you according to your works."

If these observations be correct, surely it ought to become the subject of serious and prayerful examination with our spiritual overseers how far it may be attributable to them, that there is still such a sadly prevalent absence of social prayer. They know well that among professors the prediction is lamentably verified, that "the love of many shall wax cold." Why is it that the very appearance and conduct of not a few when in the house of prayer, even on the Sabbath day, clearly evince their ignorance of what prayer is? Why is it that faithful pastors have so much occasion to mourn over the little inter-community in holy affection, of fellow-Christians, who from Sabbath to Sabbath assemble "in one place," and sit down together when commemorating the Redeemer's love? May it not be, in part at least, because they are not encouraged to join in special supplication and Christian fellowship, in the way referred to?

Every minister of the Gospel, imbued with the spirit of his Master, will pray and labour for the improvement and growth in grace of his flock. Should it not also be his incessant aim to be able at least to say unto them with the apostle, "I kept back nothing that was profitable to you?" Does he think that his omitting or refusing to seek to unite his congregation in the fellowship of saints, at other times besides the Sabbath, will be more pleasing to the Great Shepherd of the sheep, than if he were to foster the practice of such exercises?

Perhaps some are deterred by the irregularities with which such meetings have sometimes been connected. That these irregularities should induce any religious mind to disapprove of what has been sanctioned by apostolic warrant appears strange indeed. † It would be an altogether needless occupation of time to enter into an argument to prove that such abuses are far from warranting the watchmen of Zion, whose zeal is tempered by Christian knowledge and prudence, in their neglect to cultivate assemblies for social prayer among their people. Never, perhaps, was there a louder call for them than at present. Let us but view the Church in the aspect she is now happily assuming with regard to missionary efforts, and the means of grace to the destitute, both at home and in distant lands. Little will it avail, that the General Assembly has of late encouraged various important objects, and has this year taken up a fourth great scheme, and that she earnestly commends it to the warm support of Presbyteries and Churches. It will be of small consequence, that a sympathising people are manifest-

\* Those who desire information on Revivals may be referred to President Edwards' Treatise on the Revival in New England, to Dr Sprague's Lectures on Revivals, and to an excellent work on Revivals in the British Churches, from which several extracts have appeared in the SCOTTISH CHRISTIAN HERALD.

† Acts xii. 12.

ing their entire concurrence in the plans adopted by their increased liberality. If prayer be set aside, their expatriated brethren in the Colonies may remain as destitute as ever, so far as regards the saving efficacy of the word and the bread of life. What Christian need to be told, that, without the Spirit of God, all will be in vain, in so far as the salvation of souls is concerned. And how can we expect his presence and power, if we will not, both individually and as congregations, implore the God of all grace to pour out his Holy Spirit?

The influence of congregational prayer meetings would not be limited to the members of the Church. Its salutary power would be felt by the population generally, by even the most ungodly of them. Who can estimate what a blessing to the country at large even one faithful band of believers, united in holy Church fellowship, assembling stately for this special object, might prove? Who can tell the judgments their prayers might avert from the land, the evils that might be remedied in consequence of them, the good that might be promoted? How much more, then, might these results be expected, if our congregations generally were wont thus to glorify God? We might then look for the "two grand blessings marking out a genuine revival," in a degree which our unbelief prevents us from realising. "One of these, it need scarcely be observed, is the conversion of sinners. The other, and a most important one, is the quickening of believers to a higher and a holier standard of faith and practice."

#### CHRISTIAN TREASURY.

*Adoption.*—Adoption is a blessing extending from everlasting to everlasting, a decree which cannot be revoked. Many of the children of God are indeed very perverse and ungrateful, but all this their Father knew before he adopted them; hence he chastens those whom he loves, and scourges every son whom he receives, but never abandons them. Satan shall never have to say of a sinner in torments,—“This is a wretch turned out of the family of God!” No, the Father will not cut off an heir of glory from his inheritance, nor suffer his most rebellious children to ruin themselves John x. 28, 29. This security arises from the nature and antiquity of adoption, as an act of the divine mind, which is distinct from the reception of the spirit of adoption into the sinner's heart. The whole family of God were adopted in Christ, when he was chosen as their covenant head, and then God the Father considered them his own children, registered their names on high as such, and prepared a kingdom for them before the foundation of the world. Hence their reception of the Spirit of adoption is said to be owing to this eternal relation; “Because ye are sons, God hath sent forth the Spirit of his Son into your heart.” Gal. iv. 6. The Spirit of adoption is the witness, not the cause of our being the children of God, and surely, my dear friend, you will derive unspeakable comfort from this view of the subject, if you feel but one spark of filial affection to God glowing in your soul; and connect with it the sweet thought, that it is your Father's love shed abroad in your heart by the Holy Ghost, you will then come to the delightful conclusion, that the Father has from all eternity adopted you into his family, and has, in the fulness of time, made it known to you by causing you to receive the adoption of sons. If further evidence were necessary for your decision respecting your interest in this high privilege, I might remind you of the family likeness, which is genuine spirituality; the family distinction, which is separation from the world; and the family diet, which is the bread of life sent down from heaven. May I not appeal to your heart, that you sigh for an increase of spirituality; that you are not happy in any company except that of the saints; and that nothing can satisfy the cravings of your

soul but living upon Jesus? Be assured, that those sensations exist no where but in the heart of a child of God, yet many in whom they are found, cannot claim their sonship through the power of unbelief; nor can any thing but the mighty operation of the Holy Spirit remove the spirit of bondage, and teach the soul to cry Abba, Father. I never heard of a child capable of saying, "Father" as soon as born, nevertheless it is almost the first thing a child is taught to say; this is the plan of the Lord's teaching, "When ye pray, say, Our Father," and when the spirit of adoption is fully received, the child of God looks up to Jehovah and exclaims, "doubtless thou art my Father,"—he looks into the Bible, and regards it as his Father's letter; he hears the Gospel preached, and receives it as a message from his Father; he goes into his closet to tell his Father his wants, and gain access to his Father's heart; and looking forward to heaven, he exclaims, "It is my Father's habitation, and shall be my eternal home."—LAWSON.

*Liberality.*—To dispense our wealth liberally, is the best way to preserve it, and to continue masters thereof; what we give is not thrown away but saved from danger; while we detain it at home (as it seems to us) it really is abroad, and at adventures; it is out at sea, sailing perilously in storms, near rocks and shelves, amongst pirates; nor can it ever be safe, till it is brought into this port, or insured this way; when we have bestowed it on the poor, then we have lodged it in unquestionable safety; in a place where no rapine, no deceit, no mishap, no corruption can ever by any means come at it. All our doors and bars, all our forces and guards, all the circumspection and vigilancy we can use, are no defence or security at all in comparison to this disposal thereof: the poor man's stomach is a granary for our corn, which never can be exhausted; the poor man's back is a wardrobe for our clothes, which never can be pillaged; the poor man's pocket is a bank for our money, which never can disappoint or deceive us; all the rich traders in the world may decay and break, but the poor man can never fail except God himself turn bankrupt; for what we give to the poor, we deliver and intrust in his hands, out of which no force can wring it, no craft can filch; it is laid up in heaven, whither no thief can climb; where no moth or rust doth abide. In despite of all the fortune, of all the might, of all the malice in the world, the liberal man will ever be rich; for God's providence is his estate; God's wisdom and power are his defence; God's love and favour are his reward; God's word is his assurance, who hath said it, that "he which giveth to the poor, shall not lack;" no vicissitude of things herefore can surprise, or find him unfurnished; no disaster can impoverish him, no adversity can overwhelm him; he hath a certain reserve against all times and occasions: he that "deviseth liberal things, by liberal things shall he stand," saith the prophet.—JARROW'S SERMONS.

*Holy Revenge.*—Do you not owe the old serpent a rudge? Live holy, then; for that grieves him to the cart.—WATTS.

*Answer to Prayer.*—The Scripture abounds with examples of the efficacy of prayer. Except in the case of miraculous interpositions, the same is still experienced, and the more any man has made the trial, the fuller will be his assent to this truth. The Christian, who as been frequent, fervent, and particular in his supplications for a length of time, has doubtless found, that many of his petitions, defective and defiled as he nows them to be, have been manifestly answered, both in his own temporal and spiritual concerns, and in behalf of others; often beyond his expectations, and contrary to apparent probability. Some requests have been granted, not exactly in this meaning, but in a more desirable way. He has prayed for the removal of the

"thorn in the flesh;" but the Lord has shown him the sufficiency of his grace, and employed this trial to "humble and prove him, and to do him good at the latter end," so that the things which seemed most against him, have most effectually promoted his highest interest. Or he has found his prayers answered, by feeling his mind wonderfully reconciled to a denial, from a conviction "that he knew not what he asked;" or by a calm serenity in waiting the Lord's time for those things which he had impertinently desired. The causes of this perturbation and anxiety remain, after his prayers have been presented before God; but the sollicitude itself has given place to a divine "peace which passeth all understanding;" for "he called on the Lord and was strengthened with strength in his soul." In short, we can scarcely produce an instance, in which he poured out his heart with earnestness and importunity, and yet failed of obtaining the blessing which he sought, or was not, after a time, satisfied with the denial. In many cases, his intercessions for those around him have been graciously answered; in others, we may still retain hope; and in all, we may be assured that they will return into his own bosom.—SCOTT.

*Prevailing Ungodliness.*—Atheism is a characteristic of our day. On the sentiments, manners, pursuits, amusements, and dealings of the great body of mankind there is written in broad characters,—“Without God in the world!”—CICERO.

*Coming to Christ.*—If you persist in the diligent use of means, you will not long use them in vain. But what is infinitely more to the purpose, you have the oath of him who cannot lie, on which to ground your confidence. You have nothing to do but to ask for faith; to come as the leper did to our Saviour while on earth, and throw yourself at his feet, with, "Lord, if thou wilt, thou canst make me clean;" and rest assured that he will put forth his hands and say, "I will, be thou clean." He is still as able and willing to grant every request of this nature, as he was while on earth. If you really feel yourself a sinner, and that you have no power to save yourself, and are willing to accept of him as a Saviour, he is ready to receive you. He will not be a half Saviour. He will do all or nothing. If you mean to come to him, you must come as a helpless sinner. Not as the Pharisee, with a list of virtuous deeds performed; but as the publican, with "God be merciful to me a sinner."—PAYSON.

*Self-Knowledge.*—O what a change it would make in the world, if men were brought to the knowledge of themselves! How many would weep, that now laugh, and live in mirth and pleasure! How many would lament their sin and misery, that now are pharisaically confident of their integrity! How many would seek to faithful ministers for advice, and inquire what they should do to be saved, that now deride them, and scorn their counsel, and cannot bear their plain reproof, or come not near them! How many would ask directions for the cure of their unbelief, and pride, and sensuality, that now take little notice of any such sins within them! How many would cry day and night for mercy, and beg importunately for the life of their immortal souls, that now take up with a few words of course, instead of serious, fervent prayer! Do but once know yourselves aright, know what you are, and what you have done, and what is your danger; and then be prayerless and careless if you can; then but trifle out your time, and make a jest of holy diligence, and put God off with lifeless words and compliments if you can. Men could not think so lightly and contemptuously of Christ, so unworthily and falsely of a holy life, so delightfully of sin, so carelessly of duty, so fearlessly of hell, so senselessly and atheistically of God, and so disregardfully of heaven as they now do, if they did but thoroughly know themselves.—BAXTER.

## SACRED POETRY.

## ON THE DEATH OF A CHRISTIAN FRIEND.

WHEN faith and love, which parted from thee never,  
Had ripen'd thy just soul to dwell with God,  
Meekly thou didst resign this earthly load  
Of Death, called Life; which us from life doth sever,  
Thy works, and alms, and all thy good endeavour  
Stay'd not behind, nor in the grave were trod,  
But, as Faith pointed with her golden rod,  
Follow'd thee up to joy and bliss for ever!  
Love led them on, and Faith who knew them best,  
Thy handmaids, clad them o'er with purple beams,  
And azure wings, that up they flew so dress'd,  
And spake the truth of thee in glorious themes,  
Before the Judge; who henceforth bid thee rest  
And drink thy fill of pure immortal streams.

MILTON.

## "SLEEPING IN JESUS."

This simple but expressive sentence, is inscribed on a tombstone, in a rural burying-ground in Devonshire; and gave rise to the following verses.

ASLEEP in Jesus! blessed sleep!  
From which none ever wakes to weep:  
A calm and undisturb'd repose,  
Unbroken by the last of foes.

Asleep in Jesus! oh! how sweet  
To be for such a slumber meet:  
With holy confidence to sing  
That death has lost his venom'd sting!

Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest!  
No fear, no woe shall dim that hour,  
That manifests the Saviour's pow'r.

Asleep in Jesus! oh for me  
May such a blissful refuge be!  
Securely shall my ashes lie,  
Waiting the summons from on high!

Asleep in Jesus! time nor space  
Debars this precious "hiding-place":  
On Indian plains, or Lapland snows,  
Believers find the same repose.

Asleep in Jesus! far from thee  
Thy kindred and their graves may be:  
But thine is still a blessed sleep,  
From which none ever wakes to weep!

MRS MACKAY.

## PRAYER FOR RESIGNATION.

OH Thou whose mercy guides my way,  
Tho' now it seem severe,  
Forbid my unbelief to say,  
There is no mercy here!

Oh grant me to desire the pain  
That comes in kindness down,  
More than the world's supremest gain  
Succeeded by a frown.

Then tho' thou bend my spirit low,  
Love only shall I see:

The very hand that strikes the blow,  
Was wounded once for me.

EDMESTON.

## MISCELLANEOUS.

*The importance of Infant Education.*—In the Parliamentary Evidence, taken before the Select Committee on Education, the following interesting fact is stated by one of the witnesses:—"The father of a family was frequently in the habit of getting drunk; and there were two or three children under seven years of age, and they all slept in the same room. The man came

home one night drunk, and his wife remonstrated with him, and he struck her; the woman cried very much, and a little creature, two or three years old, got up and said, 'Pray, father, do not beat poor mother;' the father ordered it to be silent, but it got up again, and kneeling by the bed-side, repeated the Lord's Prayer, and then concluded in these simple words—'Pray, God, bless dear father and mother, and make father a good father. Amen.' This went to the heart of the drunkard; he told me that he covered his face with the bed-clothes, and his first thoughts in the morning were thoughts of regret. He became an entirely changed character, and the family are now united to a Methodist chapel in the neighbourhood of their residence, and are useful and valuable members of society."

*Rev. John Wesley.*—The diligence of Mr Wesley in redeeming time has been often noticed; but it is scarcely possible for those who were not intimate with him, to have a just idea of his faithfulness in this respect. In many things he was gentle, and easy to be entreated; in this, decided and inexorable. One day, his chaise was delayed beyond the appointed time. He had put up his papers and left the apartment. While waiting at the door, he was heard to say, by one that stood near him, "I have lost ten minutes for ever."

*An Important Change.*—Basak, one of the Hottentot servants who attended Mr Campbell in his journey into the interior of South Africa, evinced an earnest concern to bring his poor ignorant countrymen to an acquaintance with the truths from which he had derived so much benefit. In addressing a mixed company of Hottentot slaves and bushmen, he gave a very striking and rational description of the effect of religion on his mind, and of his transition from brute fearlessness to religious courage. "Before the missionaries came to us," said he, "we were as ignorant of every thing as you now are. I thought that I was the same as a beast; that when I died there would be an end of me; but, after I heard them, I found that I had a soul that must be happy or miserable for ever. Then I became afraid to die. I was afraid to take a gun into my hand, lest it should kill me, or to meet a serpent, lest it should bite me. I was afraid then to go to the hills to hunt lions or elephants, lest they should devour me. But when I heard of the Son of God having come into the world to die for sinners, all that fear went away. I took my gun again, and, without fear of death, went to hunt lions, and tigers, and elephants. You soon shall have the opportunity to be taught the same thing."

*Real Honesty.*—A few years ago, Thomas Mann, who was well known in London as "the honest waterman," was engaged to hold himself in readiness at an hour specified, every day. The gentleman for whom he undertook to wait, and to whom he was well known, was prevented using his boat for three weeks, at the end of which time, upon his offering to pay, agreeably to the stipulation, Mann replied, "No, Sir, only for the first two or three days; I afterwards learnt, by inquiry, that you would not want me, so I ceased to wait, and I will not take your money."

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THOUGHTS ON MORTALITY.

BY THE REV. WILLIAM NICOLSON,  
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THERE is a language inscribed upon the remembrance of the just, and there is a voice proceeding forth from the tombs of the departed, which speak of matters deeply interesting, and which have sometimes extorted a tear from the most obdurate-hearted of the sons of men. Nor is it from the remembrance of the just alone that lessons of deep and solemn interest may be learned. If there be something pleasing and profitably interesting in meditating upon the godly lives of the saints of other days, and in connecting the recollection of their piety with the delightful thought of their now happy and glorious condition, there is also something peculiarly affecting in thinking of those who have wasted in wickedness their day of grace, and have gone down to the grave under the gloomy cloud of spiritual darkness. To associate their lives in our recollections, with the doom denounced against the workers of iniquity, is an exercise well calculated to inspire the mind with a solemn dread of the judgments of God, and to deter us from the commission of any known sin. Let the thoughtless and the irreligious among men consider how short a time they shall remain on the earth, and how awful a thing it will be “to fall into the hands of the living God.” Let them look back through the vista of past generations, and while they muse upon the history of the holy men of old, who in their day walked with God, whose ashes have long been reposing in the undisturbed silence of the grave, and whose remembrance is still held dear in the Church of Christ; let them also think of those who despised offered mercy, and are now reaping the reward of iniquity. By such reflections, let them be reminded that all, of every grade and of every character, must pass the Jordan of death. Look to the countless armies of the faithful since the world began, as well as to the multitudes who have disregarded the authority of the Most High, and tell, if you can, where they have gone. Their places have long ceased to acknowledge them,—they have all in their turn disappeared from the earth. “Your fathers,

where are they? and the prophets, do they live for ever?”

It might almost seem superfluous and unnecessary to make the certainty of death the subject of any formal discussion, for we never meet with any one who either disbelieves or denies the fact, that *all men must die*. We meet with infidels who deny the truth of divine revelation; we meet with formalists who, in practice, deny the power of godliness; we meet with scoffers, who despise religion; but we never meet with any who dare to deny the mortality of man. Let it be remarked, however, that it is the business of the teacher of religion, not merely to prove the truth of doctrines which may be positively denied and controverted among men, but also to illustrate and enforce what is already admitted, and to call up to the remembrance, and exhibit to the contemplation, those truths, the importance, the propriety, and the obligation of which are not disputed. For example, we frequently remind the believer of the sufficiency of the atonement, not because he does not already believe that doctrine, but because it is profitable to keep alive a sense of its importance upon his mind, and thereby to animate his hopes and encourage his obedience. We frequently speak to Christians of the hatefulness of sin, and of the beauty and excellence of holiness, not because they do not already fully believe in the hatefulness of the one and the excellence of the other, but because it is necessary and profitable thus to encourage their self-denial, and to quicken their desires after personal holiness. In like manner, we make the mortality of man the subject of our address to saints and to sinners, not because this mortality is denied either by the one or by the other, but because the subject is calculated to improve the heart, and to wean the affections from worldly objects. It is for this very purpose that the prophet Zechariah, whose words we have already quoted, reminds his countrymen, of the generations of old, who had gone the way of all the earth. Nor is there any truth concerning which the belief of mankind amounts to a more absolute conviction than this, that it is appointed for all men once to die. However anxiously men might wish that it were otherwise, the certainty of the fact is so manifest, that unbelief concerning it is

altogether impossible. Its proofs are numerous and affecting. The road which leads to the grave is constantly trodden; its gloomy pathway is never deserted. As the rivers and fountains of water are unceasingly pouring their liquid element into the mighty ocean, so, from the dense ranks of this world's population, the victims of death are constantly dropping into the boundless ocean of eternity, whence there is no returning. The young and the old, the sickly and the healthful, are alike liable to the summons of death. Youth and health may inspire hope, but they give no security. Here and there throughout the world, another and another victim falls, until a whole generation is swept away, and another generation rises to occupy the places of those who have gone. The life of man is compared to "a vapour which soon passeth away," to "the grass which withereth," and to "a tale that has been told." Mortality asserts her universal dominion, and calls in her countless victims to attest her sway.

The gradual and regular succession of events, maintaining the beautiful uniformity of nature's operations, renders us less sensible to, and less painfully affected by, the changes which are continually occurring around us. When we consider that in threescore years and ten, or fourscore years, the whole population of the globe, with a very few exceptions, shall be swept away from the face of the earth, and a new race shall have arisen to fill the places which their fathers had occupied, our minds are filled with affecting views of the vast mortality that reigns among the children of men. But of this we are accustomed to think the less, as it takes place by gradual progression, and but a small part of the process comes under our own eye. Nevertheless, the fact remains incontrovertible, that in the course of every revolution of fourscore years, the world almost entirely changes its inhabitants. Whilst, then, mortality offers a proof of her reign, and of her fatal influence over the subjects of her kingdom, she points your view to the cemetery of the dead, where repose the mortal remains of her unnumbered victims. She tells you also to cast your eye over the wide expanse of creation, and try if you can discover one who has lived in the days of old, or has been able to escape her grasp during centuries gone by. Some there may be who have been permitted to survive almost all who entered life along with them; but even they are only children of yesterday, and have but a tale of recent date to tell you. The annals of former generations are not to be learned from any living man, for the actors and the actions have alike become the subjects of historical record, or of dim and dizzy recollection.

Such, then, being the fleeting nature of the life of man, and such the certainty and the nearness of the event of his own dissolution, might it not naturally be expected that his whole life would be marked by the most diligent preparation for death? Is it actually so then? Is every mortal preparing for immortality? On the contrary, how seldom do mankind seem to realise, in their own thoughts,

the season of their own departure, and seriously reflect upon all the realities of their personal interest in the destiny of our common nature! The charms of this world's scenes and pursuits too frequently hold the mind in bondage, under a delusive hope, and fetter its efforts to shake off the carnal lethargy which cleaves to our sinful nature. Nor need we hope to deliver the sinner from this his willing thralldom, by merely telling him of the vanity of life, and the solemn certainty of death. In order to bring him to a right and profitable perception of those higher principles and sublimer truths, by which his conduct ought to be influenced, we must do more than depict the gloom of the grave, and point out to him the proofs of change and of decay which manifest themselves in all sublunary things. We must perform the more pleasing task of guiding him to that light which the Gospel has diffused over the subject of mortality, and announce the truth, that although man die, he shall live again. Life and immortality are clearly brought to light by the Gospel. Were not this animating truth connected with the sad and sorrowful close of our earthly pilgrimage, man might brood over the hardness of his destiny with a heartless and hopeless melancholy, but could not enter, in all the joyful alacrity of a lively faith, upon the cheerful observance of religious duties, nor triumph over the ills of life in the blessed anticipation of immortal felicity and glory. But, blessed be God, there remaineth a rest for his people. Death, which causes so many tears, and so many sorrows, while it stands forth as the sad memorial of our sinful apostasy, is, at the same time, discovered to be the necessary passage for every child of God into the happy mansions of his Father's house,—the door by which he makes his final escape from all the sorrows of humanity, and enters into the eternal and undisturbed possession of the purchased inheritance. To the fulness of the provisions of divine grace, then, are we invited to look, and in the stability of the divine promises are we commanded to trust. And to animate the holy obedience of the believer, he is encouraged to look to the Saviour of a lost world, in whom dwelleth all the fulness of the Godhead, and from whom all spiritual strength is derived. In order, then, that mankind may be directed to the proper improvement of the subject of mortality, we must point their hopes to the provisions of the Gospel; so that while they are exhorted "to work out their salvation with fear and trembling," they may do so under the conviction, "that it is God that worketh in them;" and that while they hope in the mercy and grace of God, they may remember that this mercy and this grace find their outgoings in behalf of the sinner, only through the meritorious death and righteousness of a crucified Redeemer.

When the mind becomes thus enlightened by the Gospel, death is divested of its terrors. Faith in Jesus raises the contemplation to future and eternal joys, and enables the believer to look forward to death as the period of complete emanci-

pation from the thralldom of sin, and of his introduction to endless bliss. That union which is formed between Christ and the renewed soul cannot be dissolved by death. It constitutes the happiness of the believer here below, and continues to be the source of undying joys, when the soul is delivered from the prison-house of the body. This union, then, becomes more perfect, and the happiness resulting from it becomes more refined and permanent, inasmuch as all interruptions from sin and sorrow are for ever done away. Thus "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory." It was in the faith of this glory that the Apostle Paul declared his willingness (2 Cor. v. 8.) to be absent from the body, that he might be present with the Lord; evidently implying that immediately after death the soul of the believer is with Christ. For had there been any intermediate state in which the soul has no enjoyment, it would not have been true, that to be absent from the body is to be with Christ, and the apostle could not, in that case, have so expressed himself. There is nothing so powerfully calculated to comfort the minds of those who have been, by the hand of death, bereaved of beloved friends, as the delightful thought of their being with Christ. When they who have finished their pilgrimage have given evidence of their faith in the one Mediator; when they have walked in the paths of rectitude, and had their conversation in heaven, there is hope in their death. And while we feel the pang of separation, we, at the same time, are warranted to listen to the language of heavenly consolation:—

"Take comfort Christians, when your friends  
In Jesus fall asleep:  
Their better being never ends;  
Why then dejected weep?"

While we look around us on the blank which has been occasioned, and when the question occurs, Where are they? our thoughts naturally take their flight to the world of spirits, and try to fix, in pleasing sadness, on the friend whom we have lost, as occupying his blissful station among the happy throng who are for ever placed beyond the reach of woe. We fondly cherish the recollection of every favourable feature of his character, and therefrom draw the sweet consolation of hope concerning him, trusting that, although absent from the body, he is present with the Lord.

The solemn reflections excited by death, however, are always most impressive and awakening when its fatal ravages are felt within the circle of our own movements, and our own intercourse. It is when we contemplate the affecting operations of mortality, not through the medium of a long intervening distance from ourselves, but in the appalling nearness of our own presence, and among the objects of our fondest affection, that we have most distinctly and most impressively the warning intimation—"be ye also ready." When we think that the countenance we looked upon with the reverence of children, the fondness

of a parent, or the kindness of a reciprocal affection, is now cold as the monumental tablet which marks its resting place; that those lips, from which words of affection flowed, are now closed in the silence of death; that those eyes, which glistened with joy at our happiness, or were moistened with the tear of sympathy at our misfortunes, are now shut in the darkness of the grave, we sadly muse upon the past, we think with awe of the future. But in these sad and sorrowful reminiscences, it becomes us not merely to dwell upon the objects, however dear to us, who have gone beyond the reach alike of our joy and our grief;—it also becomes the living to remember that they too must die. What availeth our sorrow if it tend not to cherish within us the sentiments of piety and true devotion, and to wean our affections from the world and its passing vanities? If the impressions that are occasionally made upon our minds, vanish with the circumstances which give them birth, we mourn without wisdom, and weep without profit. Death is a subject of which no man can say, it concerneth him not; and every spectacle of mortality which passes before us, ought to be regarded as a call to the living to prepare to die. Learn, then, O frail man, to profit by such lessons as are presented to thee in the dispensations of Providence. Retire to the exercise of secret meditation and communion with thine own heart. When the shades of evening close around thy dwelling, let your thoughts arise to God in fervent aspirations after a meetness for his enjoyment; for it is not given thee to know whether thou shalt see the return of the morning, or whether thou shalt behold any more the light of the sun. And whilst thou callest to remembrance the melting scenes which thou hast witnessed, when the pulse had become low, and the dim mist of death was gathering over the countenance of the object of thy tender solicitude, turn thy thoughts to Him who is the resurrection and the life, and who has shed a heavenly light over the gloom of expiring nature. With gratitude to Him who has become the first fruits of them that sleep, remember that "blessed are the dead who die in the Lord: they rest from their labours; and their works do follow them."

#### BIOGRAPHICAL SKETCH OF JOHN CALVIN.

JOHN CALVIN, the distinguished Reformer, was born at Noyon, in Picardy, on the 10th of July 1509. From the respect in which his parents were held, even by the nobility of the district in which they lived, John received a very liberal education with the children of the Momors, a family of the first rank in the neighbourhood. He accompanied them to Paris, where he studied in the College de la Marche, under the celebrated Maturin Cordier, or Corderius. Thence he removed to the College of Montaigu, where he had for his tutor a Spaniard of extensive attainments as a scholar.

Calvin's father, as he wished that his son should enter the Church, obtained from the Bishop of Noyon a benefice in the Cathedral Church of that city, and afterwards the parochial cure of the village Pont l'Eveque, which had been the birth-place of the elder Calvin. Before leaving France, accordingly, John Calvin off-

ciated for a short time as a curate in the Romish Church; but in the wise Providence of God, he was prevented from continuing long in communion with the apostasy of Rome. His father, thinking that the study of the law presented a better field for the successful exercise of his son's talents, recommended his abandonment of the clerical profession,—a step which the young man was the more ready to take, as, by the divine blessing accompanying his study of the Sacred Writings, he had become disgusted with the superstitions of the Romish hierarchy, and convinced of the accordance of the Protestant principles with the Word of God.

Having come to the resolution of dedicating his talents to the study of the legal profession, he repaired to Orleans for that purpose. And so rapid and astonishing was his progress, that in a short time he was judged capable of filling the chair in the absence of any of the professors, and on leaving the University, he was offered the degree of Doctor, free of expense. His studies, however, were not confined to law, but he spent much of his time in the perusal of the Scriptures, and he was frequently consulted by those who wished to be instructed in the reformed religion. At this period he was accustomed, after a frugal supper, to study till midnight, and employ his morning hours in bed reviewing the studies of the preceding night. Though far from favourable to health, this sustained exertion could not fail in enabling him to store up that mass of solid erudition which so distinguished him in after life.

Anxious to perfect himself in the profession which he had adopted Calvin attended the lectures of a distinguished civilian at Bourges; but from this place he was speedily recalled in consequence of the sudden death of his father. After this melancholy event, which deprived him of a valuable counsellor and guide, he removed to Paris, where, in his twenty-fourth year, he published his commentary on Seneca's Epistle concerning Clemency. While in Paris, he became intimately acquainted with a number of those who had espoused the reformed religion; and so deeply did he become interested in their principles, that he resolved to dedicate himself to the service of God, in connection with the Reformed Church.

His well-known talents and zeal led the Roman Catholics to watch his movements with the utmost suspicion, and they were not long in finding an excuse for raising against him and his friends a keen persecution. He found protection and an asylum, however, at the court of the Queen of Navarre, by whose intercession with the French government the storm was dispelled.

In the year 1534, the utmost severities were inflicted upon the reformers. Eight martyrs were burned alive in Paris; and the king, Francis I., declared that he would not spare his own children if they should, by any chance, be infected with these "execrable heresies," as he called them. Calvin, grieved at the spirit of intolerance and persecution thus manifested towards his friends, determined to leave France, and accordingly he did so, after having first published, at Orleans, a small work in opposition to the doctrine that the soul sleeps when in a state of separation from the body.

In retiring from France, he proceeded as far as Basle, where he devoted himself to the study of the Hebrew language, and published his Institutes of the Christian Religion, which have long been highly valued as an excellent system of theology. After completing this incomparable work, he set out for Italy to visit Renée, the Duchess of Ferrara, and daughter of Louis XII., King of France. The interview was very pleasing to both parties, and tended to confirm the Duchess still more strongly in her attachment to the reformed principles. During the rest of Calvin's life she continued his sincere and steady friend.

From Italy he passed again into France, where he

settled his affairs, and brought along with him Anthony Calvin, his only surviving brother. His intention was to return to Basle or Strasburg, but in consequence of the war which raged in various intervening places, he was led to change his route, and thus was conducted by the mysterious arrangements of Providence to Geneva,—the city which proved the scene of his useful and laborious efforts in the cause of Christ throughout the whole of his future life. The Gospel had, before this time, been introduced into Geneva by the joint exertions of two very distinguished characters, William Farel and Peter Viret. On reaching the city, Calvin waited upon these good men, when Farel took the opportunity of urging him to remain with them and share their labours. For some time Calvin was resolute in refusing to comply with the arguments, powerful though they were, which were brought forward, when at length Farel, with a solemnity and pathos sufficient to awe the mind, burst forth in these words: "I denounce unto you, in the name of Almighty God, that if, under the pretext of prosecuting your studies, you refuse to labour with us in this work of the Lord, the Lord will curse you, as seeking yourself rather than Christ." Terrified by this dreadful denunciation, Calvin surrendered himself to the disposal of the Presbytery and Magistrates, who, with the consent of the people, appointed him preacher, and invested him also with the responsible office of Professor of Divinity.

No sooner had Calvin become connected with the Church in Geneva, than he devoted his powerful mind to the consideration of its internal condition, which was yet unsettled. Besides publishing a formulary of doctrine, and a catechism, he induced the citizens openly to abjure the errors of Popery, and on the 20th July, 1539, the senate and the people, openly preceded by a public scribe, solemnly avowed their adherence to the doctrine of the Christian religion. For some time a violent opposition was made to the exertions of Calvin by the Anabaptists, but so completely did he silence them in a public disputation, that they almost disappeared from the Church of Geneva. Another and a more copious source of discouragement, however, arose from the divided state of the city. Besides the profligacy which prevailed among certain classes of the community, ancient family feuds happened about this time to be revived. In this state of matters, when the minds of the people were agitated with civil broils, Farel, Calvin, and Couraut, openly declared that they could not conscientiously administer the Lord's Supper. This so enraged the chief men of the city, who were themselves opposed to Calvin and his colleagues, that these faithful servants of Christ were ordered to leave the city within two days. When Calvin was informed of the decree which had passed, he calmly said, "Certainly, had I been in the service of men, this would have been a bad reward; but it is well that I have served Him who never fails to repay his servants whatever he has once promised."

The banishment of these three devoted men produced a great sensation in the Reformed Churches throughout Switzerland and Germany. Various attempts were made to prevail upon the governors and people of Geneva to recal them; but in vain. They remained firm to their purpose. Calvin accordingly went first to Basle, then to Strasburg, where, with the sanction of the senate, he was appointed professor of divinity, with a liberal stipend. The ability with which he filled the chair to which he had been chosen, soon raised his fame; and such was his influence over even the civil authorities of the place, that he succeeded in planting the French Church, and introduced such discipline as he approved. Nor did he forget his poor persecuted flock at Geneva, but by his letters encouraged and comforted them under all their trials, predicting that brighter days yet awaited them.

While at Strasburg, Calvin published his "Christian Institutions" in a more enlarged form, his "Commentary on the Epistle to the Romans," and a valuable treatise on the Lord's Supper. At this period also the Reformer married, by the advice of Bucer, Idelette de Bure, the widow of a leader among the Anabaptists.

In 1541 Calvin was appointed by the ministers of Strasburg to represent them in the conferences which Charles V. ordered to be held, first at Worms, then at Ratisbon, for the purpose of attempting a reconciliation between the Protestants and Roman Catholics. His appearances on both these occasions gave great satisfaction, and Melancthon in particular was so highly delighted, that he often honoured him with the name of "the divine."

The time was now come when the Lord was pleased to revive his own work in Geneva. Of the four chief persecutors of God's servants, two of them were dead, and the other two banished, and a desire was universally manifested that Farel and Calvin should be recalled. The former, who had taken up his residence at Neuchâtel, refused their request. A deputation was accordingly sent to Strasburg that they might prevail upon the citizens to part with Calvin. To this they were very reluctant, and though the Reformer still loved the people of Geneva, he declined to quit a place where the Lord had so strikingly blessed his labours. At length, however, he was constrained to yield, and on the 13th of September 1541, he returned to Geneva, heartily welcomed both by the senate and the people. The understanding at Strasburg was, that his removal from them was merely temporary, but the people of Geneva did not rest until he was established permanently among them. As the only condition, however, on which he would consent to remain, he stipulated that the Presbyterian plan of Church government should become the adopted system of the Genevan Churches. A decree was accordingly passed by the senate to that effect.

Being now settled in the former scene of his labours, he exerted himself more vigorously than ever in his varied and important duties. In every fortnight he preached one whole week; thrice every week he delivered lectures; on the Thursdays he presided in the meetings of the presbytery; on the Fridays he expounded the Holy Scriptures to the congregation. Besides these employments he wrote many learned commentaries upon the sacred books, produced controversial writings of various kinds, and carried on an extensive correspondence. These, however, were merely his public avocations. His society was so much courted by enlightened men, that visitors from every part of Europe came to Geneva to ask his advice in religious matters. And such was the versatility of his powerful mind, that in the midst of his weightiest and most important studies, he was accessible to all who sought his counsel or assistance. And in seasons of peculiar trial to the Reformed Churches, the kindness of this great and good man was remarkably shewn. In consequence of persecution, great numbers driven from Italy and France resorted to Geneva, where they obtained aylum, and in the devoted Calvin they found a friend. The attention which Calvin paid to his own flock is incessant. He visited, warned, exhorted them; and when the city was beset with the plague and famine, stood forward regardless of his own life, anxious to promote the spiritual and temporal welfare of the poor distressed people. Wherever his services were required he was ready at his post. But it was more peculiarly seasons when the cause of religion was in peril, that the energies of Calvin were put forth. Whether opposition to the Roman Catholics, the Anabaptists, the Libertines, he wielded his pen manfully in defence of the truth. The work which he published on the necessity of reforming the Church, and which appeared the time the diet was assembled at Spiers, attracted

peculiar notice, and was, under God, one of the great means of awakening attention to the subject.

The fidelity of Calvin in discharging his pastoral duties exposed him to much obloquy and opposition from the immoral portion of the population of Geneva. He remained resolute and unmoved however, boldly declaring the word of truth, and reproving with all earnestness the vices which prevailed in the city. Nor was this faithfulness in God's work unattended with its reward. The Church of Geneva wonderfully increased in numbers, and the estimation in which the Reformer was held, rose higher still, from the attention which he shewed to the suffering Protestants who flocked thither from all quarters.

About this period, though for a season he enjoyed a cessation from public disputes and contentions, he suffered a severe stroke in the death of his wife, who appears to have been much esteemed for her piety and Christian prudence. Her last words were peculiarly refreshing, "O glorious resurrection! God of Abraham and of all our fathers! not one of the faithful who have hoped in thee, for so many ages, has been disappointed: I will also hope."

The Genevan Church now assumed in all its extent the Presbyterian polity; and in addition to public preaching the consistory resolved that every minister should visit every family from house to house, expounding the Scriptures, and catechising the inmates, with the view of ascertaining the extent of their knowledge of divine truth. All festivals were abolished, and no other day was permitted to be kept holy except the Sabbath. These arrangements were not made, however, without violent opposition, so violent as to have broken the spirit and discouraged the efforts of any other man than John Calvin. He bore all with Christian resignation and invincible patience. In the midst of all opposition he remained firm in the maintenance of those doctrines which he believed to be consistent with the Word of God, and calmly but courageously obviated the objections which were offered against them. The language which he employed in speaking of the enemies of the truth was, we admit, in some cases strong, but were we in possession of all the circumstances, our opinion, in this respect, might be considerably modified. The charge has been made against our Reformer that he was too harsh in his treatment of heretics, and more particularly that he was accessory to the burning of Servetus. The punishment, however, of this arch-heretic, it ought never to be forgotten, was the decree of the senate, not of the Church; and though Calvin and his colleagues might not consider themselves justified in interfering with what they regarded as the rightful prerogative of the magistrate, we ought to be cautious in blaming where we are not sufficiently acquainted with the state of the case.

In the condition of foreign Churches, Calvin took a particular interest. By his correspondence he animated and encouraged the persecuted Protestants in Poland, France, and England; and the refugees from these countries, who came to Geneva, he treated with all kindness and Christian regard.

About this time he was attacked with a severe illness when preaching, and obliged to leave the pulpit. Rumours immediately spread that the Reformer was dead, and the Roman Catholics rejoiced at the intelligence so greatly, that a day of public thanksgiving was appointed at Noyon, his native place. The intelligence, however, was false, for Calvin speedily recovered his wonted health and activity. Soon after he had regained his strength, he published his admirable commentaries on the Psalms. For some months his mind was much occupied with the gloomy state of affairs in France. A persecution had broken out with great atrocity and violence at Paris, and the blood of many Protestants was ruthlessly shed. At the instigation of Calvin the German states interfered, and by their friendly intercessions put an end to the calamities of the Church.

In little more than a year from his former illness, Calvin was seized with a quartan ague, which, continuing for eight months, reduced him to a state of debility, from which he never afterwards completely recovered. By the advice of his physicians, and at the urgent request of his friends, he was prevailed upon to refrain from preaching in public, and delivering his theological lectures. He still, however, continued to devote his days and nights to the dictating and writing of letters to various parts of Europe, and he very frequently exclaimed amid his constant employment, "How unpleasant to me is an idle life!" Nor did he cease to take an interest in public matters. It was by his advice and encouragement, indeed, that amid all the troubles to which the republic of Geneva was at this time exposed, the inhabitants established an extensive seminary or college for the instruction of youth. As soon as his health would permit, he resumed, though in great weakness, his labours, both in the pulpit and the theological chair. His strength, however, gradually diminished, and on the 6th of February 1564, he delivered his last sermon with difficulty, in consequence of an oppression on his chest. From that day he taught no more in public, unless when he was carried occasionally to the Church, and addressed his people in a few words. The disease under which he laboured in his last illness was very severe and complicated, but in him "patience had her perfect work."

In giving an account of the dying scene of this truly useful and eminent servant of God, we cannot do better than quote the language of one of his most devoted and constant friends, Beza: "On the 10th of March, we, his brother ministers, on paying our visit together as usual, found him dressed, and sitting at the little table where he was accustomed to write or study. On seeing us, he sat silent, resting his forehead on his hand for some length of time, as he frequently did when engaged in study and meditation; and then, with a voice occasionally interrupted, but a kind and cheerful countenance, he said, 'I return you, dearest brethren, my most hearty thanks for all your solicitude on my account, and hope in a fortnight I shall be present, for the last time, at your consistory,' (which was established for discipline of morals,) 'for I think that the Lord will then manifest his pleasure with respect to me, and take me to himself.' He did attend the consistory on the 24th of March, as usual, and when the business was finished in a peaceable manner, he observed, that he felt some further continuance was granted him by the Lord. He then took up a French New Testament, read to us himself some of the marginal annotations, and requested the opinion of his brethren, since he had undertaken to correct them. He was worse on the following day, having been fatigued with the labours of the preceding; but on the 27th, he was carried to the door of the senate-house, and being supported by two of his attendants, walked into the hall, and after proposing a new rector of the school to the senate, he uncovered his head, and returned them thanks for the favours already conferred upon him, and particularly for their attentions in his last illness. 'For,' he said, 'I think I have entered this house for the last time.' Having uttered these words with difficulty, and a faltering voice, he took his last farewell of the senate, overwhelmed with sorrow, and bathed in tears. On the 2d of April, which was Easter-day, although suffering from great debility, he was carried to Church in a chair, was present with the whole congregation, received the Lord's Supper from my hand, and joined in singing the hymn, with a trembling voice, but with manifest expressions of joy shining forth from his dying countenance."

A few days after he sent to inform the syndics and senators that he wished to meet them once more, and he intended, therefore, next day, to be carried to the senate-room. The senators, however, afraid that his

health might be injured by the exertion, repaired in procession from the senate-room to the house of Calvin. The address which he delivered to the civil authorities on that occasion was peculiarly solemn and affecting. The important admonitions with which it closes are well worthy of attention.

"If you would preserve this republic in security, see to it with unremitting care, that the sacred seat of authority, in which God hath placed you, be not defiled with the pollution of sin; for he is the only sovereign God, King of kings, and Lord of all lords, who will honour those that honour him; but, on the other hand, will cast down, and cover with disgrace, those by whom he is despised. Worship him, therefore, according to his precepts, and let your minds be more and more intensely directed to the obeying of his will, for we are always at a very great distance from the performance of our duty. I know the temper and manner of you all, and am aware of your needing exhortation. There is none, even of those who excel, without many imperfections; and let each in this case examine himself with care, and ask of the Lord the supply of his known deficiencies.

"We see what vices reign in the greatest number of the assemblies convened in the world. Some, cold and indifferent to the public interest, pursue with eagerness their own private emoluments; others, are only intent upon the gratification of their own passions; some make a bad use of the distinguished talents bestowed upon them by God; while others are vain-glorious, and confidently demand that the rest of their fellow-counsellors should sanction their opinions.

"I admonish the aged not to envy such young persons as they find to be endowed by God with particular gifts; and I warn younger persons to conduct themselves with modesty, and to avoid all presumption. Let there be no interruption of one another in the performance of your duties. Shun animosities, and all that acrimony which has diverted so many from a proper line of conduct in the discharge of their office. You will avoid these evils, if each of you confines himself within his proper sphere, and all perform with fidelity the part intrusted to them by the State. In civil trials I beseech you to avoid all favour, or enmity; use no crooked art to pervert justice; let none, by any plausible advice of his own, prevent the laws from having their due effect; nor depart from equity and goodness. If the passions excite temptation in any one, let him resist them with firmness, and look to him by whom he has been placed on the seat of judgment, and ask the aid of God for the guidance of his Holy Spirit.

"Finally, I beseech you to pardon all my infirmities which I acknowledge and confess before God, and his angels, and in your presence also, my honourable lords.

Having finished his discourse, he offered up a prayer in behalf of the senators, gave his right hand to each of them separately, and bade them adieu. The dying man next sent for the ministers of Geneva, and having exhorted them, in a very touching manner, to seal up perseverance in the good work of the Lord, he commended them to God individually. They parted from him in tears, lamenting the loss of one by whose counsel and prayers and instructions they had so much profited.

The closing scene is thus described by Beza: "Calvin spent the remainder of his days, until death, in almost constant prayer. His voice, indeed, was interrupted by the difficulty of respiration; but his eye which retained their brilliancy to the last, uplifted to heaven, and his serene countenance, were certain proof of the fervour of his devotion, and of his trust and confidence in God. He often in his prayers repeated the words of David, 'Lord, I opened not my mouth, because thou didst it'; and at times those of Hezekiah, 'I did mourn like a dove.' Once also I heard him say, 'Thou, Lord, bruicest me, but I am abundantly satisfied

bed, since it is thy hand.' His doors must have stood open day and night, if all had been admitted who from sentiments of duty were desirous to see him; but as he could not, from difficulty in speaking, direct his discourse to them, he requested they would rather pray for him, than be solicitous about paying their visits. Often, also, though I always found him glad to receive me, he was very scrupulous respecting the least interruptions thus given to the duties of my office, so sparing was he of the time which he knew ought to be spent in the service of the Church; and his conscientious feelings, lest he should give the smallest trouble to his friends, exceeded the bounds of moderation. Such was the manner of comforting both himself and friends until the 19th of May, when we ministers were accustomed to meet relative to the censure of morals, and to take a friendly meal together two days before Whitsuntide, and the celebration of the Lord's Supper. He expressed a wish that the common supper should on this day be prepared at his house, and rallying his little strength that remained, was carried from his bed to the adjoining chamber, when he said, 'I come to see you, my brethren, for the last time, never more to sit down with you at table.' Such was the commencement of one of the most melancholy repasts we ever took. He then offered up a prayer, took a small portion of food and discoursed with us at supper in as cheerful a manner as his weakness permitted. Before supper was fully finished, he ordered himself to be carried back to the adjoining chamber, and addressing the company with a distinctly smiling countenance, said, 'This intervening wall will not prevent me from being present with you in spirit, though absent in body.' His prediction was fulfilled, for from this day he always lay in a horizontal posture, his small body, except his countenance, which was very little changed, being so much emaciated, that breath only remained. On the 27th of May, the day of his death, he appeared stronger, and spoke with less difficulty; but this was the last effort of nature, for about eight o'clock in the evening certain symptoms of dissolution suddenly manifested themselves. When one of his domestics brought one of the brethren, and me, who had only just left him, this intelligence, I returned immediately with all speed, and found he had died in so very tranquil a manner, that without his feet and hands being in any respect discomposed, or his breathing increased, his senses, judgment, and in some measure his voice, remaining entire to his very last gasp, he appeared more to resemble one in a state of sleep than death."

Thus died one of the brightest characters that have adorned the page of history. His death was bemoaned by all classes of the community. In him the Church of Geneva lost a faithful and devoted pastor, the city a wise, philanthropic, and public spirited citizen, a college a learned and able professor, and all, a common parent and friend. His funeral was attended by the authorities, civil and ecclesiastical, of the town, and a great proportion of the citizens. Many tears were shed the occasion, and for some days a gloom seemed to be thrown over the city. According to his own directions no monument was erected to his memory. Neither is this necessary. Calvin can never be forgotten. *monumentum quaeris, circumspice.* "If you wish to see his monument, reader, look around you."

#### THE GOOD OLD KING AND THE DYING GIPSY.

This beautiful and affecting incident in the life of George III. is extracted from "The Gipsies' Advocate," by James Crabb. London: Nisbet and Co., 1832.]

KING of England, of happy memory, who loved his people and his God, occasionally took the exercise of flogging. Being out one day for this purpose, the chase through the shrubs of the forest. The stag had been

hard run, and to escape the dogs, had crossed the river in a deep part. As the dogs could not be brought to follow, it became necessary, in order to come up with it, to make a circuitous route along the banks of the river, through some thick and troublesome underwood. The roughness of the ground, the long grass and frequent thickets, obliged the sportsmen to separate from each other; each one endeavouring to make the best and speediest route he could. Before they had reached the end of the forest, the king's horse manifested signs of fatigue and uneasiness; so much so, that his majesty resolved upon yielding the pleasures of the chase to those of compassion for his horse. With this view, he turned down the first avenue in the forest, and determined on riding gently to the oaks, there to wait for some of his attendants. The king had only proceeded a few yards, when, instead of the cry of the hounds, he fancied he heard the cry of human distress. As he rode forward, he heard it more distinctly. "Oh, my mother, my mother! God pity and bless my poor mother!" The curiosity and kindness of the sovereign led him instantly to the spot. It was a little green plot on one side of the forest, where was spread on the grass, under a branching oak, a little pallet, half covered with a kind of tent; and a basket or two, with some packs, lay on the ground at a few paces distant from the tent. Near to the root of the tree, he observed a little swarthy girl, about eight years of age, on her knees praying, while her little black eyes ran down with tears. Distress of any kind was always relieved by his majesty, for he had a heart which melted at "human woe;" nor was it unaffected on this occasion. And now, he inquired, "What, my child, is the cause of your weeping? For what do you pray?" The little creature at first started, then rose from her knees and pointing to the tent, said, "Oh, Sir! my dying mother!" "What?" said his majesty, dismounting and fastening his horse up to the branches of the oak, "What, my child? tell me all about it." The little creature now led the king to the tent; there lay, partly covered, a middle aged female gipsy, in the last stage of a decline, and in the last moments of life. She turned her dying eyes expressively to the royal visitor, then looked up to heaven, but not a word did she utter; the organs of speech had ceased their office; "the silver cord was loosed, and the wheel broken at the cistern." The little girl then wept aloud, and stooping down, wiped the dying sweat from her mother's face. The king, much affected, asked the child her name, and of her family, and how long her mother had been ill. Just at that moment another gipsy girl, much older, came out of breath to the spot. She had been at the town of W——, and had brought some medicine for her dying mother. Observing a stranger, she modestly curtsied, and hastening to her mother, knelt down by her side, kissed her palid lips, and burst into tears. "What, my dear child," said his majesty, "can be done for you?" "Oh, Sir," she replied, "my dying mother wanted a religious person to teach her, and to pray with her before she died. I ran all the way, before it was light, this morning to W——, and asked for a minister, but no one could I get to come with me to pray with my dear mother." The dying woman seemed sensible of what her daughter was saying, and her countenance was much agitated. The air was again rent with the cries of the distressed daughters. The king, full of kindness, instantly endeavoured to comfort them: he said, "I am a minister, and God has sent me to instruct and comfort your mother." He then sat down on a pack by the side of the pallet, and taking the hand of the dying gipsy, discoursed on the demerit of sin, and the nature of redemption. He then pointed her to Christ, the all-sufficient Saviour. While doing this, the poor creature seemed to gather consolation and hope; her eyes sparkled with brightness, and her countenance became animated. She looked up—she smiled;

but it was the last smile,—it was the glimmering of expiring nature. As the expression of peace, however, remained strong in her countenance, it was not till some time had elapsed, that they perceived the struggling spirit had left mortality.

It was at this moment that some of his majesty's attendants, who had missed him at the chase, and who had been riding through the forest in search of him, rode up, and found him comforting the afflicted gipsies.

He now rose up, put some gold into the hands of the afflicted girls, promised them his protection, and bade them look to heaven. He then wiped the tears from his eyes, and mounted his horse. His attendants, greatly affected, stood in silent admiration. Lord L—— was going to speak, but his majesty, turning to the gipsies, and pointing to the breathless corpse, and to the weeping girls, said, with strong emotion, "Who, my Lord, who, thinkest thou, was neighbour unto these?"

### DISCOURSE.

BY THE REV. DAVID LOGAN,  
*Minister of Stenton.*

"Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man."—JOHN vii. 45, 46.

BESIDES the miracles wrought by our Saviour, affording evidence that he was the "Teacher sent from God," and "that no man could do these works except God were with him," there is another source of conviction, in reference to the divine origin of the truth as it is in Jesus, arising from the effects produced on the hearts and lives of those who heard it. If this truth had the effect, when heard and embraced, of begetting new principles and holy affections—of exciting to new pursuits, and causing enjoyment to be derived from new objects—of stirring up a desire to live unto God instead of the world, and to prepare for eternity instead of being exclusively occupied with the things of time—if this new character, and these new aims and ends, were not only assumed but maintained, and maintained consistently, and at the expense of sacrifices, and the enduring of suffering, and even of death itself—when called to contemplate such an effect of the truth as it is in Jesus, who can deny to it a divine origin? Who will not be ready to confess, that "in very deed" God himself is discovered giving efficacy to the word of his grace? When placed in peculiar circumstances, it is no uncommon thing to see sacrifices made, and hardships endured, as exhibited in the history of man, and even death itself submitted to, when the ancient and inveterate superstitions and habits of a nation required it, and when nothing but infamy and disgrace awaited a refusal to submit. Such exhibitions, however, command no respect in the motive, spring from no renovation of principle or change of character, and are directed towards no enlightened or worthy end. Christianity here can not only bear a comparison with every other religion which the folly, or superstition, or vice of man has invented, promulgated, and maintained; but in instituting every such comparison, the one has been found to be base alloy, and the other pure gold—the one

has been found to be the vicious fabrication of degenerate man, and the other to descend from the Father of lights—the one, springing from vice, enthralled in superstition, and leads to misery; and the other, proceeding from the fountain of purity, opens up life and immortality in prospect, and conducts to bliss unspeakable. Now, from the short statement which I am about to submit to you, it is my object, from the effects produced by our Saviour's teaching on the occasion referred to, to convince you, that there is an internal power and efficacy in the truth for changing the heart and character; and that those to whom it comes in power, begin to thirst for Christ as the fountain of living waters, and come unto him as the well-spring of all their desires and enjoyments.

Although the inspired historian does not give us even a mere outline of the discourse delivered on that memorable occasion, yet we are not left in doubt as to its excellence; or as to our Saviour rising, in energetic power, according to the surpassing interest of the subject, and the importance and magnitude of the occasion. If a discourse is to be judged of according to its overcoming the most formidable resistance that could have been raised up against the speaker, and calling forth the loudest acclamations in his favour, the triumph of Christ at that time was full and complete. Take a hasty review of the circumstances in which he was placed, as presented to our notice in this 7th chapter. He had literally been an exile from Judea in Galilee, obliged to flee from Jerusalem for his life. His life was still sought after in such an unrelenting manner, as to have rendered it necessary for him to come up to the feast in secret. It was not only publicly, but almost universally known, what were the sentiments and designs of the chief priests and rulers against him—that they accused him not merely of a breach of the Sabbath, but of blasphemy, the very blackest crime recognised in the Jewish law, and on these accounts were plotting his destruction—that thus all their influence and all their exertions were put forth, tending to blind the public mind, to poison their affections, and to strengthen and rivet their prejudices against him—that for an individual thus circumstanced to have even shewn himself in public, the shout of universal execration might have been supposed to be raised, "Away with such a fellow from the face of the earth,"—when, in the nature of things, we would have expected such to be the case, yet nevertheless we behold Jesus not only addressing the multitude, but allowed to address them without interruption; not only allowed to address them without interruption, but listened to in silence; not only listened to in silence, but with the most rivetted attention, nay, with admiration and delight; and with those ecstatic and tumultuous emotions embodying themselves in the burst of ingenuous feeling, "of a truth this is a prophet, a divinely commissioned and inspired servant of God;" "of a truth this is the prophet, even John the Baptist, greater than all the prophets, who



was foretold as to come in the power and spirit of Elias ; " of a truth this is *the Christ*, the Messiah himself, the promised of the fathers,"—when we contemplate the impression which Christ had made by his teaching on that occasion taking this direction, and the contention among the auditors, not as on other occasions, whether Jesus was a righteous man, or in league with Beelzebub the prince of devils, but whether he was the forerunner of Christ, or the Messiah himself—when we are thus called upon to contemplate these effects of this discourse of our Lord, who is not forced to acknowledge that the Lord's Anointed, the Son of God, stands truly revealed before him ?

Nor is this all. There is still another effect of this discourse of our Lord, which we are now principally called upon to contemplate, even more striking, if possible, than the one now alluded to ; an effect which, arising principally, if not solely, from the internal evidence which the discourse in question afforded, that he who delivered it was truly the Son of God, ought surely to beget and strengthen similar convictions in us, and cause us not only to bow submissively at the name of Jesus, but also bring us to him as the fountain of living waters.

As presented to our notice in the passage referred to, the multitudes of Israel were collected in the temple to perform a prescribed act of worship to the God of Israel. They were probably the more numerous, because the last day of the feast of tabernacles was not only one of the more solemn days, but also being the last, those who had any fear of God before their eyes, would allow no trifling excuse to prevent them from rendering to him on this day the homage of grateful hearts, and imploring from him a parting blessing ; and not only being the last, but the great day of the feast, on which the miraculous supply of water in the desert was symbolically commemorated, it naturally called forth the expression of every grateful and joyous feeling, and inspired, filial trust and confidence in God as their covenanted Father.

Let the eye, however, not merely of any watchful observer, but of any individual accustomed to attend upon the temple-service on those more solemn days,—let him take a casual survey even of the many thousands assembled, and there is one thing which cannot fail to force itself upon his notice. Those who " loved greetings in the markets, and the chief seats in the synagogues," are not there. The chief priests, the conductors of religious devotion, and who ought ever to be examples to the people in the practice of every sacred and social duty, are not there. The rulers and leaders of the Pharisees, who " made broad their phylacteries," and were to be seen " praying even in the corners of the streets," have not gone up to the temple, although it is the *last*, that *great day* of the feast. Surely some national catastrophe hath occurred—some work of dire necessity, neither to be done before, nor delayed till after the public worship of God, hath called them

together in council, and thus rendered their places in the temple empty on the great day of the feast. They are, indeed, assembled in council, but no work of necessity hath called them together. A dire, a wicked purpose is in their hearts ; a deed of blood they are impatient to perpetrate. Jesus of Nazareth, when last in Jerusalem, had escaped their fury, only by fleeing into Galilee. When they were reasoning together, saying, " What think ye that he will not come to the feast," devising how to waylay and cut him off privily, Jesus, aware of their devices, came up to the feast in secret. Though baffled in this respect, yet exulting in their hearts that their victim had come within their grasp—that the prey had, even as it were, entered the den of the devourer—the more effectually to secure their purpose, at the commencement, or towards the middle of the feast, as soon as they ascertained that Jesus was *there*, they laid their toils to encircle him. During its progress, they gradually closed in upon their victim ; and now, on the last day of the feast, the moment had arrived when, pouncing upon their prey, they were to gloat in the wanton indulgence of the most unhallowed affections.

Conceive to yourselves a conclave of beings in human shape transformed into demons, into fiends incarnate. In every breast *there* dwells malice and revenge seated supreme, and whetting the appetite for blood and slaughter in proportion as the victim may have hitherto escaped the snare. The irrevocable word, however, is now gone forth, the decree is registered in the unalterable record, the victim is within the grasp of the thirsters for blood, who are nursing their implacable revenge, and stifling their breath and straining the ear to catch the most distant sound of the approach of their emissaries ; when, lo ! a sound is heard—the doors though slowly, yet resolutely, are opened—the officers enter, but no Jesus of Nazareth is *there*. Portentous is the blank look of vengeance deferred, which the rulers for a moment cast upon each other. Dreadful is the flash from the infuriated eye, which can scarcely find utterance in this stifled voice of thunder, " What ! have ye not brought him ? " Turn for a moment from this storm, to contemplate the serene brow, the submissive mien, yet resolute purpose of those who could calmly face this storm ; and whoever, on beholding such a sudden transformation produced by the discourse of Jesus of Nazareth, will not do homage to the Author of it, must have hearts akin to those rulers, who, against conviction, continued in unbelief, and died in their sins.

Recollect who they were with regard to whom we are now soliciting your decision. They were the inferior officers of worthless despotic rulers, who, before they could be truly fitted for such an office, must have practically passed through scenes of the lowest degradation and the foulest vice, scenes blunting and destroying all the finer sensibilities of our nature, drying up all the tender sympathies of the heart, and conversant in works of darkness, and preparing the individual for its

darkest deeds. Remember, too, the influence which habitual submission has over those minds, which, from their childhood, have been taught to obey; and especially those under the authority of despotic and tyrannical masters. Take into the account, likewise, how predominant the selfish passions in such breasts uniformly are; how not only *the all* of these officers depended on implicit obedience to the orders received, but the continuance even for an hour of life itself; and when they knew so thoroughly how bent the chief priests and rulers were to accomplish the destruction of Jesus, what had they to expect in the non-performance of such imperative orders, but the forfeiture of their own lives in saving his?

This interposition in his behalf, however, you see to have been actually their purpose. And mark how the internal change in their breasts manifests itself. They go not back with a fabricated story, intimating the impossibility of accomplishing their object. They go not back fawning and crouching with expressions of base regret on their lips for the past, and baser promises of success for the future; but honestly, and dignifiedly, and resolutely acknowledge their want of zeal in this matter, and candidly confess their change of sentiment on this subject, and justify the part they acted, by themselves becoming preachers of the faith which their masters were destroying. The officers answered, "Never man spake like this man." Truly "out of the mouths of babes and sucklings God hath ordained strength, that he might still the enemy and the avenger." The subject of the discourse evidenced itself to be heavenly truth, by coming home to the heart and conscience, "in demonstration of the Spirit, and with power." The manner in which it flowed from *his* lips, who was "full of grace," also demonstrated, that the waters of which he spake descended from the heavenly sanctuary. And the authority with which he spake, incontestably proved, that he was what he laid claim to be,—“the only begotten of the Father,” “the Son of God with power.”

When we thus contemplate a change so great, passing so rapidly upon so very hopeless subjects, subjects, most probably, not only hitherto slaves to the lowest vices, but acting, in the case before us, in opposition to every worldly interest, and, by disobedience to the authorities opposed, forfeiting even life itself by such opposition; when we contemplate an effect so truly astonishing, who can deny but that the finger of God was here of a truth, bearing testimony, not only to the divine mission of Christ, but to the divinity of his incarnate Son, and to the word of his grace?

Now, by way of application of this subject to ourselves, let us ask our own hearts, whether we have ever felt this power of the truth constraining us to forego all, to forsake all, and to encounter all for the sake of Christ. These officers, in obedience to earthly masters, went to become partakers in a deed which no law of man could ever justify. In the execution of their trust, they not only discovered the guilt of their

commission, but began to feel that they had a Master in heaven to whom they were accountable; began to feel that they should obey God rather than man; and had courage and resolution to act upon the feeling. Let us go and do likewise. Let us be convinced that all which we do has not only the sanction of our Divine Master, remembering that “whatsoever is not of faith is sin,” but let us also adhere to this, however it may affect those with whom we may stand connected, or on whom we depend, assured that the testimony of our own conscience, and the approbation of God, is a gem more valuable than any earthly treasure. These officers, in following out their new-begotten convictions, sacrificed every earthly consideration, to the maintaining of the new-born hope firm unto the end. Let us, if called thereto, never allow the comforts of the world to come into competition with the pleasures of religion, or to prefer the meat which perisheth to that which endureth to everlasting life. These officers did not shrink from avowing their new convictions to their very masters, and extolling him whom they were now determined to obey. Let us do all that in us lies to diffuse the savour of the name of Christ, that our lives may become “epistles of him, known and read of all men.” And to this end, let us daily be coming unto him as “the fountain of living waters;” that, convinced of our utter destitution by nature of spiritual blessings, and intensely desirous of renewed and copious draughts from the inexhaustible fountain; that, “thirsting for God, the living God,” and coming to him as “the well-spring” of all our joys, our souls may be refreshed, and the whole spiritual man nourished up unto everlasting life.

#### NARRATIVE OF A REVIVAL OF RELIGION IN THE ISLE OF ARRAN.\*

THIRTY years ago, the state of religion in this island was exceedingly low. “Darkness covered the land, and gross darkness the people.” But, through the tender mercy of God, the day-spring from on high visited it. Divine light arose on them that sat in darkness, and the cause of Christ has gained much ground in this part of his vineyard, since the year 1804. In that year, and the year following, many were awakened at the north end of the island, especially about the farms of Sannox and their neighbourhood. And although this awakening, as to its power and progress, was not of long continuance, yet a considerable number of the subjects of it testified, by their after lives and conversation, that they had undergone a gracious change. This day of small things was the commencement of the revival which followed. From this time, a change for the better might be observed in the religious sentiments and conduct of many among the people. Many seemed now to be awakened from the slumber of spiritual death; being disposed to attend to the things which belonged to their everlasting peace. Their eyes were now opened to see the evil of their former wicked ways, their perishing condition as sinners, and their need of Christ as a Saviour. They now began also to distinguish between truth and error; to relish evangelical doctrine; to attend with diligence on the means of grace; and, in general, to set up the worship of God, morning and evening, in their

\* This Narrative is extracted from No. V. of a series of well-written Tracts, now in the course of publication at Glasgow.

families. Religious meetings were also set up in many places; and, in the course of a few years, a kind of reformation was thus visible throughout many parts of the island. This was the case more especially, though not exclusively, in the parish of Kilmorie, which was at this time favoured with the ministry of the late pious and laborious Mr M'Bride. It may be remarked, respecting his usual style of preaching, that he was by no means what might be called an alarming preacher, but rather the opposite. His sermons were frequently close and searching; but he dwelt more on the consolations of the Gospel than on the terrors of the law; and the excitement seemed to be, in general, greater under the sermons in which the riches of divine grace and the consolations of the Gospel were exhibited, than under such as were more awful, and apparently better fitted to awaken. Mr M'Bride's manner of preaching was very much distinguished for seriousness, fervour, and great zeal for the salvation of sinners; and this often led him to make very close appeals to the conscience. But the revival itself was not of a sudden. It was gradual, and spread from one place to another. Neither was it in all cases saving as to its effects. Many under it assumed a form of godliness, who were altogether destitute of its power. In other cases, however, there was something more deep and precious—even the quickening, saving, and soul-transforming influence of the Holy Spirit. During its progress, a considerable number were accordingly brought under deep convictions of their guilt and unworthiness as sinners, of their liability to eternal misery, and of their utter helplessness as concerned themselves. Now, they began in earnest to say, "What shall we do to be saved?"—and to count all things but loss for the excellency of the knowledge of Christ Jesus—for an interest in him. And the God of all grace, who thus visited them with the awakening influences of his Spirit, was pleased also to enlighten their minds as to the way of salvation; and thus to lead them, by faith, for peace and rest to the only Saviour of sinners. And being thus quickened, enlightened, and comforted, by the teaching of the same Spirit, they were also united together in the bonds of love and Christian fellowship, while they travelled together Zionward.

The subjects of these spiritual influences were, however, only as a little flock, when compared with the multitude who remained yet stout-hearted and far from righteousness. And these, becoming impatient under the restraints which the late reformation had laid on them, with regard to unholy practices, began to break out anew with greater violence; so that, in 1810 and 1811, many were bolder in sin, and more abandoned to wickedness, than they had been at any former period. The enemy of souls now came in as a flood, and threatened to carry all before him. It is right, however, to observe that this was in no respect true of professors, or of such as there was reason to believe had been the subjects of divine grace. These were for the most part remarkably consistent in their walk and conversation. The breaking out of sin here referred to, was among the bulk of the people who made no particular profession of religion,—and especially among the young, who had been brought under temporary restraint.

These circumstances, however, affected the tender ear, and stirred up the pious zeal of Mr M'Bride, and led him to be even more earnest in his warnings and remonstrances from the pulpit and otherwise against bounding iniquity. The little flock of tender-hearted Christians scattered throughout his parish, were, at the same time, moved with a sense of the prevalence of sin and the desolations of Zion. They felt an increased concern for the conversion and salvation of sinners, and deeper interest in the prosperity and enlargement of the kingdom of Christ. They began to be more frequent and earnest in their supplications at a throne of

grace for a time of revival—of refreshing from the presence of the Lord. Several little parties of them, by mutual consent, set apart some days for private fasting and prayer, sending up their united supplications to the Hearer of prayer, for the downpouring of the Spirit, in his awakening and converting influences on sinners around them. They kept several such days for nearly a twelvemonth before the commencement of what is generally called, "The Revival of Religion in Arran." In these devotional exercises, some of them enjoyed uncommon nearness to God, and great freedom at a throne of grace, when pouring out their hearts in earnest supplication for the manifestation of divine power and glory in the sanctuary, especially in the congregation with which they were themselves connected. Their minds were much stirred up to press after these things in secret, and at their fellowship meetings, and also when attending public ordinances. They seemed, indeed, to be animated by the spirit of him who said, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

While this little flock of Christ, and their pastor at their head, were thus engaged, and about the beginning of March 1812, the Lord began to work in an unusual way among them, in a way of which they had not till this time any expectation, and which, accordingly, caused some surprise. It was at this time that the outcrying commenced, which was afterwards so common for a considerable time. It began at first in some private meetings, but afterwards extended to the public assembly under Mr M'Bryde's ministry. What made the thing the more remarkable was, that it made its first appearance among the people of God. Yea, the most tender, humble, and spiritual-minded among them were the first affected in this manner, and it continued for a short time among them only. But the influence which appeared first moving on them, in this unusual way, was soon extended to others; and the next subjects of it were those who had been before seriously disposed, or who had been at one time or other under serious impressions. But soon after it was extended to the gay and thoughtless, the moral, and the openly wicked. Persons of almost every description and age, from nine years or under, to that of sixty or upwards, were affected; but the number of old people was small compared with that of the young. The crying at first—and while confined to the people of God—was attended with very little bodily agitation; but after others were affected, it was generally attended with these, such as panting, trembling, and other convulsive appearances.

The writer of these pages did not reside in Arran till about six months after the commencement of this revival; but he enquired particularly concerning the beginning of it, from such as were best able to inform him, and is satisfied in his own mind, that the Spirit of the Lord was at work in preparing for it—that his mighty power was revealed in the commencement of it—and that he had a gracious and merciful design in ordering the circumstances of it. Although this revival did in some measure degenerate latterly, through the weakness and folly of men, yet the beginning of it was truly the doing of the Lord and marvellous in our eyes. Some, who were among the first affected, told the writer, that they had not the most remote idea of crying out before they were constrained to do so. So much was this the case, that they said they could not have refrained, even if they had been threatened with instant death. They added, that their outcries and bodily agitations arose entirely from the state of their minds, when powerfully impressed and affected with a sense of divine truth. But it is proper to observe, that the writer is here speaking only of such as were lively exercised Christians previous to this revival. On ex-

mining others, who knew nothing of Christian experience before the beginning of this work, he found that the first impressions of many of them were accompanied with deep convictions of sin, with a painful sense of their helplessness and misery as sinners, and also with earnest desires after an interest in Christ; which it is to be hoped many of them attained. But it must be acknowledged that the accounts given by all were not alike satisfactory. Many were deeply affected externally, who could give little account of the matter. Their affections were moved, but convictions of sin did not take any deep hold on their hearts and consciences, and so their awakening soon passed away; at least, it was so with some. But if there be joy in heaven over even one sinner that repenteth, we have reason to think that there must have been much joy, in that world of light and love, over many that were brought to true repentance, in this place, during the progress of that work.

About the beginning of 1812, the awakening became general, and continued to make progress about three months. After this, it seemed to be at a stand, till the beginning of the following December, when it again revived, and continued to spread considerably for about three months more; during which period it extended over a great part of the parish of Kilmorie, which is nearly thirty miles long, and it extended also to some parts of the parish of Kilbride. The writer cannot pretend to give the exact number of the subjects of this awakening; but the number from first to last, was very considerable. It must have amounted to two or three hundred persons, old and young taken together. He may state them at two hundred and fifty; which is rather below than above the real number. But he does not mean to insinuate that the whole of these proved true believers. This will appear from the statements already made.

For some months after the commencement of the awakening, the subjects of it manifested an uncommon thirst after the means of grace. Both old and young flocked in multitudes to hear the Word of God. His house, and the place employed for private meetings, were frequently so crowded, that the people, as it were, trod one on another. To travel ten or fifteen miles to hear sermon, was considered as a very small matter; and after sermon was over, it was no uncommon thing for many of them to meet together in private houses, or in barns, and to spend several hours in religious exercises. Some of them spent even whole nights in this way. They also longed for the return of the Sabbath. They rejoiced when it was said unto them, "Let us go into the house of the Lord." They eagerly sought after renewed opportunities of receiving spiritual instruction. Their desire was so great as not to be easily satisfied. In our religious assemblies at this time, some might be seen filled with divine love, others with fear; some rejoicing in hope of the glory of God, and others trembling lest they should come short of it; some crying out in accents of praise, and others indicating, by their cries, their dread of everlasting wrath. At this time, our meetings were frequent and well attended: and almost every sermon seemed to be effective in awakening, quickening, or refreshing. Satan and his agents, indeed, made strong efforts to counteract the designs and operations of the Spirit of God, by throwing all manner of stumblingblocks in the way of his people; but, notwithstanding all the opposition of earth and hell, the Word of the Lord grew and multiplied. Some who were lively Christians before, enjoyed at this time much of the refreshing influences of the Spirit, and were often filled, in an extraordinary measure, with peace and joy in believing. As illustrative of this, I may mention, that, in the spring of 1813, I was catechising one day at a particular farm, in the district of ———, and when speaking of the character of Christ as the Redeemer of

God's elect, and attempting to describe the preciousness of his blood, and the riches of his grace, an excellent Christian, who is now in the world of spirits, cried out, in an elevated tone of voice, "O the infinite virtue of the blood of Christ—the preciousness of his blood! What am I, what am I, that he should ever spend one thought concerning me! O my nothingness, my nothingness, my nothingness!" And, soon after, she exclaimed, "I shall soon be with thee—I shall soon be with thee—be for ever with thee, Lord!" I have seen others, also, on various occasions, affected much in the same way. And these ecstasies of spiritual joy among the people of God, were generally accompanied with great humility and tenderness of spirit. Instead of being puffed up, they were, on the contrary, bowed down to the very dust, under a sense of their privileges. When the glory of the King of Zion was manifested to their souls, in the light of the Spirit, they were ready to exclaim, with Job, "Wherefore I abhor myself, and repent in dust and ashes." I have heard others, under awakenings of conscience, cry out, "O what shall we do? what shall we do? Wash us from sin; let us not deceive ourselves, for we cannot deceive thee." It was pleasing thus to see many of them really afraid of self-deception, and earnest in their inquiries after the only sure foundation, the only hope set before them in the Gospel.

In the spring of 1813, this awakening, however, began to decline, and ceased very soon after; but those who were truly Christians, continued to enjoy, both in secret duties and at public ordinances, renewed and manifest tokens of the divine presence and favour. This was especially the case on sacramental occasions; at which they were favoured with the assistance of some of the most pious ministers of the day. Most of these having now departed this life, I am enabled to name the greater part of them, without making any reference to the living. The late Rev. Messrs Bayne of Greenock, and Robertson of Kingussie, formerly of the chapel at Rothsay, assisted here constantly for many years. The late Rev. Dr Love of Anderston assisted here occasionally, about the time of the revival; and the late Rev. Mr M'Kenzie of Gorbals, formerly of the Gaelic Chapel, Duke Street, Glasgow, assisted also occasionally, but chiefly before the commencement of this work. These, along with the late Mr M'Bride himself, were considered, and I believe justly, among the most pious ministers of their day: but they have ceased from their labours, and their works do follow them. The more regular or occasional labours of these men were often blessed as seasons of refreshing from the presence of the Lord. It is doubtless true, that, as the awakening declined, some of those who appeared at one time much affected, and much engaged in religious pursuits, began to grow cold and remiss in spiritual duties, to fall into divers temptations, and to slide back into conformity with the world. Like the stony ground hearers, the religious impressions of many were slight and transitory—their convictions were not of a spiritual or abiding nature; and, having no root in their hearts, they soon withered away, without bringing forward any fruit to perfection. But although many did thus turn, as the dog to his vomit, and soon got rid of their religious impressions, a considerable number of the subjects of this work continue, to the present day, bringing forth fruit meet for repentance, and manifesting their faith by their works. It is due, however, to acknowledge, that, even in respect of the best of us, the zeal, fervour, and liveliness, manifest during the time of our revival, have suffered some decay; and that, instead of these, coldness, deadness, and formality in religion, are now too prevalent among us. We have, therefore, much need to be earnest in our supplications for another season of refreshing from the presence of the Lord—to pray, with the devout Psalmist—"Turn us, O God of our salva-

tion, and cause thine anger toward us to cease. Wilt thou not revive us again, that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation."

As some inquiries have been made respecting the bodily agitation and outcrying which were observable during our revival, I may now state, that these did not always accompany cases of conversion. There are some among the subjects of that work, whom I consider serious Christians, who, as far as I know, never cried out; but such cases were rare, after the excitement had fully set in among us. The outcrying also ceased, with the greater number, after a certain period, but not with the whole; for there are a few who still continue to be occasionally affected in the same way, though not to the same height as formerly. Then, as to the opinions of the people themselves, I am not aware that there are any of the truly pious in this place, who consider bodily excitement as necessary to a gracious operation of the Spirit; but there is no doubt that some lay too much stress on powerful bodily feelings; and they are thus very ready to conclude, that the Spirit of the Lord is at work when such effects are produced. Still I do not think that any hold such effects to be necessary to true conversion, or that there can be no saving change without them. And they have at least seen and heard much to convince them how erroneous such an opinion would be.

The influence of this revival was felt in other of the Western Islands, and particularly in the Isle of Bute. Having conversed with those who have recently passed summer weeks in the isle of Arran, it is very comforting to learn from them that the savour of its blessed days has not yet, at the end of twenty-three years, expired. Some aged people still live to tell of what the Lord did for their souls at that happy time; and the descendants of others are made partakers of like precious faith. One peculiar habit of the inhabitants of this island took its rise at the period of the revival, and exists to this day. When the fishermen are out in their boats, and have set their nets for the night, they engage in the duty of family worship with as much regularity and composure as they do when on shore. How consoling to the wife and daughters at home, to know that the husband and brothers have committed themselves to the keeping of Him who holds the waters in the hollow of his hand. How sweet the harmony when the strain of praise and thanksgiving mingles with the music of the billows that have tossed themselves from the far Atlantic, and the scream of the sea-bird who has made her home upon the waves. Not only does Kedar's wilderness lift up her lonely voice, but the wildernesses of old ocean send up their strains of joy to God. O when shall all the world become the kingdoms of our God and his Christ! How many acts of rebellion have been the sins of the sea! How many whom the Ruler of the waves has carried in safety to their desired haven, have blasphemed his holy name in their precarious dwelling-places! But the time is hastening, when not only the poor fishermen of Arran, but all the men who do business on the mighty waters, shall send up their hearts in prayer to the God of all the promises.

## EXPERIENCE OF THE HEATHEN.

CASE OF AN AMERICAN INDIAN.

BY THE REV. JOHN A. WALLACE,  
*Minister of Hawick.*

It is exceedingly difficult to form a correct conception of the state of a heathen mind, before its attention has been fairly directed to the truths of the Bible; nor can we ascertain with precision how very nearly it may ap-

proach to the kingdom of heaven, even before the Gospel has actually been proclaimed to it. This much, however, we may confidently affirm, that, because a man is holding the character of a heathen, it does not follow, either that he is possessed of no ideas in reference to the important subject of religion, or that he is totally undisturbed by any feeling of anxiety in regard to God, or the soul, or the eternal world. And though it is the doctrine of the Bible, which is not to be controverted or explained away, that "where there is no vision the people perish," yet we are inclined to think, that there is as much in the moral and religious condition of the heathen world, as to warrant the presumption, that that doctrine does not admit of the strictest application to every man, without exception, who has not been born in a Christian land, or who has not actually assumed the profession of a Christian. For what is the condition of the heathen generally in regard to the subject of religion? Why, we find that there are manifold traditions existing amongst them, and not unfrequently exercising a very powerful influence on their minds. Now, these traditions, though mingled in most cases with a vast mass of error and absurdity, have often a very obvious connection with the truths of divine revelation—a connection, indeed, so obvious, as to leave little doubt as to the fact, that they have not sprung at first from the inventive genius of mankind, but have actually originated from the Word of God itself,—that grand source of all light and of all truth. And such being the fact, is it not possible, is it not highly probable, that the Divine Spirit may employ these very traditions, founded, as they often are, in his own Word, and frequently embodying the most important truths, as the instruments for preparing their minds for some clearer revelation, or drawing them onwards to the point which opens out of darkness into marvellous light, or even conducting them, as were the wise men of old conducted by the star of Bethlehem, to the presence of that very Saviour who "giveth light to them that sit in darkness, and in the shadow of death, who guideth our feet into the way of peace?"

We shall not presume to speak on that point with confidence or decision, as it is connected with secret things, into which it is not the prerogative of human reason to intrude. We merely state the idea, as one which, if it be not altogether unfounded, is fitted, in a great measure, to account for certain religious feelings, which seem sometimes to be awakened in the minds of the heathen, apparently before their intercourse with Christian Missionaries has commenced—feelings, which in themselves are so remarkable, as almost to justify the belief, that nothing but the Word or the Spirit of God could have produced them; and feelings, moreover, whose existence in the minds of the most wretched and the most degraded of the children of men, is to be regarded as affording the strongest encouragement to missionary exertion.

A great variety of instances might be adduced in illustration of these remarks, but we confine ourselves at present to the following extracts, from the Scottish Missionary Register, in regard to the experience of a heathen Indian:—

"John Arch was born about the year 1797, in a part of the Cherokee country, called Nunti-ya-lee, which is surrounded by almost impassable mountains. There,

also, he spent the years of his childhood and youth. His mother died when he was very young, and his father taught him scarcely anything except to hunt deer and other wild animals of the forest.

When he had become fully instructed in the art of hunting, and old enough to travel all day through the woods, his father left him to seek his own support. He was remarkably successful in hunting, always killing more game than his companion, and received a great deal of praise whenever he returned to the village. The last year, however, which he spent as a hunter, his companion succeeded better than himself, which so mortified him that he was ashamed to return home, and resolved to hunt no more. In speaking of this period of his life, five years afterwards, he said, the world then appeared empty and vain; life seemed a burden; a deep melancholy seized upon his spirits, and nothing could afford him relief. This was in the year 1818, when he was about 21 years of age.

Going, soon after, with several of his countrymen to Knotville, in East Tennessee, he there met, incidentally, one of the assistant Missionaries among the Cherokees. The Missionary soon perceived that he was desirous of learning to read, and advised him to apply for admission to the school at Brainerd. He was so much interested in the prospects thus opened before him, that he could not wait to revisit his home, but travelled through the woods, nearly a hundred miles, to the late Mr Hicks's, well known to the patrons of the Cherokee mission, as an excellent Christian chief, and there inquired the way to the missionary school.

His dress and appearance when he came to Brainerd, showed at once that he belonged to the most uncultivated portion of his tribe; and he had spent so many years in savage life, that the Missionaries received his application with reluctance: but having heard his story, and noticed the marks of intelligence which his countenance exhibited, they consented to take him on trial.

He informed them, that having lived on the borders of North Carolina, and near the white people, he had attended school a short time when quite young, and had learned the letters of the alphabet. After his removal from school, he studied his spelling-book till it was worn out, and had ever since desired to learn to read; but being too poor to support himself at school, and having worn out his book, he had relinquished the hope of learning, and nearly forgotten all that he had known. He once travelled to Washington, where he received some tokens of kindness from Mr Madison, then President of the United States; but it was the state of despondency, into which he had been thrown by his unprosperous pursuit of the chase during one whole hunting season, which was the principal cause of his looking for enjoyment beyond the confines of his native forests; and it was the interview with the Missionary at Knotville which had led him to determine on cultivating his mind at school. He said, that he had never before been in the part of the country where the school was situated, nor had he heard of the school till informed of it in the manner above stated; but he had come with the intention of remaining, if possible."

His views on religious subjects, before and after his coming to Brainerd, as he subsequently described them to one of the Missionaries, were as follows:—

"He always believed that there was a 'Great Being above,' but supposed he took little or no notice of his creatures here below. With regard to man, his prevailing impression was, that when he died he ceased to exist, and that there was no future state. He had heard it said, however, that men lived after death, and that the good went to a place of happiness, and the bad to a place of misery; and he sometimes thought this might be true. But he was persuaded, he said, if

this were true, that he must go to the place of misery, for he was bad, and had no idea that his character could be changed.

Not long after his coming to Brainerd, he was convinced that there was a future state of rewards and punishments; but he saw not how any, who had been once sinners, could be pardoned and saved. On this account he became very much distressed; and the more he saw of his own sinfulness, the more distressed he was, until he began to wish he had never known any of these things. He had, indeed, heard the Missionaries say, that the greatest of sinners could be saved through the blood of Christ, but he did not believe it. In his apprehension it seemed plain, that the sinner could not become holy, and thus gain admittance to heaven. When, however, the method of salvation, as revealed in the Gospel, and exemplified in the experience of good men, was more fully explained to him, he saw his error; but perceiving in himself a repugnance to this method, that repugnance seemed to him to be more criminal than all his other sins, and his distress became almost insupportable. One whole night he lay awake, expecting, as he said, sudden destruction, and such was his terror, that he trembled all the while. But in the morning a new scene opened. Then the way of salvation through the Lord Jesus appeared perfectly reasonable, and exactly suited to his case; and the thought of being saved in that way, and in no other, gave him unspeakable joy.

From that time he lived a consistent Christian, spending the remaining part of his life in the instruction of his countrymen, acting the part of an interpreter to the Missionaries, assisting in the preparation of school-books, in the establishment of Missionary stations, and in the translation of portions of Scripture into the Cherokee language. In short, he was peculiarly anxious to maintain the honour of the Missionary character among his people, and to shield the Christian name from reproach. And wherever he went, by answering objections, exposing calumnies, and exhibiting the excellencies of the religion of Christ, he left a sweet savour, to the honour of his God and the great benefit of his Christian brethren.

He died calmly on the 18th of June 1825, his peace of mind being uninterrupted to the last. When told, just before his decease, that the pains he felt were those of dissolution, and that in a few minutes more he would be in eternity, his countenance indicated great pleasure, and raising his hand, he said, 'Well it is good.' These were the last words he was heard to utter. He was buried near the grave of Dr Worcester. His age was about 28 years, and seven years had elapsed since he first came to Brainerd."

Such are the chief facts, which we gather from the Missionary Register, in regard to the case of this poor Indian,—facts which, we are inclined to think, it is scarcely possible for any Christian to contemplate without a feeling of the liveliest interest. But we specially advert to them, not so much because they are fitted to demonstrate, and that in the clearest manner, that the Gospel is most admirably adapted to the necessities of human nature, even when appearing in circumstances apparently the most hopeless, and that, therefore, the most degraded of the children of men can be so wrought upon by the grace of God, as to be turned into monuments of the divine mercy, and thereby made most signally instrumental in promoting the interests of the Redeemer's kingdom;—we advert to them for this reason above every other, because they are fitted to give to us a most affecting and most melancholy insight into the actual experience of a heathen mind when left almost entirely to itself; to shew to us, in a manner

which is well fitted to excite the strongest of our sympathies, what a fellow-creature is capable of knowing, and how a fellow-creature is capable of feeling, even when shut out from the light of Christianity, and dwelling in the habitations of darkness and of horrid cruelty. The man of the world may tell us, indeed, that these children of nature, as they call them, are happy beings; that they stand not in need of the consolations of the Gospel; and that to send Christianity to a heathen, is to disturb his repose. But who hath ever penetrated into the secrecy of such a soul, or discovered the solemn thoughts that are concealed amid its darkness, or followed the tract of its wildest imaginations, or detected the mysteries of its experience when it feels the emptiness of all creation, and is pressed down with the burden of its insupportable miseries? Ah! it may seem to us to be a mere blank,—insensible to the wretchedness of its own condition,—dead to the influence of every noble sentiment,—and sunk into the lowest state of moral degradation. And yet there may be within it the feeling of deep and of melancholy loneliness,—the experience as of an orphan that is wandering solitary and without a home amid the immensities of the creation,—the gathering in of no light and of no peacefulness from the abominations by which it is enslaved,—a want of all confidence in the dumb idols which the fears of a guilty spirit have compelled it to create and to worship for its own delusion,—mysterious, undefinable, irresistible out-going of the eternal spirit after the great God that made it, though He be unto a God that is afar off,—and the heaving up of solemn thoughts from the depths of its abasement, into eternity, though it be an eternity that is boundless and incomprehensible, overspread with the thickest clouds, and larkened with the shadows of death.

This, at all events, or something similar to this, was the experience of the heathen Indian, who forms the subject of the foregoing account; and his, you will observe, was the experience of a man who belonged to one of the most savage and uncultivated tribes,—almost an entire stranger to the rudiments of education,—cast apparently on his own resources in circumstances of the greatest perplexity, and having none to instruct, or to counsel, or to encourage him. For what does he say of himself? Does he speak as if he really felt himself to be independent of the consolations of the Gospel? Listen to his own words, and what can be more affecting or more disconsolate? He tells us that "the world appeared empty and vain—that life seemed a burden—that a deep melancholy had seized upon his spirits, and that nothing could afford him relief." And if that was the actual experience of one solitary individual amongst the heathen, it is at least a possible thing, and how awful to think of it, that it may be the experience of millions in the same state of mind,—poor wretched beings, wandering about in utter misery, seeking rest to their wearied spirits, and yet knowing not where to find it, and having none to care for their souls. But then their miseries are concealed from our view. They are shut up in the recesses of their own dark hearts. And had it not been for the labours of Christian Missionaries the experience of this man never would have been known to us. Oh Christians! ye know the fountains of consolation, and oft-times, amid your trials and your miseries, have drunk of their waters; and your spirits thereby have

been lightened and refreshed. Rejoice, then, greatly in your privileges. But when ye hear of the sorrows of the poor heathen, oh shut not up the bowels of your compassions, nor refuse to help them: For according to their own confession, they are very miserable, and they are ready to perish.

#### CHRISTIAN TREASURY.

*A Bruised Reed.*—Of frail and weak man, what fitter emblem can be devised than a reed? It is hollow within—he, by nature, is empty, and void of all inward grace. It can become a pipe to sound, or a cane to write with—he is fitted with a tongue to utter, and a hand to write his Maker's praise. It is dry and unfruitful, though planted by the river side—he is dry and unfruitful in good works, though continually watered with God's mercies. It is ever wagging and shaking of itself—he is in himself a changeable and unstable creature. It yields to the least puff of wind, and is blown down with the blast—man is so feeble, that he is moved with the least temptation; and if it grow more violent, he is bowed down by it and bruised. If the reed be a proper emblem of a man, how fit an emblem is a bruised reed of a Christian! "In the world," said Christ, "ye shall have tribulation;" or, as it might be more literally rendered, *bruising*,—that is, grievances or pressures—some inward—some outward—some in the body—some in the soul—some from the yoke of persecution—some from the burden of sin—some from the weight of God's judgments. But the fairest and ripest grapes are pressed, that they may yield their sweetest juice—the honeycombs are pressed and bruised to obtain from them the thickest honey—the ripe and full ears are smitten and bruised with the flail, to beat the corn out of them, and then the corn is bruised and ground to make flour. When the hottest spices are bruised and brayed in the mortar, they yield a most fragrant smell; and a box of ointment, after that it is broken, sweetly perfumeth the whole room—even so those prayers and meditations are most fervent and fragrant to Almighty God, which rise from a bruised spirit, a broken and a contrite heart. It is the misery of earthly happiness, that it dulls and deadens the spirit of zeal and devotion; and it is a kind of happiness which misery bringeth, that it quickens us, and makes us seek diligently after God.—OLD AUTHOR.

"*Ye will not come to Me.*"—One excuse which awakened sinners are accustomed to allege in their own defence is, that they wish to love God with all their heart, but cannot. They do, indeed, wish to be saved, but they are not willing to be saved in God's way; that is, they are not willing to accept salvation as a free gift. They would do anything to buy it; but will not take it without money and without price. Suppose that you were very sick, and were told by the physician, that there was but one medicine in the world which could save your life, and this was exceedingly precious; that you were also told, that there was but one person in the world who had any of this in his possession; and that, although he was willing to give it to those who asked, he would on no account sell any. Suppose this person to be one whom you had treated with great neglect and contempt, injured in every possible way. How exceedingly unwilling would you be to send to him for the medicine as a gift: you would rather purchase it at the expense of your whole fortune. You would defer sending as long as possible; and when you found you were daily growing worse, and nothing else could save you, you would be obliged, however reluctantly, to send and ask for some. Just so unwilling are sinners to apply to God for salvation, as a free gift; and they will not do it until they find themselves perishing, and that there is no other hope for them.—PATRICK.

## SACRED POETRY.

## WHAT IS TIME ?

I ASK'D an aged man, a man of cares,  
Wrinkled, and curv'd, and white with hoary hairs :  
" Time is the warp of life," he said ; " O tell  
The young, the fair, the gay, to weave it well !"

I ask'd the ancient venerable dead,  
Sages who wrote, and warriors who bled :  
From the cold grave a hollow murmur flow'd—  
" Time sow'd the seeds we reap in this abode !"

I ask'd a dying sinner, ere the stroke  
Of ruthless death life's " golden bowl had broke ;"  
I ask'd him, What is time ? " Time ?" he replied,  
" I've lost it—ah, the treasure !" and he died.

I ask'd the golden sun and silver spheres,  
Those bright chronometers of days and years :  
They answer'd, " Time is but a meteor's glare,"  
And bade me for eternity prepare.

I ask' the seasons, in their annual round  
Which beautify or desolate the ground ;  
And they replied (no oracle more wise,)  
" 'Tis folly's blank and wisdom's highest prize !"

I ask'd a spirit lost, but, oh, the shriek  
That pierced my soul ! I shudder while I speak !  
It cried " A particle, a speck, a mite  
Of endless years, duration infinite !"

Of things inanimate, my dial I  
Consulted, and it made me this reply :  
" Time is the season fair of living well,  
The path to glory, or the path to hell."

I ask'd my Bible, and methinks it said,  
" Thine is the present hour, the past is fled ;  
Live, live to-day ; to-morrow never yet,  
On any human being, rose or set."

I ask'd old father Time himself at last ;  
But in a moment he flew swiftly past ;  
His chariot was a cloud, the viewless wind  
His noiseless steeds, that left no trace behind.

I ask'd the mighty Angel, who shall stand  
One foot on sea, and one on solid land ;  
" By heaven's great King, I swear the mystery's o'er !  
Time was," he cried, " but time shall be no more !"

MABSDEN.

## MISCELLANEOUS.

*A Poor Cripple.*—At a meeting of the Blackheath Auxiliary Bible Society, in the year 1815, Dr Gregory, of Woolwich, related the following very interesting facts :—More than twelve months ago, I went pursuant to the request of a poor, but benevolent-hearted woman, in my neighbourhood, to visit an indigent man deeply afflicted. On entering the cottage, I found him alone, his wife having gone to procure him milk from a kind neighbour. I was startled by the sight of a pale, emaciated man, a living image of death, fastened upright in his chair, by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having for more than four years been entirely deprived of the use of his limbs, yet the whole time suffering extreme anguish from swellings at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, " Are you left alone, my friend, in this deplorable situation ?" " No, sir," replied he, in a touchingly feeble tone of mild resignation, (nothing but his lips and eyes moving while he spake,) " I am not alone, for God is with me." On advancing, I soon discovered the secret of his striking declaration; for his wife had left on his knees, propped with a cushion formed for the purpose, a Bible, lying open at a favourite portion of

the Psalms of David ! I sat down by him, and conversed with him. On ascertaining that he had but a small weekly allowance certain, I inquired how the remainder of his wants were supplied ? " Why, sir," said he, " 'tis true, as you say, seven shillings a-week would never support us ; but when it is gone, I rely upon the promise I found in this book : ' Bread shall be given him, and his water shall be sure ;' and I have never been disappointed yet ; and so long as God is faithful to his Word, I never shall." I asked him, if he ever felt tempted to repine under the pressure of a long-continued and heavy a calamity ? " Not for the last three years," said he, " blessed be God for it," the eye of faith sparkling and giving life to the pallid countenance while he made the declaration ; " for I have learned from this book in whom to believe ; and, though I am aware of my weakness and unworthiness, I am persuaded that he will ' not leave me, nor forsake me.' And so it is, that often, when my lips are closed with locked jaw, and I cannot speak to the glory of God, he enables me to sing his praises in my heart." This, and much more, did I hear during my first visit. And in my subsequent visits (for I am not ashamed to say that often, for my own benefit, have I been to the cottage of this afflicted man,) I generally found him with his Bible on his knees, and uniformly witnessed like resignation flowing from the blessing of God upon the constant perusal of his Holy Word. He died with " a hope full of immortality," and is now gone to " the rest which remaineth for the people of God." And gladly would I sink into the obscurity of the same cottage ; gladly even would I languish in the same chair, could I but enjoy the same uninterrupted communion with God, be always filled with the same " strong consolation," and constantly behold, with equally vivid perception, the same celestial crown sparkling before me.

*Esther Jones.*—Mr Ayliff, a Christian missionary, writes from Butterworth, in Caffreland, in December, 1830 :—On September the 19th, Esther Jones, one of our members, was called from this suffering state to that rest which remaineth for the people of God. Since her baptism, her conduct has been such as adorned the doctrine of God her Saviour. She was particularly marked for tenderness of soul ; and generally, when attending the means of grace during prayer, the bench and the ground where she was kneeling would be literally watered with her tears. Her illness was short, and her end was peace. A short time before her death, as Mr Jenkins, the assistant, went into her hut, she said, " O sir, pray for me : I have need of your prayers." On the day of her death, being asked if she was afraid to die, she replied, " I am not afraid ! I am not afraid ! Jesus is my friend ! Jesus is my friend !" About three minutes before her departure, she said, " O sir, I feel happy ! I feel happy !" and, bringing her hand over her breast, she exclaimed, " My heart is very happy ! I have a friend—Jesus is my friend ! Jesus died for me. I am not worthy ! I am not worthy !" She then fell back into the arms of her daughter, and departed to her friend Jesus, whom her soul loved.

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“THE FEAR OF THE LORD, THAT IS WISDOM.”

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THE GENERAL ASSEMBLY'S PASTORAL LETTER  
TO THE PEOPLE OF SCOTLAND, ON  
FAMILY WORSHIP.\*

The General Assembly of the Church of Scotland, To our dearly beloved People: Grace, mercy, and peace, from God the Father, and Christ Jesus our Lord.

On your behalf, brethren, we thank God, whom we serve with our spirit in the Gospel of His Son, that your faith and devotion have long been spoken of throughout the world; and we are bound always to have remembrance of you in our prayers night and day, greatly desiring that, like your forefathers in times of clearest light, you may continue steadfastly in the fear of the Lord, and in the comfort of the Holy Ghost, abounding in the exercises of that unfeigned godliness, which is profitable unto all things, having promise of the life that now is, and of that which is to come.

In compliance with the solicitations of many who watch for your souls, and are jealous over you with godly jealousy, we have resolved to issue his brotherly exhortation on the sacred and indispensable duty of Family Worship,—not as if we had any recent ground for apprehending that it is likely to fall into more extensive neglect, but because we know too well that it is by no means universally practised, and because even the purest minds require to be stirred up, by way of remembrance, that, while they hold fast the profession of their own faith without wavering, they may censure one another to provoke and encourage, by good counsel and good example, to the love of truth and holiness, and to the habitual and serious observance of those offices of piety, whereby, as surely as the body is nourished and refreshed by its daily bread and its nightly rest, the soul of man, through the nurture and admonition of the Lord, is progressively matured in excellence and strength, till it is advanced to the perfection and glory of its immortal existence.

In calling your attention to this momentous to-

pic, we think it superfluous to enlarge on the high obligations by which the duty is enforced,—obligations which are involved in the very constitution of our frail and dependent being, and impressed on the understanding and the heart by the persuasive voice of scriptural authority, opening the ears of men, and sealing the instruction, by which God speaketh, not once or twice, but at sundry times, and in divers manners, adding line upon line, precept upon precept, promise upon promise, and threatening upon threatening, so as to bring perpetually to remembrance both the blessings which are multiplied to them that fear the Lord, and the fury which is poured out on the families which call not on his name. The appointment of the reasonable service of bowing down at the domestic altar before the Lord our Maker, that, in waiting for the promised effusion of the spirit of grace and supplication, we may be filled with the fruits of righteousness, has ever been regarded by all men of sound mind and Christian experience, not as the imposition of an irksome yoke, but as the conveyance of an inestimable privilege; for as often as we mark the tokens of God's power and presence in making the outgoings of the morning and evening to rejoice, must every enlightened and purified heart, lifting up its affections to the Father of Spirits, acknowledge, with triumphant satisfaction, that it is a good thing to shew forth his loving-kindness in the morning, and his faithfulness every night.

To those only who have tasted and seen it, can we speak intelligibly of the tranquil delight which is awakened and sustained by such periodical acts of household worship, as are not a mere formal ceremony in which the members join with reluctant or cold compliance, but the fervent utterance of lips, which, out of the abundance of the heart, in which the love of God is shed abroad, are, by the influence of that unquenchable affection, most pleasingly constrained to celebrate the mercies which are new every morning, and to offer up the spiritual incense of prayer with an unceasing regularity, as from the sanctuary of Israel the smoke of the evening sacrifice arose, or as the early dew of Hermon descended on the mountains of Sion, when there the Lord commanded the blessing—  
even life for evermore.

\* *Edinburgh, May 30, 1836.*—The General Assembly having considered and approved the Overtures recommending a renewed Attention for the purpose of stirring up the people of this land to the faithful and regular observance of the Worship of God in their Families, did, and hereby do, require the following Pastoral Letter to be read by all the Ministers of this Church, from their several pulpits, on the first convenient Lord's Day after it shall come into their hands.  
JOHN LEE, *Cl. Eccl. Scot.*

Without all controversy, the benefits produced by this hallowed exercise are ineffably precious. It is not enough to say that thus are devout and grateful emotions awakened,—thus is faith in the superintending providence and holy promises of God confirmed,—thus are the graces of humility, resignation, and patience, nourished and increased, while, with the contemplation of the infinite excellence, the unwearied beneficence, and the everlasting strength of the Lord Jehovah, we contrast the instability, deceitfulness, and desperate wickedness of the heart of man. By the infallible testimony of Heaven, we are authorised to affirm constantly that there is an efficacy in the prayer of faith, which, though inexplicable by our feeble understandings, must, through all ages, continue to avail as much as it did in the days of those patriarchs, prophets, and righteous men, who, as princes, had power with God, when, receiving a kingdom which cannot be moved, they had grace to serve him acceptably with reverence and godly fear. The Lord is ever nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit, when, taking with them the words which inspired wisdom has taught them to utter, they lift up their desires at his footstool, not seeking great things for themselves, or panting after the dust of the earth, or sighing for the vain delights of the sons of men, but thirsting and longing for the blessedness of the man whose transgression is forgiven, and who, being justified by faith, has peace with God, through our Lord Jesus Christ. We have no encouragement to hope that, by taking thought for temporal satisfactions, we shall find grace in the sight of the Lord; but if we aspire after the best gifts which are the heritage of the faithful, seeking first the kingdom of God, and his righteousness, we believe and are sure that his divine power will give us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Though our Father in the heavens knoweth what things we have need of before we ask them, and though the purposes of his everlasting kindness are often fulfilled more substantially by withholding than by granting the desires which we naturally cherish, it is only to them who worship him in spirit and in truth, that he has promised to do exceeding abundantly above all that they ask or think; and we have no more solid ground to expect that we shall receive without asking, or that we shall find without seeking, than the husbandman has to look for an abundant harvest springing up in the fields which he has neither planted nor watered, or than the merchant has to calculate on receiving his own with usury, for the talent which has been tied up in a napkin, or buried in the earth.

It is not for us to unfold the laws of the spiritual world, so as to demonstrate why and how it is that the communications of heavenly influence and favour are in any degree suspended on the frequency and fervency of our supplications. But this we know, that, as in old time, the father of the faithful commanded his children, and his house-

hold after him, to unite with him in the exercises of a holy life, that the Lord might bring upon Abraham that which he had spoken of him,—even so, in all generations, may the willing and obedient hope, that, while seeking unto God, and committing their cause to him who doeth great things and unsearchable, they place their confidence, not in their own importunity, or their own efforts, but in the exalted merit and prevalent intercession of the Mediator of the New Covenant, they cannot fail to be made partakers of that abundant grace which ought to be the chief object of all our prayers, and which is never denied to the humble. We know assuredly that our heavenly Father giveth his Holy Spirit to them who ask him; and if, for the sake of his beloved Son, he is pleased to bestow this unspeakable gift in answer to the prayer of the believing soul, why should we hesitate to admit that it is of the Lord's mercies, that by the eternal ordination of divine wisdom, prayer has been rendered one of the sure and sufficient means of transmitting to the faithful every other good and perfect gift which cometh down from the Father of lights, with whom is no variableness, neither shadow of turning?

To the duties of social prayer and thanksgiving, accompanied with that instruction in righteousness which the reading of the Scriptures is calculated to impart, let the benefits thus conferred on your several domestic circles operate as a strong incitement. It is not, indeed, within the compass of human ability to infuse grace into the souls which are most tenderly beloved. But great will probably be the influence of a pious example on those who confide in your affection, and have cause to revere your worth. If your children and dependents perceive, that, while you are not slothful in the business of time, you are also fervent in serving the Lord, and that, while you provide for your own the food and the raiment which are obtained by the blessing of God on the hand of the diligent, you ask for them that bread of heaven which strengtheneth the heart, may you not hope that they will be stirred up both to pray and to labour for the meat which endureth to life everlasting, and that they will learn to regard the favour of God as a better portion than the abundance of corn and wine? May you not hope, that while your own minds are elevated by contemplating the works of creation, providence, and redemption, and by reflecting on the dignified and endearing relation to which you have been raised in having "received the spirit of adoption, whereby you cry, Abba, Father," they who look up to you for guidance and protection will take pleasure in approaching to God, and, through the experience of the peace of walking with the wise, will be taught to abhor the enticements of sinners, and to hold fast that which is good? And even in the case of those who, through perversity of heart, and the snares of an evil world, have forsaken the path of integrity and truth, may it not be hoped that the wise counsels which they have for a season forgotten, and the devotional habits which they have

ng failed to imitate, will, like the bread cast upon the waters, be found after many days? Shall must have been your experience of the discipline of providence, if you have never known much as one who had wandered so far from the way of peace as to disappoint the earnest expectations of his father, and to turn the joy of her bosom into bitterness, but who, after his own wickedness had corrected him, and his backslidings reproved him, has been awakened to new obedience, by recalling to his agonized mind, with reverential awe, the solemn image of the parental side, in whose quiet habitation the daily exercises of prayer and praise hallowed every pursuit, lightened every care, soothed every sorrow, and afforded every enjoyment, so as to render the scene of rejoicing and salvation in the tabernacles of the righteous, a lively type of the blessed consuetude of heaven, and a delicious foretaste of the fellowship of the saints in light.

If ye know these things by your own experience, or by the incontrovertible testimony of them who have tasted that the Lord is gracious, happy be ye if ye do them. Nor can you have peace and felicity if, knowing what is good, you leave it undone. And while you present your supplications for yourselves and your families, forget not the eternal concerns of the families which call not on the name of God. If it be, as it ought to be, your Father's desire, that they may be brought to the obedience of the Gospel, brethren, pray for us, and all the ministers of the truth, that the word of the Lord may have free course and be glorified, in as it is with you. Such an intercession as I will assuredly prove efficacious towards the improvement of the household of faith, if all of you, both small and great, not only in the congregations of the upright, who in heaviness of heart are for the abounding of iniquity and the failing path, but in your families apart, and in your own retirements, prostrate yourselves at the stool of your Father in heaven, who seeth in secret, and pour out your desires before him in that continual fervent importunity which, like the long patient waiting of the husbandman for the precious fruit of the earth, will, according to the word of promise, issue in plenteous showers of blessings, not confined to any favoured spot, or privileged community, but dropping down liberally far and wide over fields co-extensive with the inhabited world, filled as it shall be in that shining-time of light with the knowledge of the glory of the Lord, as the waters cover the sea: thus the God of the whole earth, in remembrance of his holy covenant, and in fulfilment of his good pleasure of his goodness, will arise and show his mercy not only on the mountain of holiness which he had his dwelling in time past, but on every place who call on the name of Jesus Christ our Lord; so that, while he clothes his people with salvation, and makes his people shout for joy, the ways of Zion, which have mourned because few came to the solemn feasts, shall be thronged with the multitudes who keep the holy

day with thanksgiving in their hearts, and the high praises of God in their mouths,—wisdom and knowledge shall be the stability of those times of refreshing from the presence of the Lord, when his works shall appear before the face of his servants and his glory to their children; and they that fear the Lord, being all replenished with the riches of grace, shall take that sweet counsel together which revives the inward part, and knits the brotherhood of Christians in the unity of the faith and the holy bond of perfectness. "Then shall the offering of his people be pleasant unto the Lord as in the days of old, and as in former years." "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence."

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BIOGRAPHICAL SKETCH  
OF THE RIGHT HONOURABLE  
WILIELMA VISCOUNTESS GLENORCHY.

THIS estimable and highly useful individual, who was the daughter of William Maxwell, Esq. of Preston, in the stewardry of Kirkcudbright, was born after her father's death, on the 2d of September 1741. Her education and early training, as well as that of her sister, devolved entirely upon her mother, who, of a proud and ambitious spirit herself, strove to instil the same character of mind into her daughters. About the same time the two sisters, still in the bloom of youth and beauty, were married; Mary, the eldest, to the Earl of Sutherland, premier of Scotland; and Wilielma, the subject of our present sketch, to Lord Viscount Glenorchy, the only son and heir of John the third Earl of Breadalbane.

Lady Glenorchy, besides being possessed naturally of a strong mind, had received a very expensive and liberal education, and was thus well fitted to adorn the high station to which, by her marriage, she had been raised. But amid all the amiable and endearing qualities which she possessed, she appears to have been nearly, if not altogether, destitute of piety. Spending her whole time in the gay and giddy round of fashionable pleasure, she walked according to the course of this world; and she felt the more pleasure in the pursuits and amusements of the world, from the habits and inclinations acquired in the course of two years' residence on the Continent. This mode of life, however, was productive of considerable injury to her naturally delicate constitution; and often in her seasons of indisposition did she resolve to abandon her present pursuits, and devote her life to the practice of piety. These resolutions were, no doubt, in themselves good, but alas! they too often proved "like the morning cloud or the early dew which soon passeth away."

The time at length came when Lady Glenorchy was rescued from a state of thoughtlessness in regard to the concerns of her soul, awakened to a sense of her sin and danger, and called effectually out of darkness into God's marvellous light. Her attention was first called to the subject of religion, through an intimacy which she contracted with the pious family of Sir Rowland Hill, at Hawkstone, in the neighbourhood of her occasional residence, Great Sugnal, in Staffordshire. To this family she became much attached, and often wished that she could imbibe somewhat of their pious spirit. The impressions thus excited in favour of godliness were every day acquiring strength, when it pleased God, by means of an afflictive dispensation of his pro-

vidence, to render them permanent and efficacious. Early in the summer of 1765, while residing at Taymouth Castle, in Perthshire, she was seized with a dangerous putrid fever. In recovering from this disease, her thoughts turned frequently upon the vanity and emptiness of all things here below, on the awful consequences of sin, and on her own melancholy condition, as in God's sight a sinner. For some time she continued in a state of despondency and deep dejection of mind, but by means of a letter from Miss Hill, a member of the above-mentioned family at Hawkstone, she was encouraged to look by faith to the crucified Redeemer, and to view all her sins as washed away in his precious blood. From that period she resolutely bade a final adieu to the unsatisfying pleasures of time, and dedicated herself to the service and the glory of God.

To her correspondence with Miss Hill, Lady Glenorchy was at this time indebted for much of the spiritual instruction and consolation she received. In her retirement at Taymouth, she spent much of her time in reading and reflection, and, by the blessing of God, she felt her mind much relieved. As the family were in the habit of spending the winter in London, she was not a little afraid lest, immersed once more in the follies of fashionable life, she would be deprived of those serious feelings which had now begun to take possession of her soul. It was her earnest desire that in her whole conduct and deportment, she should evince the purifying efficacy of religion. The peculiar doctrines of Christianity, which happened then to be the common topics of pulpit discussion and private conversation, were frequently present to her thoughts; and being distrustful of her own judgment on points of such vital importance, she applied to Miss Hill, her valued counsellor and friend, who furnished her, in a long letter, with a very clear and luminous statement of the mode of our justification in the sight of God, and the nature and necessity of regeneration by the influences of the Holy Spirit. In these fundamental doctrines of God's Word she felt a lively interest, and lost no opportunity of attaining a complete knowledge of them. In vain did her friends attempt to divert her mind from such topics, by persuading her to return to the dissipated world. She remained firm to her purpose, and neither severity nor art were of any avail. Nor did her stedfastness, in adhering to a religious course, tend, in the slightest degree, to lower her in the esteem of some members, at least, of the noble family with which she had become connected. Lord Breadalbane entertained for her the warmest regard, and continued to do so till his latest hour. And although in some other respects she was not exempt from domestic sorrows, she bore them with a resignation becoming her Christian profession.

Naturally of an amiable and sensitive mind, Lady Glenorchy felt deeply the frequent annoyances to which she was subjected. But while lamenting these, her heart was torn by a painful bereavement, in the death of her only sister, Lady Sutherland, who, a few days after her husband, was cut off suddenly, in the midst of youth and prosperity. The stroke was heavy, but Lady Glenorchy had ere this learned to seek the true source of consolation. With such accumulated trials, arising from her domestic sorrows and the death of her sister, she looked to heaven for help, and on earth she found a sympathising friend in Miss Hill.

Under the pressure of these severe and complicated distresses Lady Glenorchy's health began to suffer, and change of air and scene being recommended, she repaired to a distance from home, where she was not only deprived of the assistance and encouragement of religious friends, but exposed to considerable opposition. The summer she generally spent at Taymouth, and the winter at Bath, or London, or Edinburgh, where she was subjected to a constant series of visits from her gay and

fashionable friends. When residing at Taymouth, where the beautiful and romantic scenery often attracted strangers from different parts of the country, she occasionally enjoyed the society of pious and devoted clergymen, whom she invited to the castle. In Edinburgh she enjoyed the privilege of attending meetings held for religious purposes, composed chiefly of ladies of rank and fortune, at which the Rev. Mr Walker, senior minister of the High Church, and colleague of Dr Blair, was accustomed to preside, conducting their devotions, and delivering either an exposition or a sermon.

About this time Lord Glenorchy sold his estate of Sughal in Staffordshire, and purchased that of Barron, about four miles from Edinburgh. This change of residence was particularly pleasing to Lady Glenorchy, as it afforded all the advantages of a retirement in the country, combined with the advantages of a vicinity to the town. Though she had now assumed a different part, however, in every Christian work, she was exposed to many trials and difficulties unknown to those in the humbler walks of life. She felt the truth of the Lord's statement, "How hardly shall they that have riches enter the kingdom of God." Amid her many discouragements she derived much comfort and support from the counsels and kindness of a friend whom she highly valued, Lady Maxwell. In the cause of religion Lady Glenorchy and Lady Maxwell were zealous operators. They strengthened each other's hands, and employed their thoughts in devising plans for the advancement of the Redeemer's kingdom. Their scheme was to open a place of worship, in which preachers of the Gospel, of every orthodox denomination, might preach. With this design Lady Glenorchy purchased St. Mary's Chapel, in Niddry's Wynd, Edinburgh.

Before opening this place of worship, she consulted Mr Walker, who decidedly disapproved of the plan. Dr Webster of the Tolbooth Church, however, gave to the project his countenance and support. The chapel was not to be open during canonical hours, but on the mornings and evenings of the Sabbath, when Presbyterian or Episcopalian clergymen were indiscriminately to officiate, and the Methodists of Mr Wesley's connection were to occupy the chapel one day in the week.

At this period Lady Glenorchy resolved to establish the regular worship of God in her family, morning and evening, a practice which she adhered to throughout her life. She had also a sermon occasionally delivered in the drawing-room at the Abbey of Holyrood House.

On Wednesday the 7th of March 1770, St. Mary's chapel was opened for preaching the Gospel, by Mr Middleton, who was at that time minister of a dissenting Episcopal chapel at Dalkeith. The countenance which Lady Glenorchy gave to the Methodist preachers, in inviting their occasional assistance in her chapel, and her acquaintance with Mr Wesley, who seems to have been very desirous that she should join the Methodist connection. This, however, she always declined, and she continued to hear Mr Wesley while in Edinburgh, often accompanied by Dr Webster. Probably at the request, these two ministers held a conference together, at which she was present, and the result she thus states in her diary:

"This morning the Rev. Dr Webster and Mr Wesley met at my house, and had a long conversation together. They agreed on all doctrines on which they spoke, except those of God's decrees, predestination, and the saints' perseverance, which Mr Wesley did not hold. After Mr Wesley was gone, Dr Webster told me in a fair and candid manner wherein he disapproved of Mr Wesley's sentiments. I must acknowledge to the light I now have, and always have had, since the Lord was pleased to awaken me agreeably to Dr Webster. Nevertheless I hope Mr Wesley is a true child of God. He has been an instrument in his hands of saving souls; as such I honour him, and will continue

ance his preachers. I have heard him preach thrice ; and should have been better pleased had he preached more of Christ, and less of himself. I did not find his words come with power to my own soul. I desire to bless God for having enabled me in some measure this day to be faithful to the convictions of his Spirit. O that I may daily receive more strength and courage, to be accounted a fool for Christ's sake !”

Before entering upon the estate of Barnton, considerable improvements were found necessary, and a great number of workmen were accordingly employed in preparing it for the reception of the family. Ministers were often employed to preach to the workmen, and after the house had been repaired, a chapel was built, attached to it, where divine service was conducted by her domestic chaplains, generally every Lord's day, after the conclusion of divine service in the parish Church. This practice was steadily maintained, as long as Lady Glenorchy retained possession of Barnton. Among the persons who presided on these occasions, as being chaplains in the family, were Mr De Courcy, a very valuable Episcopalian minister, the late Dr Balfour of Glasgow, the late Mr Russel of Stirling, the late Dr Campbell of the Tolbooth Church, Edinburgh, and the late Mr Black of Lady Yester's Church, Edinburgh.

Though resident during the greater part of the year at Barnton, Lady Glenorchy spent part of the summer generally at Taymouth, where, notwithstanding the weakness of her constitution and the frequent attacks of sickness, and the exertion required in managing the domestic concerns of her large establishment, she was unwearied in her endeavours to promote the temporal comfort and spiritual improvement of all around her. Her heart was particularly refreshed, about this time, by the society of her friend Miss Hill, who spent the summer and autumn with her at Taymouth. On her return to Edinburgh, though in possession of the highest spiritual privileges, she was often visited with dejection of mind, which, by means of prayer and steadfast relying upon God, was gradually removed. The intercourse she enjoyed with the pious clergymen of the city, particularly with Mr Walker, Mr Plenderleath, and Dr Erskine, had a considerable effect in strengthening her faith, and enlarging her views of divine truth.

The mind of Lady Glenorchy was so deeply imbued with the spirit of her Redeemer, that she embraced every opportunity of communicating religious instruction to the members of her own household, and even to the cottagers in the neighbourhood of her residence at Barnton. She went familiarly to the houses of the poor, conversing with them on their best interests, as an instructor and a friend. On some occasions her labours were attended with most encouraging success, but on others her kindness was returned with rudeness and incivility. In consequence of some instances which occurred of the latter description, her friends attempted to dissuade her from a practice which they considered unsuitable to her station in society, and harassing to her feelings.

After St. Mary's Chapel had been open for some months, the ministers of the establishment declined to reach in it on account of the admission of Mr Wesley's preachers, with whom the people were dissatisfied. Lady Glenorchy therefore resolved to select a pious clergyman, who, besides acting as her domestic chaplain, should regularly officiate in St. Mary's Chapel. At the recommendation of Miss Hill, the Rev. Richard De Courcy was chosen to that office, and readily accepted. Attempts were made by some malicious persons to prejudice the mind of Lord Glenorchy against this excellent individual, before his arrival from England, but "He who has the hearts of all men in his hands" prevented the unhallowed stratagem from succeeding.

For some weeks after Mr De Courcy had entered upon his duties in St. Mary's Chapel, he officiated along

with Mr Wesley's preachers. This arrangement, however, was soon found to be both inconvenient and injudicious. After deep reflection, therefore, and earnest prayer, she resolved to separate herself entirely from the Methodists. This step she knew would give great surprise and pain to Lady Maxwell, who was the friend and correspondent of Mr Wesley. To the credit of both these estimable ladies, however, their friendship continued uninterrupted ; so prudently and cautiously did Lady Glenorchy communicate the information of her design to her friend. Christian friendship has in it a peacefulness and a permanence which we in vain look for in the friendships of the world. And such was the character of the intimacy which subsisted between Lady Maxwell and Lady Glenorchy. They encouraged and aided each other in works of piety and true benevolence.

All the repairs and improvements which had been going forward at Barnton were now completed, and Lord and Lady Glenorchy took formal possession of it. Divine service was performed in their private chapel the first Sabbath after their arrival from Taymouth, to a crowded audience. But little more than a month had passed, when the owner of the splendid mansion was laid low, and Lady Glenorchy was written desolate and a widow. The illness of his Lordship was of short duration, but his pious and affectionate partner strove by her own conversation and that of several of her clerical friends, combined with much prayer to Almighty God, to impress his mind with a sense of divine things, and by the blessing of God they had the consolation of thinking that their efforts had not been in vain.

To a mind such as that of Lady Glenorchy, sensitive and keenly affectionate, the stroke which deprived her of her husband was peculiarly severe. Yet even amid the intensity of her grief, there was a calmness, and serenity, and composure of spirit, which showed her to be under the influence of a holy resignation to the divine will.

After her husband's death, Lady Glenorchy took up her residence at Holyrood House. Left in a state of comfort and independence, as far as worldly circumstances are concerned, she was refreshed by the kindness of her father-in-law, Lord Breadalbane, who handsomely paid the balance of the purchase-money of the Barnton estate, and put her in the full and free possession of it. Such was the esteem and affection which Lord Glenorchy bore her, that he bequeathed to her, by will, his whole disposable wealth and property.

The summer and autumn months she usually spent with Lord Breadalbane at Taymouth, and during the winter she resided in Edinburgh. Being now possessed of considerable wealth, which she had freely at command, she formed the design of erecting a chapel in Edinburgh, in communion with the Established Church of Scotland ; and several persons were employed to find a proper situation for it. Various places were pointed out, but the Orphan Park was at length fixed upon, where the chapel was speedily erected, and still stands, bearing the name of Lady Glenorchy's Chapel.

Shortly after this, at the request of Mr Stuart, minister of Killin, she built a chapel at Strathfillan, a destitute district of his parish, and endowed it, and placed it under the direction and patronage of the Society in Scotland for Propagating Christian Knowledge. She also employed, at her own expense, two licensed preachers as missionaries in the Highlands of Scotland, under the sanction and countenance of the same Society. All these deeds of benevolence, however, were far from being subjects of boasting on the part of Lady Glenorchy. Her diary, on the contrary, shews that, while the world around was loudest in its praise of her good works, she was the most deeply humbled before God. When the Christian is aware of his own sins and imperfections, there is nothing which more effectually lays him low at the divine footstool, than the praise and

adulation of his fellow-men. And such was precisely the case with this spiritually-minded lady. She sought the approbation of God far more than the applause of men. The very idea of the withdrawal of the divine countenance from her, was to her mind a source of the deepest anxiety and pain.

While her chapel in Edinburgh was in course of erection, a very distressing accident occurred, in consequence of which both the architect and his foreman were killed. The melancholy event excited considerable sensation in the city, and when the intelligence reached Lady Glenorchy at Taymouth, she was deeply affected, and began to reflect with herself whether it might not be an indication that the Almighty was frowning upon the undertaking. Her views, however, on this point were soon rectified, by the kindness of Mr Walker, who, by his truly judicious and seasonable letters on the occasion, tended to impress her with right sentiments and feelings.

The rank and station of Lady Glenorchy exposed her to many temptations, from the worldliness of those with whom she was often called to associate. So frequently, indeed, did she feel herself withdrawn from spiritual thoughts and employments, by frivolous and unprofitable visits, that she began to consider seriously how far it was consistent with her Christian character to hold intercourse so frequent with the world. On this point she, as usual, consulted her spiritual instructor and guide, Mr Walker; and the letters which that accomplished divine, and truly excellent man, wrote in answer to her inquiries, were characterised by sound judgment and pious feeling.

Lady Glenorchy's Chapel having been completed, was opened for public worship on Sabbath, the 8th of May 1774. Dr Erskine, of the Old Greyfriars Church, preached in the forenoon, and Mr Walker, of the High Church, in the afternoon. The pulpit was supplied for some time partly by the clergymen and probationers of the city and neighbourhood, and partly by two respectable dissenting ministers from England, Mr Edwards of Leeds, and Mr Grove of Wooburn, in Buckinghamshire. About a year after the opening of her chapel, Lady Glenorchy went to England. While in London, she attended, on one occasion, the Merchants' Lecture, which is held every Tuesday morning at Pinner's Hall. By a curious coincidence, the venerable biographer of Lady Glenorchy, Dr Jones, happened to be present that morning. The circumstance is thus feelingly adverted to by the worthy author of the published life:—

“Mr Webb, pastor of a Church in Fetter Lane, Holborn, was the lecturer of that day, and preached from the 18th verse of the first chapter of the Epistle to the Ephesians, ‘The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.’ The house was very small, the congregation not numerous, the preacher advanced in life, and read every word of his sermon, with no grace in the delivery: in short, there was no external embellishment to give the discourse the least force; but there was a gravity, a sincerity, a pathos, an uncommonly rich display of evangelical experimental truth, accompanied with a holy unction, that made every word irresistible to a mind disposed to receive the impressions of divine truth, the effect of which six-and-forty years has not effaced from the mind of the author of these pages; nor will any number of years be able to do so, whilst his faculty of memory remains. Lady Glenorchy was seeking a minister for her chapel; little did she think that there was at that time present a stripling, perhaps within her view, not then twenty years of age, who, in that moment, in sentiment and feeling, held close religious fellowship with her, and who, within five short years, was to become the mini-

ster of her chapel, and after having laboured in it between forty and fifty years, was to take this manner of attempting to do justice to her memory and character. Little did this stripling think there was then in that small congregation, and among the citizens of London, a person of her rank and influence, to whom before the close of the next year, by what some men call accident, but by what he considers a very peculiar and gracious providence of Almighty God, he should be introduced; and on which introduction, by the blessing of heaven, nearly all his future usefulness and comfort for a long life would depend: But thus it was, for as it seemed good in the eyes of the wise and beneficent Disposer of all events.”

Before leaving England, Lady Glenorchy paid a visit to her valued friend Miss Hill, at Hawkstone; and on her arrival in Scotland, she sought leisure and retirement, as usual, at Taymouth. She returned to Edinburgh in October, where circumstances soon occurred, which gave her much and long vexation. Mr Grove, who had preached for some time in her chapel, was very acceptable to the congregation, and there was a prevalent feeling in favour of him being settled as their minister. Nor was Lady Glenorchy averse to it. There were some, however, who openly expressed their dissatisfaction. Anxious to bring the matter to a termination, Lady Glenorchy addressed a letter to the Presbytery of Edinburgh, requesting them to acquiesce in the settlement of Mr Grove. This, however, was found inexpedient and impracticable, as that gentleman was averse to signing the formula appointed by the Church of Scotland to be subscribed by every minister previous to ordination. The choice of Lady Glenorchy next fell upon the Rev. Robert Balfour, minister of Lecropt, afterwards for nearly forty years minister of the Outer High Church of Glasgow. The high character of Mr Balfour secured, on the part of the people, a ready acquiescence; but objections were started by some members of the Presbytery, who dissented, and complained to the Synod of Lothian and Tweeddale, grounded on some technicalities in reference to his admission. Having already declared his acceptance of the appointment to the chapel, Mr Balfour, at the first meeting of the Presbytery of Dumblane, tendered his resignation of the charge of the parish of Lecropt. Contrary to all expectation, however, they refused to accept it; and Mr Balfour, unwilling to carry the matter into the higher Church Courts, gave up his nomination to the chapel. This threw Lady Glenorchy back into her former state of perplexity and uneasiness, and led her not merely to resolve, but actually to take measures for leaving Scotland. She accordingly set out for England, and, being joined by Miss Hill, she visited various places in the south of England, and at length came to London. In the course of her wanderings, Mr Edwards Dr Jones, was introduced to her; and as long as she resided in the place where he was settled, he officiated as chaplain in her house morning and evening.

In the Synod of Lothian and Tweeddale a strong attempt was made, which for the time was successful, to prevent the chapel of Lady Glenorchy from being admitted into the communion of the Church. The unfavourable decision of the Synod, however, was reversed by the General Assembly in the following May, and Lady Glenorchy's mind being set at rest on this subject, she returned to Scotland in the month of June. The individual on whom she now fixed as minister for the chapel was a young man of sincere piety and excellent abilities, Mr Francis Sheriff, who was at that time officiating as a chaplain in one of the Scots regiments in Holland. On her invitation he came to Scotland, but was never formally inducted as minister of the chapel. The history of this pious young man is thus described by Dr Jones:—

"The history of his ministry in the chapel is very brief: He formed the seat-holders into a congregational body; he preached to them seven times; thrice, on the occasion of making intimations, he gave a few admonitory words; once, he dispensed to them the sacramental bread of life; and afterwards, by all its blessings and obligations, he exhorted them to be faithful unto death. For six months, he was a bright example to them of the work of faith, and the labour of love, and the patience of hope in our Lord Jesus Christ, in the sight of God our Father; and then his warfare was accomplished, and he received his reward."

After the death of Mr Sheriff, Lady Glenorchy next invited Mr Hodgson, minister of Carmunnock, to become pastor of her chapel; but as he held some peculiar opinions as to the manner of admitting persons to church privileges, the negotiation came to an abrupt termination. Application was then made to Mr Clayton, a very respectable Independent minister in London, who, after a short deliberation, declined the offer. These repeated disappointments harassed and perplexed the mind of the excellent founder of the chapel. She still, however, trusted, that he in whose cause she was engaged, would send her a pastor after his own heart. Nor was she disappointed. Having invited her former acquaintance and friend, Mr Jones of Plymouth Dock, to visit her in Scotland, and to supply her chapel for a few weeks, his services gave such unmingled satisfaction, that at the request of the managers and congregation he was solicited to become their pastor. Mr Jones had been known to, and had repeatedly preached for, some of the members of the Scots Presbytery in London. By that Presbytery, accordingly, he was taken on trial, and ordained to the office of the holy ministry, in a Scots Presbyterian Chapel, Peter Street, Soho. In little more than a month after his ordination, Mr Jones was introduced to his people in Edinburgh by Mr Walker of the High Church. Thus did Lady Glenorchy's trials and vexations, in regard to the appointment of a pastor in her chapel, at length come to a close; and she had the comfort of witnessing the harmony which prevailed in the congregation on the reception of Mr Jones. Nor were their expectations disappointed, for, whether in point of ability, or pastoral fidelity, or Christian consistency, no minister has ever approved himself more highly in the estimation of the whole Christian community of Edinburgh;—and now, after more than half a century spent laboriously in the service of his Master, though laid aside from his pastoral duties by the infirmities of advanced age, Dr Jones still lives in the affections of a warmly attached congregation.

Immediately after Mr Jones had commenced his services in the chapel, Lady Glenorchy retired to Taymouth, where she spent several months, and returned to Edinburgh, as usual, in the beginning of winter. In the following summer she set out for England, accompanied by her very dear Christian friend Lady Henrietta Hope, daughter of the Earl of Hopetoun. On reaching London, Lady Glenorchy was taken alarmingly ill; but, by the kind providence of God, she speedily recovered so far as to be able to leave town, and set out for Exmouth. When formerly in England, she had fitted up a chapel in that town, and she had now the pleasure of seeing it in a very prosperous condition. On her way home, she visited Miss Hill at Hawkstone; and, after a short stay at Buxton, she set out for Taymouth. Her health was at this time very delicate, and she was strongly recommended by her physicians to spend the winter in England. She therefore set out for Bath, and after remaining there two months she went to London, then to Bristol, and finally to Buxton. While residing in this last town, she was joined by Lady Henrietta Hope, who, her father being dead, took up her abode with Lady Glenorchy,

and commonly accompanied her wherever she went, acting at once as a counsellor and a companion. In passing through Carlisle on their way to Scotland, an event occurred which shewed Lady Glenorchy's anxiety to embrace every opportunity of doing good. Observing that an old Presbyterian meeting-house in that town was now deserted and shut up, she purchased it, procured a minister, and assisted the congregation in supporting him.

Soon after her arrival in Scotland, Lady Glenorchy was called upon to perform the last sad offices to her revered parent, Lord Breadalbane, who died at an advanced age in his apartments at the palace of Holyrood House. This event she thus notices in her diary: "Yesterday it pleased God to take Lord Breadalbane suddenly away, ten minutes after Dr Cullen had pronounced him much better, and that he probably would be up in his chair in a few days. I have cause to remark many kind providences in this event with regard to myself, that I was so much recovered as to be able to go to town on Thursday to attend him, and had the comfort to see him pleased and happy in having me about him. This day I feel more sensibly the loss than yesterday, yet I dare not murmur,—to the Lord belongeth the disposal of all events,—to his sovereignty I desire to bow, and to rest assured that he doth all things well. What am I that I should reply against God? Be still, my soul, and harbour not a thought inconsistent with total submission to God! The Lord he is God: Let his blessed will be done!" In the summer of this year, she paid another visit to Buxton in company with Lady Henrietta Hope, and the following summer they spent at Moffat. In 1784 she again went to England, and having occasion to reside some time in Matlock she purchased a chapel, where the Gospel still continues to be preached. On her way home she visited her early friend Miss Hill at Hawkstone.

Anxious to extend her means of doing good, Lady Glenorchy came to the resolution of selling the Barnton estate, which was accordingly purchased by William Ramsay, Esq., then an eminent banker in Edinburgh. She now set out for Matlock, whence she removed to Bristol hot wells for the sake of Lady Henrietta's health, as well as her own. Here, however, this excellent lady, who had for some years been the constant companion of Lady Glenorchy, grew rapidly worse, and died, leaving two thousand five hundred pounds to aid her friend in building a chapel in Bristol. Before leaving the place, therefore, Lady Glenorchy made arrangements for building a neat place of worship, which, in memory of her dear friend, she proposed to call Hope Chapel. She next went to Devonshire, and there visited her chapel at Exmouth, after which she returned to Bristol and Bath. In her way to Scotland she stopped at Workington in Cumberland, where she purchased ground for the erection of a chapel, and saw the work commenced. On her arrival at Edinburgh, her friends observed with regret a most unfavourable alteration in her appearance. Her time was at first much occupied with the completion of the sale of Barnton. This was the last business in which she was engaged. Her last illness was of very short duration, and she died as she had lived, in the faith of a crucified Redeemer, and in the assured hope of a glorious immortality.

#### THOUGHTS ON THE STRUCTURE OF FISHES.

Who would imagine that there should be such creatures as fishes, if he did not see them? Had the philosopher been acquainted only with those creatures which tread upon the ground, and breathe in the same manner that terrestrial animals do, and had it been insinuated to him, that there was a sort of creature in the sea, so

formed as to live, move, be healthy and sprightly, and perform every animal function with ease and pleasure, would he not have rejected the notion as a philosophical dream? and, arguing from the effects which an immersion for a considerable season under the water has upon us, would he not pronounce the thing impossible? And yet so it is, that by a peculiar construction of the organs of inspiration at their gills, the air is taken in, while the water is excluded. And as every creature of the brutal kind comes into the world with a sort of clothing, the author of nature has in this respect provided for this part of his great family, and adapted it to their peculiar situation. Some are, as it were, clothed in buff, while dressed in a thick outward skin, and others are covered with a coat of mail. Thus the crab, lobster, oyster, and all the testaceous sort, appear in a massy armour, which, though it is not designed for much motion, yet it secures them, and providence brings them their food. Others have a still lighter and more portable coat—this the scaly sort bear about with them. This, as an upper garment, they seem to have the power of opening and shutting, according to the season, and other circumstances. The roots of these scales are inserted in a fatty substance, which, with an oiliness besmearing the outside, helps to defend them from that cold which many times prevails to an extremity in their native regions.

But to a philosopher who had never seen a fish, it would be a great objection against such existences, that the same sort of eyes would not suit them that other creatures have, as the medium of vision is different, and the refraction of the rays of light peculiar, as passing from a rarer to a denser element. Here he will find, that Providence, always wise, has taken peculiar care. This care is discernible and admirable in the frog, birds, spiders, moles, who have all of them eyes different from us, and from each other, according to their places of residence, and methods of subsistence; and the same provision is worthy our regards in the fish, for their organs are so constructed, as to enable them to correspond to all the convergences and divergences of rays, which the variations and wavings of the watery medium, and the refractions thereof, may occasion. So that we may say as Job, "Ask now the beasts, and they shall teach thee," "and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?"

There is a wonder in the motion of the fish, I mean especially the round sort, which, the more it is attended to, appears the more surprising; whether, at one time, I view them shooting forward as an arrow from the string, or, at other times, easily rising to the surface, and, upon every surprise, darting as quick to the bottom; now turning to the right, then to the left, and all this with an agility which the most accomplished person among us cannot imitate. Their progressive motion is owing partly to their shape, but chiefly to the soft, flexible, and elastic muscles of the tail. What we call the fins, though mistaken by some as if conducting to progressive motion more than they do, subserve noble and necessary purposes. If it were not for these little muscular membranes from the breast to right and left, the poor creature would have no steadiness at all, but would reel here and there, and perhaps turn upon its back; but thus furnished, it turns one way or another, to provide its food, or avoid impending danger; and while doing so, with what dexterity will it drop one of its fins, while the other is employed, as the waterman upon the Thames, when turning his boat to or from shore, will work one oar while the other is idle.

The rise and fall of the fish in the water is still more wonderful. We all know that in every fluid, whether air or water, every body will sink or rise, according to its specific or comparative gravity. Now, I apprehend, that the weight of the fish in its natural state, being greater than

so much water, it must necessarily sink, and could not possibly rise any more. To prevent this in the round sort of fish, the wise and kind Creator has implanted an air-bladder in the belly of the creature, which it has a power, by the external muscles, to contract or dilate at pleasure, and so increase its specific gravity to one degree or another, and, by this means, to keep what course it pleases, whether high or low. You know many have made the same experiment that Bellini did; they bare cut the poor creature open, and taken out this inflated bladder, and the consequence has been, that though it lived many weeks, it sunk to the bottom, and was not able to mount at all. On the whole, who can forbear crying out on this, as on many occasions, "O Lord, how manifold are thy works! in wisdom hast thou made them all." I could not forbear, on this occasion, entreating, that a rational and divine wisdom may be equally implanted in my breast, that I may be fitted for every occupation which my sphere in life calls for; and particularly, may I be enabled to stretch myself in the exercise of a holy desire, and thus ascend upward.

The fecundity of the fish claimed my attention, as God hath hereby so wondrously provided for the inhabitants of both elements. The fruitfulness of many land animals is remarkable; and yet, what is this to the multiplication of that species of creatures which I am now dwelling upon? Here is an instance and emblem of thy liberality, O thou God of Providence! when thou didst pronounce thy benediction on the works of thine hand, thou didst distinguish the fish from the rest, and put an emphasis upon it; and while thou didst give a commission to other creatures to be fruitful and multiply, thou didst direct "the water to bring forth abundantly the moving creature that hath life." And O how great, how energetic, is the influence of this blessing, even to this day! Indeed, in the early ages of the world it was so taken notice of, that it became proverbial in this way to express a peculiar, a more than ordinary increase of people, so that Jacob (Gen. xlviii. 16, Heb. version) prays that Ephraim and Manasseh may multiply like fishes. From such an increase, what provision is made for thousands! Though every year produces a large harvest, yet there is no deficiency—the destruction vast! the multiplication more astonishing—the survivors of the species are abundantly sufficient to recruit, though the fisheries are so many, and carried on with increasing toil, numbers and art.

## DISCOURSE.

BY THE LATE REV. WILLIAM PAUL,

*One of the Ministers of St. Cuthbert's, Edinburgh.*

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"—1 THESS. ii. 19.

AMONG the first converts to Christianity, the Thessalonians appear to have been highly distinguished. The Gospel came to them not in word only, but also in power, and in the Holy Ghost, and in much assurance. Hence they became followers of the apostles and of the Lord. So high indeed were their attainments, that they were examples to all their Christian neighbours and brethren.

Such eminence in the Christian character was no doubt, highly pleasing to the apostle, to whom, by the blessing of God, the Thessalonians owed their conversion. He was anxious, it would appear, to pay them another visit, and to enjoy with them the pleasures of personal converse. But

\* From "Contemplations," by Richard Pearsall. Evensong, 1866.



there were circumstances which prevented him, so that he had little prospect of obtaining his desire. He consoled himself, however, with the reflection, that their separation was temporary, and not final. He looked forward with confidence to a future state, where, to their mutual satisfaction and delight, he should renew his intercourse with them; and he anticipated with glory and triumph that glorious period, when they should associate together without fear of farther separation, and when the remembrance of their former connection would conduce to his unspeakable honour and joy. "For what," said the apostle, "is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

In this view the text turns our thoughts to that grand futurity, when good men shall meet together in the presence of the Lord Jesus Christ, and be placed in one common state of happiness; a prospect which affords the richest consolation under those painful interruptions, to which their friendship and intercourse are liable in this world. Without this prospect, how distressing are the separations, and how mournful the deaths among Christian friends, among those especially who have most deeply interested our affections, whose lot was interwoven with our own,—whose kindness engaged our confidence,—whose counsels made us wise, and whose conversation and company, by the divine blessing, shed the happiest influence upon our enjoyments! In such circumstances, to compare our situation with that of others, to consider that all are equally subject to such losses as those we deplore, to reflect that time may efface the traces of our affliction, or to think that the acquisition of new friends will supply the place of those who are gone,—these are but poor consolations to the wounded spirit. Yea, the persuasion arising from the character and conduct of our departed Christian friends, that they lived in the Lord, and are therefore perfectly blessed, does not yield adequate relief. The solicitude inseparable from those who, having purified their souls in obeying the truth through the spirit, love one another with pure hearts fervently, leads them to inquire, whether they shall, in a happier world, be hereafter restored to a new enjoyment of those religious connections which originated on earth, and whether there shall be a remembrance of the precious and holy ties by which they were bound in the present life.

To this inquiry, the doctrine of the text contains an answer. For the apostle's interrogations intimate a persuasion that he should know the Thessalonians at the coming of Christ, and that the renewal of his intercourse with them would be a source to him of the highest joy.

In discoursing from these words, I propose,

I. To shew whence it appears that Christians shall meet and renew their acquaintance in a future state.

II. To consider what peculiar joy their mutual acquaintance and intercourse shall then afford.

III. To direct to the profitable improvement of

the subject, by suggesting some reflections to which it naturally leads our minds.

I begin with shewing whence it appears that Christians shall meet and renew their acquaintance in a future state. It may be observed,

1. That the nature of the soul involves a very strong probability of the truth of this doctrine.

I do not here refer to the faculties of the mind in general, nor in particular to its immortality and capacity for endless improvement. But I refer to that consciousness and memory, by which we are assured of our own existence, and are capable of recognising our own actions. The reasons which induce us to believe that these powers will hereafter belong to our minds, are various. They appear to be essential qualities of mind. Take away consciousness and memory, and what can give the soul identity or sameness? Suppose them to be destroyed or suspended by death, how dull and joyless a system is introduced! The soul loses its proper functions, and is reduced to a kind of inanity. Nor is it easy to suppose that these faculties should attend us at one period of our existence and not at another. Were they suspended, the mind would be virtually lost until their restoration. Nay, were consciousness and memory, at any particular stage of our being, to cease with regard to past events, and to admit those only which should happen in future, such a cessation would be nearly the same thing as the production of a creature entirely new. It is vain to say that the mind would not perceive its defect. The same argument would hold in the case of final extinction, and it involves an assertion which is completely at variance with every idea which reason teaches us to form respecting the nature and design of a future state. If, then, there is just ground for concluding that consciousness and memory shall, after death, remain faculties of the human mind, the conclusion is irresistible, that Christians at the coming of their Lord shall renew their acquaintance.

2. The renewal of Christian acquaintance, at the coming of Christ, is a thought which corresponds with the best wishes and emotions of the human heart.

Wherever men have entertained the idea of a future state, something like an expectation has generally prevailed, that pious and virtuous attachments are not to terminate with our present existence. The heathens were in a state of great ignorance respecting the condition of the soul after its separation from the body. The systems of their philosophers on this point, were a mass of jarring opinions and hypothetical reasonings, and the representations of their poets were mere fictions of the imagination. It is reasonable, however, to suppose that they would not have described the enjoyments of departed spirits, nor would mankind have received such inventions, had there been no foundation in nature or tradition to support them. One of the wisest and best of their philosophers has thus expressed his sentiments:—"O glorious day! when I shall retire from this low and sordid scene, and join the divine assembly of spirits;

when I shall depart to the society of those distinguished persons, of whom I have heard, and read, and written." This was a striking reach of thought for one who enjoyed nothing of the light and hope of the Gospel. Undismayed at the thought of his dissolution, he exulted in the idea of meeting in a future state with those illustrious characters, who had left behind them, by their actions, a bright and lasting track of glory.

But what is chiefly to be observed here, is, that the renewal of their acquaintance and intercourse in a future state is congenial to the hopes and desires of Christians themselves. For what Christian is there who does not shrink from the gloomy thought that his pious relations and friends, after quitting this earthly abode, are nowhere and under no form of existence, to be found, and that their very being is destroyed, or at least for ever lost to him? On the other hand, what Christian is there who does not indulge the pleasing hope, that he shall again meet with them in a happier world, where separation and death shall be unknown? Here the term of the best men is but short, and the race of life is quickly over. Here there is no rank or station in which their best wishes can be fully gratified, and their purest desires completely fulfilled. Scarcely do they begin to taste the exalted satisfactions of piety, and those sublime consolations which flow from the mutual exercise of Christian affections, when lo! death interferes, and interrupts the joys of benevolence and religious friendship. But life and immortality are brought to light by the Gospel, and Christians have their desires and expectations raised above this mortal state, to communion more glorious and more lasting, in the kingdom of heaven.

And shall this hope make them ashamed? Shall it prove to be but a delusion,—the creature of a bold and heated fancy, forming to itself imaginary enjoyment to amuse and deceive wretched mortals? Shall the expectation of holy and faithful men be at last disappointed? No, this cannot be. The desire of society in the presence of Christ at his coming, inspired by the Gospel, is the earnest and pledge of renewed intercourse among the spirits of just men made perfect. Why else is it kindled in the breast of Christians? Would the God of all grace present to them this cup of happiness, just let them sip of it in the vale of mortality, and then withdraw it from them for ever? Impossible! His goodness and wisdom, his truth and justice, are all deeply concerned in fulfilling the desires of his people. And they are saved by hope. Their earnest expectation waiteth for their manifestation as the sons of God, because they shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

3. Religion is, in its influence and power, such a strong bond of union among Christians, as warrants us to conclude, that the acquaintance and attachments which are founded on it shall be renewed and perpetuated in the kingdom of heaven.

There are relations which will undoubtedly terminate with this world, being such as merely

pertain to the mode and condition of our existence in it. Hence our Lord declared, respecting his people, that at the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. Under that dispensation of perfect felicity, which is to be established at the coming of Christ, connections suited to earthly and imperfect conditions shall have no place. There is an union, however, formed in the present world, by means of pure and undefiled religion, which shall never be destroyed. This is that union of which the apostle speaks when he says that Christians, in consequence of being saved by grace, and quickened together with Christ, are raised up together, and made to sit in heavenly places; that they are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, to the general assembly and church of the first-born, which are written in heaven. And how near and close is this union! The strictest intimacy is included in it, the idea of the warmest affection enters into its character, and where it subsists, something more exalted, more refined, more exquisitely tender than any of the attachments of this world, animates their hearts and regulates their conduct. Instead of being strangers and foreigners, they live as fellow-citizens of the household of God; kindly affectioned one to another; loving as brethren; rejoicing with them that rejoice, and weeping with them that weep; putting on, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, and above all, charity, which is the bond of perfectness. Under this bond Christians are so knit together in love, as to be of one heart and one soul, united in all their views, and purposes, and pursuits, and in the enjoyment of one common felicity. Such is the union which, notwithstanding the little jealousies and the narrow prejudices which remaining infirmity frequently begets, is established among those who feel the power, and experience the consolations of religion.

Now, all this is the shadow of good things to come, the commencement of friendship not liable to dissolution; of society and affection, still more interesting and endearing; of acquaintance and attachment renewed and perpetuated in a future world. Yes, brethren, there are bonds formed amongst good men by religion, which death shall never be able to destroy. For is there not an intimate connection between their life that now is and that which is to come? And is not this connection of such a nature, that the latter shall take its character and complexion from the former? Is this world Christians are united in the faith and hope of the Gospel. Under the same dispensation of providence and grace, besides partaking of similar advantages, and sharing in similar disciplines and trials, they enjoy communion with God, and have fellowship one with another. In this infancy of their being, they are educating together for heaven and immortality, growing in grace, approaching to maturity, and aiming at perfection. And shall they not then, when arrived at the

stature of perfect men, after the little interruption occasioned by death, be intimate associates in the kingdom of God? Shall not they whom religion has united on earth and prepared for the mansions of everlasting love, be joined together in that affection which they shall know to be the continuation of former friendship? What, in truth, is more reasonable to be believed? Their sentiments and tastes will no doubt be greatly changed, and their judgments regulated by a perfect standard, whilst many former attachments which in this they had cherished with partial fondness, shall be broken off as unworthy of the future world. No homage that may have been paid to pride, no abject compliance with passions, no weak indulgence to errors and faults will be permitted to remain. Yet after every unjust claim of affection is cut off, the friendship which is formed by the power of religion will continue and be enjoyed for ever. In the hearts of the just made perfect, every tie of gratitude and esteem, of sympathy and delight, by which the hearts of good men are now bound together, will be drawn more firm and close than ever. All the graces which now adorn their souls will shine out in perfect beauty, and they shall for ever be united in the employments and blessedness of the heavenly state.

4. If we turn to the bright and certain discoveries of the Gospel, the view they give us leads us to believe, that Christians shall in heaven meet and recognise each other.

Of the scenes which lie beyond the grave we are permitted to know but little, and it is not perhaps expedient that in this world of discipline, faith should be lost in vision, or that the bright prospects of hope should appear to be bounded. Yet it seems evident from Scripture, that a remembrance of the present state accompanies the soul after death. This our Saviour himself seems to have assumed, in the parable of the rich man and Lazarus. A poor afflicted beggar died, and was carried by angels into Abraham's bosom. A rich man also died, and was doomed to the place of torments. Here he lifted up his eyes and beheld the patriarch and Lazarus afar off. This relation, it is true, is given us as a parable, and refers to the case of a bad man. But the representation must fill our minds with notions as vain as the fictions of the Pagan poets, unless ideas of a future state are to be derived from it. The rich man not only saw, but recollected Lazarus, and at the same time cried to Abraham for mercy,—circumstances which afford a striking representation of human beings recognising and addressing one another in the world of spirits. The reply of Abraham to the rich man sets the matter in a still clearer point of view. "*Remember,*" said he, "that thou in thy lifetime receivest thy good things, and likewise Lazarus his evil things;" hereby not only shewing his own knowledge of the circumstances of both, but appealing to the memory of the rich man himself, for the truth of his assertion.

Besides, in the case of good men themselves,

the Scriptures evidently suppose that at the coming of Christ they shall remember what passed on earth. For as they must all appear before the judgment-seat of Christ, it is impossible to conceive how they could be there acknowledged and rewarded, without the knowledge and remembrance of former things. How could the wisdom and the justice of the great Judge of all appear, in appropriating happiness to the righteous, unless they, and all who should witness the scene, possessed a recollection of the past, and should be, therefore, capable of acknowledging the just and gracious nature of the sentence which refers to it.

Again, heaven is represented in Scripture as a community. Angels themselves are not solitary beings unknown to each other, and so far elevated above the state and circumstances of man, as to derive their enjoyment from themselves, and to stand in no need of reciprocal communications of friendship and love. On the contrary, they are spoken of in such terms as convey the idea of society and the mutual participation of happiness.

But a circumstance particularly to be noticed is, that the saints and faithful of the human race are exhibited to us in the Scriptures as intimate associates in the kingdom of God. There are in the New Testament various passages from which this animating truth may be inferred. Jesus himself hath declared, that in his "Father's house are many mansions;" plainly holding out the idea of domestic society and social intercourse. In this declaration there seems to be included the pleasant thought of home; of a residence in the presence of a Father, under the roof which his hand has formed, around the table which his love and care have furnished; of brethren dwelling together in unity, each one occupying his place in the mansions of peace. And it is not only asserted in Scripture, that the servants of Christ shall be with him where he is, beholding his glory, but that he died for them, that whether they wake or sleep, they should live together with him; an expression which, if it includes the idea of a mutual interchange of sentiments and communication of pleasures, leads us to believe that these shall certainly belong to good men in a future world.

From these considerations, then, are we led to look forward to a state of being, in which those who are redeemed from all nations, and kindreds, and people, and tongues, shall participate in the happiness of each other, and, by reciprocal communications of affection and love, at once receive from and add to the sum of the universal bliss. Hail, thou great and illustrious birth-day to another and a nobler life! when the society of good men, assembled in the presence of their Saviour and Lord, shall commence or continue an acquaintance which shall never end! Welcome the coming of the Lord Jesus! when the cordial affection which has been enkindled among the saints during the first stage of their existence, instead of being extinguished, shall rise into all the ardours of heaven, and glow for ever with a warmth unknown in the cold regions of mortality!

II. Let us now proceed to consider, what peculiar joy the renewed acquaintance of Christians at the coming of Christ will then afford. For the interrogations in the text amount to an intimation, not only that they shall meet together in the presence of Christ, but also that their meeting will prove a source of the highest joy. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

To the case of the apostle and the Thessalonians, the text particularly refers. And to them it will no doubt be the cause of the most exquisite enjoyment, not merely to meet, but to remember the events which took place at Thessalonica, and to trace the commencement of their happiness, from what was then seen, and heard, and handled, and tasted of the bread of life; to call to mind how the apostle reasoned out of the Scriptures, and how he exhorted, and comforted, and charged every one of them, as a father doth his children; and for the apostle himself, when shining as the brightness of the firmament among those who have turned many to righteousness, to remember and say, "Our Gospel came not to you in word only. It was there ye received of us how to walk and please God. I planted, and God gave the increase. Not unto me, Lord, not unto me, but unto thy name be the praise."

Such joyful recollection of their former state, however, we cannot suppose will be peculiar to the apostle and the Thessalonians, but will be common to all the faithful disciples of the Lord Jesus. In order, therefore, to illustrate this view of the subject, it may be observed,

1. That renewed acquaintance and intercourse among good men, who have known and loved one another on earth, will of itself be a source to them of mutual rejoicing.

From the social affections of the human mind, men in all conditions of life enter into friendship; and when friends meet after having been for some time absent from each other, there is a scene opened, delightful in proportion to the strength of their attachment. It is indeed one of the dearest blessings, and most sublime enjoyments, which this life affords, to receive a friend home from a far country, where for many years he had taken up his residence, and where he had been involved in many dangers. Hence we may form some notion of the raptures of joy with which good men, whose souls have been knit together in love, will, after the separation which death has produced, meet together at the coming of their Lord. Even among holy and faithful men, sorrows and fears may here be apt to mingle in the prospect of death. Nay, some degree of reluctance they may naturally feel, and even be allowed to feel, concerning an event so solemn as death, and when considered as a removal from a state of existence which the exercise of Christian love and friendship had consecrated and endeared to them. What an accession of happiness will it therefore be to them, to find each other surviving the stroke of death, and to renew the intercourse which had

shed the sweetest influence on the days and scenes of former existence! What divine joy will pervade all their hearts, when what they once hoped for they actually behold,—what they once expected is fully come, even the mansions prepared for them from the foundation of the world!

More particularly, let it be observed,

2. That the remembrance will occur of the path in which they trod, and of the scenes of trial and of danger through which they passed, in the present world.

When friends meet after a long separation, numerous and interesting are the subjects on which they have to discourse. The situations in which they have been placed; the hardships they have endured; the dangers they have escaped; the prosperity with which they have met, and the favours they have received, become matters of delightful conversation. Of such things they love to speak, and they dwell on them with a minuteness corresponding to the strong emotions of their minds. Is it not, therefore, natural to think, that it will be a source of joy to glorified spirits, to take some retrospect of this valley of tears, and of their own path through it; to remember former things, though passed away, as a ground of triumph, and a source of thankfulness; to recollect the relations sanctified by religion, which they sustained on earth; to think of the scenes of anxiety and sorrow, which are gone for ever; to reflect on the advantages which they assisted each other to improve, and the trials which they helped one another to endure; and above all, to call to mind the goodness and mercy which followed them all the days of their lives, and to ascribe all their success and their happiness to the sovereign providence and tender mercies of God in Christ Jesus?

The present world is full of temptations and snares; hence many are wrecked in their voyage through the ocean of life; and it is through much tribulation that even good men enter into the kingdom of heaven. Those who are concerned for the best interests of their relations and friends, and who understand the dangers to which they are exposed, often know what it is to be filled with perplexity, and to tremble on their account. To parents, in particular, who love God and the Saviour, and who have compassion for the souls of their children, it is always matter of deep concern to have them wise, and good, and happy. With all their cares and fears, their counsels and prayers, could they obtain even a distant prospect of this, it would afford one of the most delightful satisfactions which can enter into the human mind. But, in an unexpected day, the summons of death arrives; they must go the way of all the earth, and leave their children before their characters are established, and their conditions permanently secured. To such parents, what joy and rejoicing must it prove, in the presence of the Lord Jesus Christ at his coming, to find those who, while in this world, were dearer to them than themselves, after trials and dangers, and even death itself,

safely arrived in the mansions of the blessed! Like mariners after a long and perilous voyage, happily landed on their wished-for shore, they will most cordially hail each other welcome, turn the perils they have escaped into sources of joy, and the safety of each will contribute to and enhance the happiness of all.

*(To be concluded in our next.)*

### THE ENGLISH TRANSLATION OF THE BIBLE.

From "Remains of the Rev. Edmund D. Griffin." 2 vols. 8vo. New York, 1831.

THE translation of the Bible into the English tongue had an influence upon the genius and learning of the Elizabethan age, too important to be omitted in a literary course. The principal versions were that of Tindal in 1526; that of Coverdale in 1535; that of Cranmer in 1539; that of Taverner in the same year; that of Geneva made by the English reformers, who had gone abroad in 1557; and the Bishops' Bible established by authority in 1568, and used until a new translation was proposed by the Puritans at the conference of Hampton Court, in 1603, under James I. That learned monarch, well calculated to preside over such a work, gave orders for a new translation, and appointed fifty-four of the most learned men in the kingdom, at the universities and elsewhere, to undertake the enterprise. Their labours were not actually commenced until 1607. The mode in which they proceeded was well adapted to produce the greatest possible accuracy and elegance. The whole number was divided into six classes; and to each class was assigned a portion of the Scripture. Of this portion each individual made his own translation; which was compared from time to time with those of his associates, and the result of the whole adopted by the class. Cases of difficulty were referred to a general meeting of all the translators. After three years of incessant labour and toilsome comparison, the great work was completed; and was then again revised by six of the most eminent translators. Nor was it committed to the press in 1611, without an additional review by two of the most learned of the bishops. It surpassed, however, but little in elegance the versions which immediately preceded it. Even the early one of Tindal has a polish and purity of language seen in no other works of its day. Thus the opportunities given to the Scriptures for influencing, through their translations, the literature as well as the religion of the age, were most ample. For though the early version of Tindal was condemned and burned, a marked change took place on the breach of Henry with the Pope, and the establishment of the king's supremacy in the Church in 1534. Thenceforward the influence of Cranmer procured the royal countenance for the multiplication of versions and editions, and more than one ordinance commanding that a Bible in the common tongue should be placed in every Church in the kingdom, and expounded, when required, to the people. Under Edward VI. laws were passed, commanding that a chapter should be read aloud morning and evening on every Sunday and holiday. With the slight interruption of the reign of Mary, the familiarity of the people with the Scriptures was from that time forward more and more encouraged. Thus the diffusion of the Bible became universal. Formerly it had been concealed in an unknown tongue: now, like the natural light, its faint emblem, it shone upon every eye, and enlightened every cottage.

The candid mind, whatever may be its religious bias, must admit the favourable influence of this diffusion of the Bible upon the literature of the age. We know from history, that the daybreak of letters was co-

eval with the dawn of the Reformation; that the moral and the literary heavens were lighted up at the same time; that the sun of righteousness and of science arose together. It could scarcely have been otherwise. There is a dignity, a majesty, a power, in revealed religion, coming as it does from the fountain of knowledge, clothed as it is in the attributes of divinity, which must needs have expanded and ennobled the mind once emancipated from the fetters of superstition. Its sublime doctrines, its pure and lofty precepts, imposing as they then were from their novelty, as well as from their grandeur, could not fail to have taken the strongest hold upon the intellect, the imagination, and the heart, upon every faculty and every affection of our nature. Nor was there any thing of literary deficiency in the Scriptures, to diminish the force of the impression. On the contrary, where shall we find a history so simple, so pathetic, so true to nature; a philosophy at once so sublime and so familiar, so lofty in its flights, yet so practical in its influence; an eloquence so direct, so convincing, so authoritative? The Bible, too, opened a poetic fountain, more exhilarating than any at which the Grecian muse ever drank. Where else shall we find a poetry by turns so rich, so tender, so sublime? In the pastoral lives of the early patriarchs, in the melodious strains of Israel's royal bard, in the inspired rhapsodies of prophecy, there is a simplicity, a pathos, a grandeur, unmatched even by classic antiquity. The whole story of redeeming love, the life and death of Christ, the unimagined terrors of hell, the ineffable glories of heaven, are replete with poetic, as well as with evangelical inspiration. It was this living spring, "above the Aonian mount," at which Dante and Milton drank their copious draughts of unearthly sublimity.

The style of the translations, chaste and simple, yet rich and copious, is worthy of the subject; and they have ever been regarded almost as much the standard of language as of faith. It would seem as if Divine Providence had been specially careful in the superintendence of these important works; as if a sort of secondary inspiration had been breathed into the minds of the translators of God's Holy Word.

### CHRISTIAN PHILOSOPHY.

No. V.

#### ELECTRICITY.

BY THE REV. JAMES BRODIE,

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THE name ELECTRICITY has been given to a very subtle fluid, which seems to pervade the earth, and to exert a powerful agency on all the various bodies therein contained. Its nature and relations are as yet involved in great obscurity; but, without entering into discussions respecting them, which could only be intelligible to those who have studied the subject, a brief description of its production, communication, nature, and effects, may be useful and interesting, even to the unlearned.

*Production.*—It is most commonly excited by friction. There are various substances which, when briskly rubbed, exhibit peculiar appearances. They attract such light bodies as may be near them, and, after keeping them for some little time in contact, again repel them; they emit sparks and flashes of light, and communicate, when their size is large, a peculiar sensation to the hand that touches them. These appearances are caused by the peculiar fluid of which we are now treating, and the substances that thus produce it are called *Electrics*; they are amber, gums, resins, sulphur, glass, the precious stones, silk, furs, vegetable matters when thoroughly dried, and a few others. It is also generated by simply bringing into contact different bodies, which have, in reference to it, peculiar properties. If we join together a plate of copper, a plate of

zinc, and a piece of wetted card, we find them exhibit some faint indications of Electricity, and when a number of such combinations are connected together, very evident proofs of its action are afforded. The Electricity thus excited is termed *Galvanism*: it differs in some respects from that produced by friction, but their general properties so nearly correspond, that they are universally considered modifications of the same mysterious fluid. It is also evolved in various chemical processes, and more especially in the conversion of fluids into vapour. This seems to be the source of the Electricity that pervades the atmosphere, and produces the grand phenomena of the thunder-storm; for, as most of our readers are aware, Electricity and lightning are the same; repeated observation and experiment having shewn, that there is no difference between the thunder-bolt and the spark produced by rubbing a cylinder of glass, excepting that the one is vastly larger and more powerful than the other. The *Aurora Borealis* is also reckoned among electrical phenomena.

*Communication*.—The fluid that has by these means been produced may be communicated from one body to another; and it has been found that some substances conduct it much more readily than others. The Electrics which were above enumerated will scarcely allow it to pass through them at all, while other bodies transmit it freely, and are, from this circumstance, called *Conductors*. The principal of these conductors are the metals, charcoal, acids, metallic ores, water, snow, living vegetables, living animals, earths, and stones. The velocity with which it passes through their solid substance is so prodigious, that science has hitherto been unable to compute it. All material things are thus divided into two classes—those that produce Electricity when rubbed, and those that permit its passage after it has been excited. In consequence of this communication of the fluid from one body to another, conductors partake of all the properties of those Electrics with which they may be connected, though they cannot be made to exhibit electrical appearances when they are themselves subjected to friction. It is by such a union of different substances, that the most remarkable results are produced; in the common electrical machine, for example, a cylinder or plate of glass is made to revolve against a cushion covered with a metallic composition, and the fluid thus generated is collected on the opposite side by a rod or cylinder of metal.

*Nature*.—If care be taken to prevent the escape of the Electricity thus produced, the two electrics that have been rubbed together, along with the conductors that may be severally connected with them, exhibit exactly the same phenomena. Both of them emit sparks, give a shock to the hand that touches them, and alternately attract and repel the light substances that are around; but the moment they are brought into contact, all trace of Electricity disappears. In explanation of these facts, it has been supposed by some that there are two kinds of Electricity, commonly distinguished by the names of *positive* and *negative*, which have, when separate, the same general properties; but, in relation to each other, are so completely contrary in their nature, that whenever they are combined, all visible action on other bodies immediately ceases. In their natural state of union, they produce no effect by which we can be made sensible of their existence, but when, by friction or any other means, their union is disturbed, when the positive Electricity is driven off in one direction and the negative in another, their latent powers are called forth, and continue to manifest themselves till the obstacles that opposed their reunion are removed, when they instantly rush together with prodigious velocity, exhibiting in their course those remarkable effects which excite at once our admiration and our dread.

*Effects*.—However dark and perplexing the nature

and laws of Electricity may be, its effects are distinctly observable; and those more especially which mark its progress are worthy of enumeration. 1. It produces in almost every case light and heat, and is accompanied by a crackling or crashing sound, more or less loud according to circumstances. 2. It affects the magnet, sometimes destroying and sometimes reversing its power. 3. When its passage is hindered, it makes those bodies to which it is communicated repel each other; if a tuft of wool, for example, be electrified, every fibre separates as widely as possible from its neighbour; if an electric shock be sent through a card, and we examine the hole that is made, we find the fibres of the paper torn asunder, and raised up on the side at which the fluid entered, as well as on that at which it escaped; and if lightning pass through a wall, the stones are cracked and displaced, and the mortar and plaster are driven off on both sides, as if a charge of gunpowder had been exploded within it. If a light body thus repelled discharge the Electricity with which it is filled, by coming into contact with another body, it is again attracted, and is thus made as it were to ferry across the accumulated fluid, whose passage has been stopped. 4. When its passage is narrowed, so that its action is confined to a small portion of any body, it melts and dissipates into vapour every simple substance, while it resolves into their original component parts those that are compound. Metals, for example, are consumed, and water, so long considered a simple element, is proved, by means of Electricity, to be a mixture of two different species of air. 5. When there is no line of conductors to form a continuous path, it leaps as it were from the one to the other, preferring always the nearest and the best. It is owing to this cause that the course of the lightning, as it darts from cloud to cloud, is generally crooked and forked, that metal attracts it rather than stone, and that lofty trees and spires are struck while humbler objects escape. 6. When its course is slightly interrupted, it is found to accelerate fermentation and other chemical changes, as is proved by the well known effects of a thunder-storm in the brew-house and dairy. 7. When it is allowed to pass freely through a conductor, no perceptible trace is left of its progress; a rod of metal, for example, carried from the ground to the top of a house, affords a complete protection; and though the lightning should strike it again and again, no injury will be done either to the rod or the building. 8. When Electricity passes through living animals, a small quantity produces a peculiar nervous sensation, with which most persons are familiar; a larger portion causes convulsive movements of the muscles, prostration of strength, and temporary insensibility; and a yet more powerful charge induces instant death.

When we trace the connection of Electricity with the various phenomena of nature, we find that the closest relation subsists between it and *Magnetism*. Recent researches have, indeed, induced the belief, that the power of the useful instrument that guides the mariner over the trackless ocean, is altogether dependent upon the agency of Electricity. Its relations to light and heat are not so close; they all have, however, such a general resemblance to each other, that we are naturally led to form them into a class by themselves. They differ widely from all other substances, they are exceedingly subtle in their nature, and comparatively little is known of their laws; but they all manifest the power of him who said, "Let there be light, and there was light," and "who sendeth forth the lightning" at his pleasure. Every year makes us acquainted with some new fact respecting them, and every addition made to our knowledge shews more and more fully the mighty influence they exert in promoting the purposes of our gracious Creator. Electricity must not be considered as a mere philosophical toy; it pervades

the earth, and circles round it in an unceasing stream ; it fills the atmosphere, it rises with the ascending vapour, it distends the clouds, and it falls with the dew ; the thunder-storm exhibits its power in the lower regions of the air, and the Aurora Borealis shews its presence in the higher ; and, though we know not how it benefits man, we may rest assured, that it is too extensively diffused, and too powerful in its agency, to have been formed by Infinite Goodness without some corresponding end. There is a use in the lightning, there is mercy in the storm, and the voice of the thunder that bids us tremble at the presence of the Almighty, tells us too that God is good.

In Scripture we find reference made to the brightness, (Matt. xxviii. 3,) the speed, (Nahum ii. 4,) and destructive power of the lightning, (Zech. ix. 14.) It is more especially employed as an emblem of judgment ; and when we remember that it is not only the most terrible instrument of destruction that nature presents to our view, but that it is in this character alone that it is generally recognised, we see the propriety of the allusions which the sacred writers have made. Lightnings and thunders accompanied the giving of the law on Sinai, to intimate the fearful consequences of violating Jehovah's commands. In the book of Revelations, similar manifestations are described as preceding the infliction of judgment on the nations ; thus in Rev. xvi. 18, we are told, " When the seventh angel poured out his vial into the air, there came a voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings ; " and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Again, in Luke xvii. 24, our Lord tells us that the coming of the Son of man shall be " as the lightning that lighteneth out of the one part under heaven, and shineth unto the other part under heaven."

The dazzling brightness of the flash, as it issues from the lowering cloud, blinds the eye of him that is near ; the crashing peal stuns his ear, and an instinctive sense of present danger awes the mind, and makes him feel that the Omnipotent alone can " make a way for the lightning of thunder." And if the storm thus manifests the Creator's power, and fills the soul with dread, who shall endure the terrible majesty of the Judge of all ? What ear shall hear unmoved " the voice of the Lord that is full of power, that divideth the flames of fire, that shaketh the wilderness, and breaketh the cedars of Lebanon ? " And who shall stand before the approving glance of Him whose " eyes are as a flame of fire," who " cometh in the glory of the Father," to " destroy his enemies with the brightness of his coming ? "

As an agent of destruction, lightning is dreaded alike by the learned and the ignorant ; we trace its course and the havoc that it makes ; wherever it passes, the vegetating principle of plants is destroyed ; the life of animals in a moment extinguished ; and the most solid substances are shattered into fragments or dissipated into spour. No power of man can arrest its career or turn aside its stroke. And if we strive in vain against the resistible power of the thunderbolt, who shall contend with Him that made it ! While Jehovah restrains his wrath, sinners may reject his offered salvation and despise his forbearance, but when he ariseth to execute his decree, who shall stay his arm, or bind up the flame of his wrath ! Shall the creature contend with a Creator ! the inhabitant of an atom with Him that is the immensity of space ! Shall the child of a day assure his prowess against the Eternal ! the helpless object of innumerable changes strive with the unchanging God ! If he pronounce the decree, none can cease, none can aid ; the mightiest angel dare not oppose ; nor though creation should all combine, can there ever be a mitigation of the doom. Who does not anxiously desire to be saved from wrath like this ?

Who does not tremble at the thought of being eternally blasted with the unrelenting curse of God ? And yet we daily sin and hurl defiance at the Thunderer !

If we would escape from impending woe, let us remember that now is the time. As the lightning issuing from the cloud bursts forth at once in all its brightness, and in a moment lays its victim low, completing the work of death ere a hand can be lifted to avert its stroke, a word of prayer breathed, or a cry for mercy uttered, so shall the coming of the Son of man be. Let us individually remember that we know not how soon the summons may come that calls us hence ; that it may be even this night our " souls may be required." And let the nations beware ; the day of the " Lord's controversy" with them may be nearer than they suppose. In the end of the present dispensation, there will doubtless be signs and warnings, but the godless will despise, and the careless will not perceive them. The people of God may see the gathering cloud, and may perceive, in the very stillness and calm that lull the wicked into security, the omens of impending woe ; but the voice of the scoffer will be loud, as he tauntingly inquires, " Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation ? " Despising warnings, rejoicing in outward peace, luxuriating on the rich productions of their skill and labour, they will be satisfied with time and forget eternity ; they will be puffed up with vain thoughts of themselves, and scorn and deny the hand that sustains them ; they will go on increasing in heaven-daring profanity, till the trumpet call them to meet their God, and " the sign of the Son of man is seen in the heaven." And when shall these things be ? We cannot tell. This only we know, that the hour approaches, the signs of the times call on us to consider, the prophecies that relate to the future are fast fulfilling, and the unwonted continuance of peace, the prosperity of trade, the abundance of worldly good now given to the nations, may be but the dreadful calm that precedes the thunder-storm. " Watch therefore ; for ye know neither the day nor the hour wherein the Son of man cometh."

#### CHRISTIAN TREASURY.

*Afflictions necessary to Successful Preaching.*—The angel who appeared to Cornelius did not preach the Gospel to him, but directed him to send for Peter ; for though the glory and grace of the Saviour seems a fitter subject for an angel's powers than for the poor stammering tongues of sinful men, yet an angel could not preach experimentally, nor describe the warfare between grace and sin from his own feelings. And if we could suppose a minister as full of comforts and as free from failings as an angel, though he would be a good and happy man, I cannot conceive that he would be a good or useful preacher ; for he would not know how to sympathize with the weak and afflicted of the flock, or to comfort them under their difficulties with the consolations wherewith he himself, in similar circumstances, had been comforted of God. It belongs to your calling of God, as a minister, that you should have a taste of the various spiritual trials which are incident to the Lord's people, that thereby you may possess the tongue of the learned, and know how to speak a word in season to them that are weary ; and it is likewise needful to keep you perpetually attentive to that important admonition, " Without me ye can do nothing."—*Newton's Letters.*

*Make the attempt while you Pray for Assistance.*—When Christ said to the man whose hand was withered, " Stretch forth thine hand," he did not answer, " Lord, I cannot, it is wholly withered ; " but this true son of Abraham made the attempt in faith, and was healed accordingly.—*MOSES BROWN.*

## SACRED POETRY.

## A HOME IN HEAVEN.

"FOR ever with the Lord."  
Amen, so let it be;  
Life from the dead is in that word,  
" 'Tis immortality."

Here in the body spent,  
Absent from Him I roam,  
Yet nightly pitch my moving tent,  
A day's march nearer home.

My father's house on high!  
Home of my soul! how near  
At times to faith's foreseeing eye,  
The golden gates appear.

Ah! then my spirit faints  
To reach the land of love,  
The bright inheritance of saints,  
Jerusalem above.

Yet clouds will intervene,  
And all my prospect flies;  
Like Noah's dove, I sit between  
Rough seas and stormy skies.

Anon the clouds dispart;  
The winds and waters cease;  
And sweetly o'er my gladdened heart  
Expands the bow of peace.

Beneath its glowing arch,  
Along the hallowed ground,  
I see cherubic armies march,—  
A camp of fire around.

I hear at morn and even,  
At noon and midnight hour,  
The choral harmonies of heaven  
Earth's Babel tongues o'erpower.

Then, then, I feel that He,  
(Remembered or forgot,)

The Lord is never far from me,  
Though I perceive him not.

In darkness or in light,  
Hidden alike from view,  
I wake and sleep within his sight,  
Who looks existence through.

From the dim hour of birth,  
Through every changing state  
Of mortal pilgrimage on earth,  
To its appointed date,

All that I am, have been,  
All that I yet may be,  
He sees, as He hath ever seen  
And shall for ever see.

How can I meet His eyes?  
Mine on the cross I cast,  
And own my life a Saviour's prize,  
Mercy from first to last.

"For ever with the Lord,"  
Father, if 'tis thy will,  
The promise of that faithful word  
Even now to me fulfil.

Be thou at my right hand,  
Then I can never fail;  
Uphold thou me, and I shall stand;  
Fight, and I must prevail.

So when my latest breath  
Shall rend this vail in twain,  
By death, I shall escape from death,  
And life eternal gain.

Knowing, as I am known,  
How shall I love that word,  
And oft repeat before that throne,  
"For ever with the Lord."

Then, though my soul enjoy  
Communion high and sweet,  
While worms this body must destroy,  
Both shall in glory meet.  
The trump of final doom,  
Will speak the self-same word;  
And heaven's voice thunder through the tomb—  
"For ever with the Lord!"  
The tomb shall echo deep  
That death awak'ning sound,  
The saints shall hear it in their sleep,  
And answer from the ground.  
Then when they upward fly,  
That resurrection word  
Shall be their shout of victory,—  
"For ever with the Lord."  
That resurrection word,  
That shout of victory,  
Once more, "For ever with the Lord!"  
Amen! so let it be.

MONTGOMERY.

## MISCELLANEOUS.

*Lady Jane Grey.*—This most accomplished and amiable female, nearly allied to the royal family, who became a martyr to the protestant religion at the early age of eighteen, the night before she was beheaded, sent a Greek Testament to her sister Catherine, with this high encomium written at the end of it: "I have here sent you, good sister Catherine, a book, which, although it be not outwardly trimmed with gold, yet, inwardly, it is of more worth than precious stones. It is the book, dear sister, of the law of the Lord. It is his testament and last will, which he bequeathed unto us wretches, which shall lead you to the path of eternal joy; and, if you with a good mind read it, and do with an earnest mind purpose to follow it, it shall bring you to an immortal and everlasting life. It shall teach you how to live, and how to die. It shall win you more than you should have gained by your woful father's lands; for as, if God had prospered him, you should have inherited his lands, so if you apply diligently to this book, seeking to direct your life after it, you shall be an inheritor of such riches, as neither the covetous shall withdraw from you, neither thief shall steal, neither yet the moths corrupt."

*A Hottentot Boy.*—Sir Jahleel Brenton, of the royal navy, brought from the Cape of Good Hope a Hottentot boy, and stated to Dr. Philip that a change had taken place in the character of the boy; in proof of which he adds,—A clergyman asked him which person in the Old Testament he would rather have been, had it been left to his choice. He replied, "David." "Why David rather than Solomon, whose reign was so glorious?" "We have evidence of David's repentance," said the lad; "but I don't find any thing in the Bible that enables me to draw the same satisfactory conclusion concerning the repentance of Solomon."

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" THE FEAR OF THE LORD, THAT IS WISDOM."

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HINTS ON SPIRITUAL DEPRESSION.

No. V.

BY THE REV. WILLIAM MUIR, D.D.,

*Minister of St. Stephen's Parish, Edinburgh.*

THERE is a prevalent disregard among men of the chief purpose which is meant to be answered by the circumstances that afflict. These ought to be viewed, not only as arising by the divine permission, but as entering into the very scheme that is carried on for restoring sinners to God. Suffering, whether it proceed from outward calamities, or from remorse of conscience, is directed for the production of that gracious end by the wisdom that overrules the smallest equally with the greatest of events. We do not, indeed, behold a palpable hand stretched forth to smite our bodies with disease, and our estates with reverses. Nor do we hear a voice from heaven pronouncing the doom that awakens the fears of the guilty heart. Yet, were we to consider that God has fixed every cause in union with a definite effect; that distresses in the temporal lot spring from arrangements which his providence is forming and guiding; that the agony of the mind, when struck with the sense of guilt, is an excited conscience, whose strength and sharpness are derived from the will and presence of the Supreme Lawgiver—were we to consider these things, we would no more question the divine agency as moving in them all, than we should if the divine power sensibly interposed before us to produce them.

But the prevalent bias among men takes us away from acknowledging, even from perceiving the purpose of God in his dispensations. Suffering, therefore, is often accompanied only with an observance of the nearest occasion of it, and with an earnest inquiry after the mode of its earliest removal; while, instead of looking and turning to the Physician who alone can heal, the sufferer often rushes eagerly to any expedient, to the most foolish and sinful expedients which are proposed in society for curing or soothing moral wretchedness.

Suffering is the proof of departure from God. Continued from age to age, it transmits evidence of the fall of man. Universally experienced, it determines that the whole world is guilty. It is

not known in heaven; because the inhabitants of heaven live in the fellowship with God, which sin does not suspend nor for a moment affect. In the region where suffering is unmitigated, the separation from God is hopeless; because there, sin is unforsaken while unforgiven. Our earth, therefore, holds a middle rank between these. That it is not a state of utter despair, may be inferred from the remains both of righteousness and enjoyment that are mingled with the sin and suffering which are found in it. And yet, the sin and suffering which everywhere prevail in it, shew that its inhabitants have departed far from the source of purity and blessedness.

This encouraging feature, however, distinguishes our condition. Mercy having extended to it, has introduced hither a system of means, the design of which is the restoration of sinners to God. The system is comprehensive both in purpose and influence; so comprehensive, that affliction, while traceable to sin as the cause of all suffering, is included in the plan, and becomes a portion of the restorative means; yea, it is often peculiarly an efficacious portion of them. And though the necessity of visiting us with affliction brings evidence of our having departed from God, and the dispensation, therefore, under the view of our departure, must be regarded in the light of punishment, yet the tendency given to it changes it into a proof of mercy. The divine blessing is added to it. It is, indeed, salutary discipline. It is instrumental for restoring us to Him whom we had forsaken. It is loveclad in a temporary disguise. Its immediate effects are gracious, and its future are bright with glory.

In restoring the soul to God, sufferings not only sharp but reiterated, are, in the case of the greater number of men, indispensable. Lenient means are frequently destitute of all moral good. "Because sentence against an evil work is delayed, the heart is often fully set to do evil." The heart, during the long cessation of chastisement wanders far from God. Amid increasing prosperities it has no perception of the distance to which it has gone; at all events, has no desire to return. Occasional disappointments and vexations, indeed, are experienced. Occasional pang of rebuke and fear are endured. These interrupt the course of false

pleasures, and a pause of seriousness ensues. But the pause is short. The chafed wings are soon adjusted. The giddy flight is renewed. Though the stroke of calamity may dash the pride of the heart, yet quickly it recovers from the depression, and hastens out as proud as ever. Though, arraigned at the bar of conscience, it is made to tremble by the threatenings of the judgment to come, yet the terror subsides, even the anxiety passes off, and the guilty being that had dreaded, once more defies the Supreme authority. There is a hurrying away still from the thought of control. There is a persevering still with deepened resolution in the disobedience of unregenerate nature.

For these reasons we come to recount, among the choice evidences of mercy, the repeated afflictions, the afflictions which pursue us, and continue in rapid succession to press on our steps, and do not quit our path till they have accomplished their purpose. If we delay to seek, and even to think of our Father's house, is it not a choice evidence of mercy that the chastenings should be administered which furnish us out of every foreign enjoyment, and convince us by experience what poor husks the world gives us for our food? We are thus to be taught the lesson of our dependence on God. We are to gain impressive views of our sinfulness. We are to feel our need of the divine favour, and so to yield to the urgent call which invites us to return to our "Father's house, where is bread enough and to spare."

Hence, on the design of accomplishing these effects, we are prepared for interpreting aright even the most awful of the threatenings of the Word of God. "I will be unto Ephraim as a lion, saith the Lord, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue." How appalling is this language! Is it expressive of vengeance and cruelty? Has it actually proceeded from Him "who knoweth our frame, and remembereth we are dust, and pitieth us as a father pitieth his children," and who hath shown, by the most marvellous dispensations, his compassion for us? It is in truth an evidence of the same compassion. The calamity which impends from it is not, in the divine purpose, the closing deed. The object on which the procedure terminates is not "the smiting, and tearing, and destroying." No, blessings of restored favour are the prospective end of this dreadful manifestation of power and justice. "I will go and return to my place, till they acknowledge their offence, and seek my face. In their affliction they will seek me early." Here is expressed the design of the visitation. Its accomplishment illustrates the mercy which pervaded the threatening. And how precious is the result to the afflicted, when they, by whom the visitation of fear and suffering was needed, instead of hurrying off to attempt to lose, in the mazes of new follies and crimes, the painful conviction of sin and helplessness, submit with humbleness, to the chastisements, and are heard, in token of relenting, to

utter the holy purpose that was formed by Ephraim and Judah, "Come, and let us return unto the Lord; for he hath torn, and he will heal us, he hath smitten, and he will bind us up."

For encouraging us to follow out so salutary a resolution, we must be careful in our thoughts of the character of God, never to separate the view of his power and justice from the view of his goodness and love. We are to contemplate his perfections, therefore, as they appear in such blessed harmony in the scheme of the Gospel. It is there alone that "mercy and truth are met together; that righteousness and peace have kissed each other;" "and that God is beheld as just whilst he justifies the ungodly that believe in Jesus." "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" "And, we know, that all things work together for good to them that love God, and are so called according to his purpose."

These views of the divine character, in cherishing which, through the Gospel faith, we unite the perfections of infinite goodness and love, with those of infinite power, and rectitude, and holiness,—these views induce us to "return unto the Lord." We are constrained to do so by the influence both of fear and hope. There is the fear experienced of one, in whose almighty hand we are placed, and on whose sovereign will we are dependent. For "he hath smitten and torn;" and the first visitings of his anger teach us what the miseries of its full infliction must be. There is still hope in one who has at his command every means of benefiting us, and who has promised to enrich all who come to him with the blessings of his favour. For, he "bindeth up and healeth;" and the peace attending the early return to him, apprises us what the joys shall be of a perfect and unchanging restoration to his friendship. The purpose inherent in repentance is thus cherished, and carried into effect by such views of truth as are both alarming and soothing, solemnizing and attractive. These views accordingly must be preserved together. To part them would occasion either presumptuousness leaning on mercy, which there is no warrant to expect, or despair trembling before power and justice, which seem to be exerted only to destroy.

In the case of spiritual depression, however, produced by suffering, it is obvious on what side the caution requires to be given. Those perfections of God which appear to be most vividly displayed in our seasons of suffering, are his power and justice: the illustration of them, indeed, which is then given, being often so strong as to prompt the mind to abandon itself to hopelessness. We must consider for caution, therefore, that while presumption is criminal, so likewise despair is. What is despair under the gracious economy of the Gospel? It is rejecting mercy, conveyed in the clearest offers, and pressed on us by invitations equally full and affectionate. It is questioning the promises of forgiveness, whose fulfilment is secured

by the divine oath. It is refusing those very consolations and joys which the Son of God died to purchase for us. Yea, moreover, despair, under the gracious economy of the Gospel, has its unreasonableness and guilt characterised by the intended effect of the divine threatenings and judgments themselves. These, even the most awful of them, are not at variance with the promises and blessings of grace. The heaviest threatenings of the law, and the sorest judgments with which the sinner is alarmed and agitated, ought all to be viewed and felt as excitements to return to God. They prove, in fact, that you are not forgotten. They prove that you are still cared for. They are to be construed into the language, the serious language of love. They are to be heard as the tones of increased earnestness, with which the father urges his foolish and perverse child from the brink of the precipice. They are infinitely more blessed than the words that soothe and encourage with false assurances of safety. They would reclaim from all that is most dangerous here, and most wretched hereafter. They would restore to happiness in restoring the soul to God. Behold then, goodness, where the senses perceive nothing but severity,—goodness moving under the aspects of the terrible attributes, for promoting the rich designs of salvation.

#### BIOGRAPHICAL SKETCH OF SAMUEL DREW, A. M.

THE individual whose life we are now about to sketch, was descended from parents in Cornwall, who, though belonging to the humbler walks of life, lived in the fear of the Lord and in the comfort of the Holy Ghost, striving, not merely by their instructions, but by their example and their prayers, to train up for glory the young immortals whom providence had intrusted to their care. Samuel, in his early days, being naturally of a lively and frolicsome disposition, was somewhat impatient of parental restraint, but by the kind and persevering attentions of his invaluable mother, he acquired considerable information, and imbibed salutary moral principles, which were never effaced from his mind. The benefits of his mother's instructions were not apparent in the character of Samuel Drew for many years after her death. His recollections of her watchfulness and care, however, were of the most pleasing kind. "I well remember," he said, but a few weeks before his decease, "in my early days, when my mother was alive, that she invariably took my brother and me by the hand, and led us to the house of prayer. Her kind advice and instruction were unremitting; and even when death had closed her eyes in darkness, the impression remained long upon my mind, and I sighed for a companion to accompany me thither. On one occasion, I well recollect, we were returning from the chapel, at St. Austell, on a bright and beautiful star-light night, when my mother pointed out the stars as the work of an Almighty parent, to whom we were indebted for every blessing. Struck with her representation, I felt a degree of gratitude and adoration which no language could express, and through nearly all the night enjoyed ineffable rapture."

When Samuel was yet in his tenth year, the family were called to mourn the loss of this excellent woman, who died of consumption, in October 1774. The sensations produced on the mind of the child, by this mournful event, appear never to have been forgotten;

for to a friend he once remarked, "When we were following my mother to the grave, I well recollect a woman observing as we passed, 'Poor little things! they little know the loss they have sustained.'"

Rather more than a year before this sore bereavement, the parents found it necessary to remove both Samuel and his brother Jabez from school, that by manual labour they might assist in their own maintenance. Samuel was accordingly employed in a part of the process of cleansing tin ores, that part which is familiarly known to the Cornish miners by the name of *budding*. For the services of the young *buddle-boy* his father at first received three halfpence, and afterwards twopence a-day. During two years in which he was engaged in this employment, he was exposed to the evil influence of the wicked children with whom he was compelled to associate, and the consequences were most injurious to his moral character. His father found it necessary to resort to very severe measures, but under such a mode of treatment the boy became quite unmanageable, and at length, chiefly through the influence of his step-mother, his father having been married a second time, he was sent away from home.

At the age of ten years and a-half, Samuel was bound apprentice to a shoemaker named Baker, at Tregrehan Mill, about three miles from St. Austell. The term of apprenticeship agreed upon was nine years, but he left his master before the term had expired. While employed in this situation, he was by no means comfortable, and often thought of running away, to enlist on board either of a privateer or a man-of-war. A kind providence, however, prevented him from taking such a step. At length the unprincipled youth absconded from his master's service, and wandered about for a short time, working where he could get employment. His father having made compensation to his master, and got the indenture cancelled, took the boy home, where he was engaged either in working at his own business, or in assisting his father and brother on the farm. In a few months a situation was procured for him at Millbrook, on the Cornish side of the estuary of the Tamar. Here he was remarked among his fellow-workmen as by no means skilled in his business, but remarkably shrewd in general conversation. After having spent about a year at Millbrook, work became scanty, and he, along with some others, was discharged. He then obtained employment at Kingsand, but how long he remained there is uncertain. His next place of residence was at Craft-hole, a village in the vicinity of the noted smuggling port in Cornwall—Port Wrinkle. Here he engaged occasionally in assisting the smugglers in their unhal- lowed traffic, and on one occasion almost lost his life in one of their perilous adventures. Intelligence of his conduct soon reached his father's ears, and the good man, grieved at heart, lost no time in using means for having his son removed from a scene which presented so many temptations to his daring disposition and wicked inclinations. Having made application to a saddler in St. Austell who wished to join the shoemaking with his other business, Samuel's father succeeded in procuring a situation for him in that town, removed from his abandoned and desperado associates.

Hitherto the career of this young man had been one of thoughtlessness and folly, and at last of crime. The early instructions of his mother had been forgotten, and the warnings and reproofs of his father had been utterly disregarded. Religion was with him an object of utter distaste and contempt; and when at any time it was proposed to his attention, he put it away from him as an idle tale. In infinite mercy, however, the Lord was pleased to pluck him as a brand out of the burning, and this profligate and abandoned transgressor became a striking trophy of the all-subduing power and efficacy of divine grace. Shortly after Samuel settled at St. Austell, his brother Jabez was taken seriously ill, and there was

good reason to believe, that in consequence of the blessing of God upon the conversation and prayers of Mr Clarke, afterwards the celebrated Dr Adam Clarke, he was brought under serious impressions, and led before his death to seek and to obtain salvation through Christ. The decided change which took place in the views and sentiments of his dying brother, seem to have produced a powerful effect upon his mind. This effect was considerably heightened by the affecting discourse which Mr Adam Clarke preached on the day of the interment of Jabez. Dwelling upon the nature and necessity of conversion, the preacher called upon every one present to repent and return to the Lord. Samuel was struck to the heart. He felt that too long he had been the servant of sin, and he resolved, in the strength of divine grace, that henceforth he would become a servant of the living God. And the steady and consistent course which he pursued through life, shewed that he had been effectually called out of darkness into God's marvellous light.

Mr Drew now joined the Methodists, a body of professing Christians to whom he remained steadily attached as long as he lived. And it is rather a curious circumstance, that from the same period which marked the commencement of his Christian course, may be dated his first outset in the acquisition of general information. For twenty years he had remained in a state of intellectual darkness; and had it not been that he providentially met with a copy of Locke's "Essay on the Human Understanding," the fine metaphysical genius of Samuel Drew would never have been called into operation. The perusal of this book formed the turning point of his existence, leading him to pursue a path of inquiry in which the Almighty had fitted him so remarkably to excel. The work which more than any other tended at this time to deepen his religious impressions was "Bunyan's Pilgrim's Progress." It was the first book he could call his own, and, next to the Bible, was his companion.

Perceiving his steady attention to business, Mr Drew's friends advised him to commence business for himself, as a shoemaker, and offered him money for that purpose. He accepted the offer, started accordingly, and, by dint of application, in one year discharged all his debts, and stood alone. During the whole of this first year he and his sister, who lived with him as his housekeeper, underwent many distressing privations. "Sometimes," says she, "my spirits would fail me under these trying circumstances, and my mind would sink into a state of gloom and despondency. But my dear noble-minded brother was just the spiritual preceptor and comforter I wanted. When he saw me in perplexity, he would say, 'Cheer up, my sister;—have faith in God;—there are brighter days in store.' And very soon the clouds began to pass away."

Having been enabled to overcome his pecuniary difficulties, Mr Drew, though still rigidly attentive to his proper calling, found time to improve his mind by reading and reflection. Possessed naturally of an ardent thirst for knowledge, he now embraced every opportunity of gratifying it. Every spare moment, and all the hours he could snatch from sleep, were devoted to reading such books as he could procure. To metaphysical studies he particularly directed his attention, as being most congenial to his taste. The intensity of thought required for the successful prosecution of such pursuits, had the most beneficial influence upon the whole character of his mind. He became well known among all his acquaintances as a man of a sound judgment and strong reflective powers. He was soon appointed by his Methodist friends a local preacher and class leader. And such was his conscientiousness, that being thus called upon to instruct others, he felt himself as laid under a still stronger obligation to acquire knowledge for himself. In his explanations of Scripture, he

strove to be faithful as far as his acquaintance with the subject reached. Not more than a year, however, had elapsed when he was deprived, by the superintendent preacher of the district, of the offices which he had been invited to hold. The cause of this sudden dismissal was a charge of heresy in having preached the doctrine of the imputed righteousness of Christ. In explanation of this charge, it may be sufficient to state, that the sect to which Mr Drew connected himself were strict followers of Wesley, and as such they held tenets partaking, in their nature, of modified Arminianism. To the doctrines of a pure Calvinism, they had, and many of them still have, a decided abhorrence. Mr Drew, however, both maintained and openly proclaimed the doctrine for which he was called in question, that we are justified and accepted in the sight of God solely and exclusively on the ground of the imputed righteousness of the Redeemer. On this point many of the respectable body of Methodists hold opinions correct and Scriptural, and accordingly at the local preacher's meeting, which followed the dismissal of Mr Drew, the matter was fully investigated, his views were pronounced correct, and he was unanimously solicited to resume his office as a preacher. This request, therefore, he complied with, and continued to labour acceptably as a preacher, until within a few weeks of his decease, though he could not be prevailed upon for some years to become a class leader.

As Mr Drew was much respected, not only as an excellent and upright person, but as possessed of great intelligence and information, his shop was much resorted to by persons who were partial to religious and literary inquiries. Among his workmen also he endeavoured to encourage the habit of conversation on useful topics, and carefully repressed the slightest tendency to immorality either in their language or conduct. The consequence of such a line of proceeding was, that he was esteemed by his workmen, and his business rapidly increased. In this state of prosperity he resolved to enter into the marriage relation. The object of his choice was Honour, eldest daughter of Jacob Hall, a member of the first Methodists' Society of St. Austell.

Soon after his marriage, as several of his acquaintances emigrated to America, and sent home very favourable reports, he appears to have felt a strong desire to settle in the New World. From time to time the project was delayed, and at length he came to the resolution of remaining in England.

For many years Mr Drew had been accustomed to spend his whole leisure time in study, and besides reading much, he often attempted to commit his thoughts to writing. By a providential circumstance, however, he was led to commence his career as an author. A young man who had become familiar with the pernicious doctrines of Paine's "Age of Reason," being anxious that Mr Drew should become a convert to infidelity, lent him the work, and frequently visited him with the view of endeavouring to persuade him to renounce its principles. The result was most satisfactory. The young man candidly confessed that Mr Drew's arguments had overpowered him, and he became a decided believer in the statements of divine revelation. Encouraged by his success in refuting the arguments of Paine, Mr Drew began to think that the weapons which he had employed in the case of his young friend, might be perhaps equally successful with other deists. He accordingly published a pamphlet in answer to Paine, who was then alive.

This pamphlet attracted the notice of the learned antiquarian and divine the Rev. John Whitaker, who was then rector of Ruan Langhorne, a secluded parish, about twelve miles from St. Austell. It received much praise in the public prints, and was regarded as a successful refutation of the arguments which Paine had employed. The success of this first piece soon brought

Mr Drew again before the public. But his next attempt, which was in verse, and on a subject strictly local, obtained a very limited sale. Perceiving that his poetical efforts were so little relished, he directed his attention to matters in the discussion of which he was more likely to meet with encouragement. Though harshly treated, as we have seen, on one occasion, by a small party of the Methodists, he still cherished a warm attachment to the sect. About this time an attack on the body was published under the title of "Anecdotes of Methodism," by the Rev. Richard Polwhele, Vicar of Manaccan, Cornwall. This piece, full of unfounded and calumnious assertions, called Mr Drew, among many others, into the field of controversy. He published, in July 1800, "Observations" upon the pamphlet, and so effectually replied to his opponent, that no further attempt was made by Mr Polwhele. Nay, so much had the reverend vicar learned to appreciate the talents and the motives of his antagonist, that they became completely reconciled, and a friendship was formed between them.

Early in the year 1802, Mr Drew issued proposals for publishing, by subscription, his "Essay on the Immateriality and Immortality of the Human Soul,"—a work which soon raised him to a very high rank as a profound thinker and an able metaphysician. On its publication, a very favourable criticism of it appeared in the *Anti-jacobin Review*, which Mr Drew had the satisfaction of learning was from the pen of his former opponent Mr Polwhele; and accordingly he lost no time in acknowledging such unexpected kindness. The favour of the public was now gained; Mr Drew became an author of established reputation. His writings brought him into acquaintance with literary men; and strangers, in visiting Cornwall, were uniformly anxious to gratify their curiosity, by waiting upon "the metaphysical shoemaker."

Finding that his literary exertions were fully appreciated, Mr Drew commenced, in the year 1804, a course of lectures upon English grammar. These lectures were delivered on four evenings of the week to classes not exceeding twelve persons. At two or three subsequent periods, these lectures were repeated, occasionally adding geography and the outlines of astronomy. In this plan of instruction he was remarkably successful, having the happy art of blending information with amusement.

Mr Drew's fame was now rapidly spreading; and, chiefly through the influence of Dr Adam Clarke, who had risen to distinction as a scholar, he was elected an honorary member of the Manchester Philological Society. The avl of the shoemaker was henceforth exchanged for the pen of the author. He thought it first on retiring from business, of leaving Cornwall, and settling in London, where he was more likely to meet with encouragement in his literary pursuits; but such was his reluctance to leave his native county, that at last he resolved to remain. At his time an opportunity was presented, in the course of Providence, of engaging in labours which were well suited to his taste. Dr Coke, who was then actively employed as general superintendent of the Wesleyan Methodist Missions, felt himself in such circumstances, but without assistance he could not fulfil his various literary obligations. The Methodist body were anxiously expecting his Commentary on the New Testament. Such materials had been collected for this work. He had also sketched the outline of several other books. These materials and outlines, therefore, he was desirous of putting into the hand of some person who might aid him in the preparation of the works in question. Mr Drew he found such an assistant as he needed, and for several years accordingly this literary connection subsisted between him and Dr Coke. From 1808 to 1813, besides the duties thus undertaken, the annual

reports of the missions and mission schools were drawn up by Mr Drew; and on him also devolved the writing of official circulars to the missionaries and others during that time.

Such was the celebrity which the *Essay on the Soul* had brought to its author, that he acquired considerable notoriety as a preacher. "What need," observes a pious friend in writing to Mr Drew about this period, "have you to live to God, lest, amidst unbounded applause, you should let go any of that religion which alone can satisfy the immortal mind!" Amid all his fame, however, his lofty mind retained its primitive simplicity, and never permitted the praise of man to withdraw him from the love and service of God. Proposals were made to him by his kind friend, the Archdeacon of Cornwall, to join the Church of England, and become a candidate for holy orders, with the promise of speedy preferment. This offer Mr Drew declined, not from any aversion to the Church itself, but from his conscientious attachment to the Methodist persuasion.

For some time, Mr Drew continued to write occasionally for the press, chiefly in the pages of the *Eclectic Review*. At length, in April 1809, he gave to the world his "Essay on the Identity and Resurrection of the Body," a work which tended still farther to exalt him in the estimation of the world, as a man of distinguished ability. Amid the flattery and applause, however, which was lavished upon him from all quarters, he preserved the utmost simplicity and unobtrusive modesty. He lived habitually under the influence of that truth which declares, "whoso humbleth himself shall be exalted."

About this period, Mr Drew was called to lament the decease of his early patron and friend, the Rev. John Whitaker. But He, who has the hearts of all men in his hands, raised up a kind friend in a quarter the most unexpected. The late pious and amiable Professor Kidd of Aberdeen happened to meet with both the *Essays* which Mr Drew had published, and having himself been subjected in his youth to considerable hardships and privations, he felt a peculiar interest in the circumstances of the author, "and from that moment," to use his own words, "I began to revolve how I might profit merit emerging from hardships." The thought at length suggested itself to the learned Professor's mind, that a metaphysician so able as Mr Drew had shown himself to be, might in all probability be the successful candidate, were he to attempt to write the *Essay for the Burnet prize*, which was to be decided at Aberdeen in the course of three or four years, and which, if gained, would put him in possession of at least twelve hundred pounds. He accordingly proposed to Mr Drew to enter the lists. With considerable reluctance he assented; and although he met with numerous interruptions, particularly in consequence of his literary engagements with Dr Coke, he completed his most elaborate work—a *Treatise on the Being, Attributes, and Providence of God*—before the time appointed for the adjudication of the prize. It is no disparagement to the talents of Mr Drew to state, that with fifty competitors, among whom were some of the first writers of the age, he was unsuccessful. The *Essay*, however, was afterwards published; and it is sufficient praise to say, that it was regarded as the masterpiece of its author.

While Mr Drew's *Essay for the Burnet prize* was in preparation, some of his Methodist friends endeavoured to procure him permanent literary employment under the direction of the Conference; but their efforts were unavailing. Several members of that body seem to have scarcely appreciated the astonishing powers of this wonderful man. It ought surely to have been considered as no small honour to their connection, that among them were enrolled the distinguished names of Clarke and Drew, two men of kindred minds, and who to high talent added sincere and devoted piety.

Mr Drew's want of success in the contest at Aberdeen,

did not discourage him in his literary exertions. By particular circumstances, he felt himself called upon, at this time, to take up some of the points of the Socinian controversy in two separate pamphlets, which he published, on the subject. These tracts were highly valued, and were, in some instances, productive of much good. While thus engaged, Mr Drew suffered a painful bereavement in the death of his aged father. The good old man had for several years before his decease depended for subsistence upon his two children; and the piety and resignation displayed by him on his death-bed, tended much to soothe and comfort his distressed son and daughter. He had lived in faith, and his latter end was peace.

Shortly after this severe affliction, Mr Drew commenced his most voluminous work, "The History of Cornwall," which, from the failure of the publisher, while it was yet in course of publication; was not completed for several years. In the meantime, his esteemed friend, Dr Coke, having died, the executors applied to Mr Drew to draw up a memoir of him, which he accordingly did, and it was published by the Wesleyan Book Committee in 1817. While Mr Drew was in London with the view of making arrangements for the preparation of the Memoir of his early patron, he was requested to preach in one of the Methodist Chapels. A curious circumstance occurred on that occasion, which is well worth narrating:—

"At this time his hair was remarkably long; he wore top-boots, and light-coloured breeches; and his whole appearance was so uncouth and unclerical as to attract the particular notice of his audience. As he ascended the pulpit of Great Queen Street Chapel, a gentleman, not knowing who he was, said to himself, 'I wonder whom they'll send us next!—I wish the preachers would keep their own appointments.—I dare say this is some country blacksmith. Well,' thought he, when they were singing, 'the fellow can give out a hymn.' When the sermon commenced, the gentleman's first thought, after a sentence or two, was, 'He has picked that up somewhere—that's borrowed.' The next impression was, 'Why, the man has read: but we shall soon see him come down to his level.' As the sermon proceeded, the preacher fully maintained the high ground he had taken. His critical hearer was quite perplexed to make out who or what he could be; when, recollecting that he had heard of the Cornish metaphysician's being in town, he felt convinced that this must be the man. He now listened with intense interest, and his prejudices were exchanged for admiration. The gentleman afterwards obtained an introduction to Mr Drew, and told him all that had passed through his mind."

During his stay in the metropolis, Mr Drew took up his residence in the house of Dr Clarke, where he met with many distinguished individuals, among whom were the late Rev. Legh Richmond, and the Rev. Dr Mason of New York.

In 1816, the situation of post-master at St. Austell having become vacant, Mr Drew, through the recommendation of an industrial friend, was appointed to the office. The duties which thus devolved upon him, he continued to discharge with cheerfulness and fidelity, until it pleased Providence to summon him to a work more congenial to his inclinations. Through the intervention of his constant friend, Dr Adam Clarke, he was invited to take up his residence in Liverpool, with the view of conducting a literary and religious Magazine, which Mr Fisher, the publisher, was about to commence. This situation Mr Drew accepted, and he soon assumed a conspicuous position as Editor of the Imperial Magazine. He had not been long in Liverpool, when a very unfortunate occurrence led to his removal to London. The Caxton printing office, which was the property of Mr Fisher, took fire one night, and

was burnt to the ground. The loss was great, but that the Magazine, which had attained a large circulation, might not be interrupted in its progress, the whole establishment was transferred to the metropolis, where Mr Drew continued to conduct the periodical with much approbation and success. As a partial relief from his labour, which, besides the editorial management of the Imperial Magazine, included the supervision of every work that issued from the Caxton press, he was accustomed to pay a visit every three years to his native county, Cornwall. In the course of one of these visits, in 1828, he sustained, in the death of his beloved wife, a bereavement which preyed upon his mind so sorely, that he never fully recovered from its effects. "When my wife died," he has often been heard to say, "my earthly sun set for ever."

From the period of this melancholy calamity, his health began evidently to decline; and although he still continued as formerly to prosecute his ordinary labours, study, which was formerly to him a pleasure, he now felt to be a burden. Upon a constitution thus gradually giving way, the sudden death of his long tried friend and spiritual father, Dr Adam Clarke, produced a powerful effect. It was, as he expressed it, a death-blow to him,—a stroke from which he seemed unable to recover. His family now began to be alarmed for his health, and strongly urged him to resign his situation, and retire to Cornwall. This step, however, he was very unwilling to take so long as there was any probability of the continuance of his usefulness. At last he was compelled, by the urgent representations of his medical attendants, to try the effect of a return to his native air. He accordingly set out on his journey, and, with apparently recruited strength and spirits, reached Helston, where his daughter resided. In a few days, however, he relapsed into his former state of debility, and seemed to be sinking rapidly. But in depicting the last hours of this wonderful man, we shall quote the language of his eldest son, who is also his biographer:—

"On the Monday preceding his death, he asked his eldest son, who had been unavoidably absent from him a few days, 'Do you observe any difference in me now, and when you were last with me?' And being answered, 'Yes, dear father, you are certainly weaker; for several things which you could then do for yourself, you now cannot.' 'Ah!' said he, 'these are some of the indications that my race is nearly run.' 'And you have a good hope, I trust, my dear father, that when your course is finished, you will receive a crown of righteousness!' 'Yes,' he replied, with great deliberation, and, after a long pause, 'I have the fullest hope, and the most unshaken confidence, in the mercy of God, through our Lord Jesus Christ.'

"On the Monday night, awaking from sleep, he exclaimed, 'O glorious sunshine! yes! blessed be God, I shall enter in.' At one time his expressions indicated that a transient cloud had obscured his spiritual vision. His words were, 'Will the Lord leave my soul in darkness? No: he will not. When the door is opened, I shall enter in. Yes, I shall.'

"One morning he said to the nurse, a pious woman, 'Well, we have had a comfortable night, blest with artificial light,—and with the glorious light of heaven.' At another time he said to her, 'When I was last in Helston, I could see from the bed-room window of my son's house my dear wife's grave; and there seemed to be a voice calling to me, "Come away!" For the last three months I have felt disposed to say, I come—I shall be with you soon.' His youngest daughter, who was his sole companion after Mrs Drew's death, says, 'My father used daily to unhang my mother's portrait, and kiss it, sometimes saying, "I come—I shall be with you soon," but at these seasons I never fully understood his meaning.' On the Wednesday before his decease,

Mr Read, his son-in-law, going to his bed-side, Mr Drew said, 'Here I am still.' 'Yes, sir, but a prisoner of hope, I trust.' 'Yes,' was the reply: On Thursday Mrs Read said to her father, 'I am writing to Mary,—have you any thing to say to her?' 'Yes; give my best love to her, and tell her I am lying here with a gloomy aspect, but a smiling countenance.' 'Looking forward,' said Mrs Read, 'to a better country.' 'Oh, Yes,' he replied, 'you may say that with the greatest confidence.' On Thursday night he seemed to have a premonition of his approaching death, which led him to say to the nurse; 'Thank God, to-morrow I shall join the glorious company above.' About noon on Friday, March 29th, Mr Read, wishing to learn the state of Mr Drew's mind at that time, waited for a moment of returning consciousness, and then said, 'My dear Sir, to-day, I trust, you will be with the Lord Jesus.' 'Yes, my good Sir, I trust I shall,' was the reply. These were almost the last coherent words he uttered. For some hours before his death, he sank into a state of insensibility; his breathing became fainter and fainter; until, just at eight o'clock that evening, respiration ceased, and, without pain or struggle, 'the spirit returned to God who gave it.'

#### IMPORTANCE OF EARLY RELIGIOUS IMPRESSIONS.

By THOMAS BROWN, Esq.

*Author of the "Reminiscences of an Old Traveller."*

It has become extremely prevalent of late years, in this age of trials and experiments, to send young people to the Continent for their education, whilst we have the best means at home to cultivate the human mind, and to store it with every acquirement essential to the happiness of the rising generation, and to enable them to aspire, by mental exertions, to that noble standard of independence which has long been the characteristic of the British people.

We are taught by every day's experience that there can be no real happiness in this world without religion, and that, while we are struggling with adverse fate, and exposed to the changes and vicissitudes inseparable from our present state, we ever find refuge and consolation in the strongholds of religion, and in looking up with confidence, and hope, and joy, to the "Rock of ages."

In this, the capital of Scotland, and I think I may with perfect truth add, all over Scotland, the Sabbath is more strictly observed as a day devoted solely to religious contemplation, than in any other part of the civilized world; thanks, under Providence, to the excellent example of the spiritual leaders of the flock, their pious admonitions and their unwearied zeal, both in public and in private, to propagate and to enforce the great leading doctrines of our religion. The piety of the great body of the people, and their serious deportment on the Lord's day, is admitted by every intelligent traveller who has visited this part of the island, and it will not be denied that religious impressions received in early life, the fruits of constant attendance on public worship, and the affectionate care and solicitude of heads of families, are indispensable, not only for our happiness and respectability in this life, but for securing to us joys without end in a world to come.

How precarious, how dangerous, then, sending children abroad for their education, before these impressions have taken deep root in the mind! What are all the ornamental parts of education, in point of importance, compared to this? The acquisition of every language in Europe, without religion, is as a feather in the scale. The poorest man in the land, has it in his power, both by his example and by his precepts, to give his children early notions of our holy religion; when he has done this, the

"one thing needful," he may say with the poet, "Be gracious, Heaven, for man has done his part." Thus the good seed is sown, and will in due time produce the fruits of righteousness. The human mind will gradually expand into usefulness. It will adopt religion as its guide, because "her ways are ways of pleasantness, and all her paths are peace." It will obey the commandments of the Most High, because the conscience of every thinking being tells him they bear the impress of divine authority, are founded on the strictest rules of morality and justice, and intended by an all-wise providence for the happiness of the human race. It will never cease to cultivate and to improve the great mental powers which are bestowed upon man for that end by his beneficent Creator, and which will approximate him more and more to the divine source of all perfection. It will teach him to abhor vice and all kinds of sensuality, as leading to misery and wretchedness, degrading him in his own estimation, and placing him on a level with "the brutes that perish."

Thus, then, we have in our own country the certain means of reaching that improved state of the mental faculties which they are capable of reaching, under proper culture, and of coming as near to perfection as the imperfections of our mortal nature will admit of; whence then, this restlessness, this desire of change, this longing after the supposed advantages of a foreign education, which some vainly think are preferable to our own? The greatest men this country has ever produced received the first rudiments of their education at home. Here they were taught to value the blessings of liberty—to cherish those grand principles of independence which ennoble the species, and form the groundwork of national greatness. They learned at home to love their country,—to venerate its institutions,—to respect its laws,—to swell the lists of charitable donations,—to visit and console the poor and the disconsolate in their lonely dwellings,—to perambulate the fields of philosophical discovery,—to storm the very heavens in pursuit of science, and are we to be told now, at the eleventh hour, that all this goes for nothing, and that we cannot receive instruction at our own fire-sides? Let us cross the British Channel and judge for ourselves, let us endeavour properly to appreciate the advantages which some people seem to expect from a foreign education.

In every part of the Continent, Protestant countries not excepted, the Sabbath-day is considered rather a day of relaxation and amusement, than devoted to the purposes of religion and retirement from the world. At Worms, for example, a Protestant city in the palatinate, where Luther himself held a diet in 1521, I, a few years ago, attended a Church on the Sabbath morning, built to commemorate that event. In this place of worship they preserve still a curious old painting, with the figures almost as large as life, shewing the sturdy Reformer pleading his cause with his characteristic zeal and boldness. I was invited to spend the evening at a private house. On my entering the drawing-room, I found the whole party engaged at cards at different tables. Some people may say there is no great harm in this, and that there is nothing vicious or criminal in such pastime; but I would ask, is this "remembering the Sabbath-day, and keeping it holy?" Such practices are doubly deserving of condemnation and reproof, as leading to further deviations from the commandments of God, and as nourishing the worst feelings in the human breast, such as a contentious spirit and the love of gain. Is it in this way that a day should be spent, which our merciful Creator has declared to be a day of rest and retirement from the cares and occupations of the world?

As to the way in which the Sabbath is passed in all the Roman Catholic countries in the world, it is too well known to be much animadverted upon here. It is a day, more than all others, dedicated to idleness, immorality,

and dissipation. Shops are opened, plays, masquerades, balls, concerts, and amusements of every kind, are the order of the day; and instead of religious retirement, and the contemplation of heavenly things, the varieties of pleasure are intent only on the gratification of their senses, and drown every thought and every care in the vortex of foolish and unhallowed pursuits. Are we to exchange the solid, the invaluable blessings of an education in our own country, for ruinous, flimsy, unsubstantial pastime like this? Is the good sense of our countrymen to be deluded and misled by such airy phantoms? There is, no doubt, much to be seen and to be acquired among our continental neighbours; but before sending youth of either sex abroad for any ornamental branch of education, their religious impressions ought to be received in their own country, and so firmly rooted as never to be changed or affected, either by the temptations to which they may be exposed, or by the designing artifices of the priesthood, to withdraw them from the religion of their forefathers. Thus prepared, they may safely launch their little bark into the wide and trackless ocean of life, and, with Religion for their companion and their guide, they will ride triumphant through the vast expanse, till they reach that haven where the weary pilgrim finds rest from all his sorrows. They will neither be affected by the storms and the tempests of adversity, by the contumely and pride of the rich and the powerful, nor by the arrogant pretensions of self-sufficiency, or over-valued talent; but they will await with composure and resignation, that period which terminates all our earthly trials, and when we shall be transported to those unknown shores, from whence no traveller returns—that period when, although the guilty soul trembles with apprehension, the pious man looks with indifference on the dart of the great destroyer, and defies its point, knowing that “the Lord God is merciful and gracious, ready to save to the uttermost all that come unto him through a Redeemer,” and who have been enabled to submit, without a murmur, to all the trials and vicissitudes of our state. Thus, let the ornamental part of education be superadded to religious impressions, never to be effaced under any circumstances whatever, or, in figurative language, *let a Corinthian superstructure crown the solidity and durability of a Tuscan foundation.*

### DISCOURSE.

BY THE LATE REV. WILLIAM PAUL,

*One of the Ministers of St. Cuthbert's, Edinburgh.*

(Continued from page 525.)

“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?”—1 THESS. ii. 19.

3. THE renewed acquaintance and intercourse of Christians at the coming of Christ, will be a source of peculiar joy, from the improved capacities and the perfection of character which they will then attain.

During their abode in this world, Christians are but frail and imperfect creatures. Though born from above, and created again in Christ Jesus, they are unfinished parts of the workmanship of God. Sickness and disease press upon their earthly tabernacles, and when these are thus invaded, their spirit feels the effect of the attack. So intimate is the connection between their bodies and souls, that if the former be disordered, the latter are often debilitated and depressed. To many good men who desire to taste the consolations

of Jesus, and the comforts of love in the fellowship and conversation of their Christian brethren, bodily weakness, or bodily disorders, raise an insurmountable barrier, as it were “hedging them about that they cannot get out, inclosing their ways with hewn stone, making them desolate, setting them in dark places, as they that be dead of old.” Besides, in their minds themselves, various failings and infirmities reside, rendering this life a very chequered scene, and greatly abridging their proper enjoyments. There is often much darkness in their understandings, and not a little deceitfulness in their hearts. Those virtues and excellencies which, with peculiar lustre, embellish their characters, are not without a shade. Upon the minds even of eminent Christians, this transitory world has a lamentable influence. The power of inward corruption is only in part subdued, and the great adversary of souls watches the opportunity of blowing the latent spark into a flame. Hence the pleasures of social intercourse and Christian fellowship are often interrupted or destroyed by worldly disappointments or troubles, by multiplied cares or interfering interests, by clashing prejudices and opinions, by peculiar turns and changes of temper, and by the influence of unsubdued passions and unmortified corruptions, the law in the members warring against the law of the mind. It is, indeed, scarcely to be conceived, how much the mental darkness of Christians, and the disorders of their hearts, disturb their mutual joys, and diminish their bliss.

Christians are, no doubt, of one heart and soul, and partake of the same spirit. Yet this is the case only in proportion to their attainments. There are men, for instance, who are united to the Lord Jesus Christ, and who preserve a general sort of peace among themselves. In them the works of the flesh are, in a great measure, destroyed,—hatred, variance, emulations, wrath, and seditions; but the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, appear not in any high degree. They see things but darkly, and their capacities are far from being comprehensive and enlarged. However concerned for the interests of the Gospel, and zealous for its truth, they often come short in having compassion one of another, and in forgiving and forbearing one another in love; they seem rather to bite and devour one another, than to bear one another's burdens and so to fulfil the law of Christ. Perhaps envious and jealousies, dissensions and rivalships take place, and those little unhallowed humours which never fail to shew, that although they may have put on the Lord Jesus, they have not yet quite put on the charity which is the bond of perfectness; that they are children in understanding, somewhat wise in their own conceits, not having learned to please their neighbours, for good to edification. In short, it is a mournful truth, that Christians sometimes fall out among themselves, acting under the influence of infirmities and passions, which are hurtful and unbecoming, and which, besides



spoiling the peace and comfort of their own minds, render them less agreeable to one another, less amiable in the eye of the world, less like the disciples of Jesus, and less well-pleasing in the sight of God.

But though weeping may endure for a night, joy cometh in the morning. A new order of things shall arise; darkness shall give place to light, confusion to order, and every little jarring opinion and humour to harmony and peace. For when reunited to each other, the saints and faithful in Christ Jesus, having all their troubles and infirmities removed, shall attain a perfection formerly unknown and hardly to be conceived. No pain or sickness shall discompose their own spirits, or be the occasion of grief and vexation to others. Instead of struggling with imperfection, they shall be possessed of abilities and vigour equal to the noblest exertions. As there shall be no more death, so no more sorrow, nor crying, nor any more pain. Their bodies, raised in power, endowed with immortal energies, and fashioned like unto Christ's glorious body, instead of clogging their mutual services and sweetest joys, shall complete their fitness for the employments of heaven, and for joining in the grand unbroken hallelujahs of angels. Nor shall they have prejudices and passions to pervert their judgment, or to excite variance and discord in their social intercourse. The little sect, or party, shall never be seen; the petty dissensions which, in the present world, may exist among Christians, shall appear no more than the shadow of a cloud which has passed over the surface of the earth. No. Perfect light shall create perfect love, and perfect love produce perfect joy.

Reflect, O Christian, on all that is painful and bitter in thy present lot, and suppose it totally and for ever removed; no weakness of body, no disorder of mind, no evil imagination, no vain desire. Call up the remembrance of the best of men and the dearest of friends with whom in any period of thy life thou hast associated; strip them of all those frailties and failings which tarnish every character upon earth; think on those tender moments which thou didst ever spend in society so dear, so delightful, and so improving, and the reflection may assist thee in conceiving the confidence, the harmony, and love, which shall glow among the saints at the coming of Christ, and which shall constitute one of the purest and noblest joys of heaven.

4. Christians shall renew their acquaintance and intercourse *in the presence of Christ at his coming*, and this circumstance will be a peculiar source of unspeakable joy. When friends meet after a long separation, the additional presence of a common benefactor, superior in his rank, eminent for his wisdom, and celebrated for his generosity and goodness, contributes greatly to their mutual joy. In such honourable and exalted company, besides much improvement, their happiness and satisfaction are greatly increased. The sentiments of respect, of obligation and gratitude, the idea of favours unmerited and graciously conferred, mingle

with and enhance their social delights. If their meeting should happen, too, at some grand period, and upon some interesting occasion, it will tend, by calling forth stronger emotions, to enliven their enjoyments.

What, then, shall be the rejoicing of the saints and faithful, upon renewing their society and acquaintance in the presence of the great God, their Saviour, at his appearing and his kingdom! Upon such an occasion, their meeting together will undoubtedly be no ordinary matter or common event. For if such was Christ's love to them, that though the brightness of his Father's glory, and the express image of his person, he humbled himself and became obedient unto death, in order to redeem them unto God and purify them unto himself, how great must be the joy they will possess, when assembled and associated together at his appearing the second time without sin unto salvation!

The end of all things is at hand, and methinks I see the mighty period already come, the present volume of things closed, the fashion of this world passed away! Methinks I see the heavens opened, Jesus coming with power and great glory, descending with a shout, with the voice of the archangel, and with the trump of God! Methinks I see the ransomed of the Lord, friends to Jesus and to each other, assembled together from every quarter under heaven, arrayed in the splendid garments of immortality, shining in all the beauties of holiness, standing before the throne and before the Lamb! Methinks I see them congratulating each other upon their meeting together in the enjoyment of light and life! "Ten thousand times ten thousand are their tongues; their voice is as the voice of many waters, but all their hearts are one." In the glorious presence of their God and Saviour, their intercourse and friendship refined, enlarged, and perfected, will be fully enjoyed. A mutual exchange of sentiments and affections, glowing together at the sight of him who loved them and gave himself for them, will enter at once into their employments and pleasures. Exulting in the society of each other, their joy will become exceedingly great, in beholding the glories of their divine Redeemer, in contemplating the triumphs of his power and grace, and in hearing from his own mouth the delightful expressions of his love.

The occasion,—the event,—the prospect, is immensely grand, presenting abundant matter of admiration and delight. Now, the presence of the Lord Jesus, the dignity of his person, the majesty and authority which belong to him, the power and dominion, the grace and goodness which he is acknowledged to possess, combine in their admiring view. Now, they see Jesus, for the suffering of death, crowned with glory and honour. Now, they behold the counsels of God taking their full effect, the dispensations of Providence vindicated and explained, the scheme of redemption brought to its completion, the objects of faith realised, and of hope substantiated; the love of Christ displaying its height and depth, its

breadth and length, in an exceeding great and eternal weight of glory. Once more,

5. The renewed acquaintance and intercourse of Christians at the coming of Christ, will be a source of peculiar joy, as it shall be eternal in its duration. In the present world, Christian fellowship is among the chief blessings and noblest enjoyments of life. It is liable, however, to manifold interruptions. For, besides those bodily distempers and infirmities which, as was formerly observed, are the occasion of much uneasiness and distress, particular and unavoidable circumstances often separate the dearest Christian friends, and the common occupations of this imperfect life prevent a personal intercourse among the best and worthiest men. Here, for example, is a family of pure and undefiled religion. The parents, wise, affectionate, and good, are genuine disciples of the Lord Jesus Christ, believing his doctrines, relying on his atonement, and following his example. The children partake of the virtues of their parents, having the seeds of religion, which were carefully sown in their tender hearts, springing up under the divine influence, and promising a fair and joyful harvest. The social intercourse maintained in such a family, springing from the pure source of genuine religion, presents the liveliest idea of friendship and happiness. Yet the joys felt by this pious family are far from being permanent. Times change, and this or that cross incident, it may be, deranges their affairs, disturbs their proper business, and dashes their pleasure with sorrow and sadness. Or, though the family be not entirely dissolved, yet the children as they grow up are dispersed. Under the direction of Providence, they go, each one his own way, one to his farm and another to his merchandise, removing from their parents and from each other; and, in order to carry on the wise, though unsearchable plans of heaven, have their habitations fixed in different corners and in distant lands.

The effect of death, too, among Christian relations and friends, is awfully distressing. For, besides dissolving the ties of nature, and breaking up the dearest connections of human life, it separates those whose company and counsels, whose services and prayers afforded mutually the greatest pleasure and advantage. Here are two Christians, who have singled out each other from all the world to be inseparable companions in the journey of life. They are both righteous before God, walking in all the commandments and ordinances of the Lord blameless. They are both well stricken in years, the time of their departure is at hand, and their only wish is, that they may depart together, and in their death be not divided. But ah! the power that brings them to the grave consults not with them as to the time. The one is taken and the other left,—a kind of solitary being on the face of the earth. There, again, are other two friends, joined to the Lord and to each other, to whom God has given pious and dutiful children. Amidst parental anxieties and cares, it is the joy of their hearts to observe their children, as they grow in

days, growing also in goodness, remembering their Creator and seeking him early, increasing in wisdom and stature, and in favour with God and man. The sight is dear to their hearts, and it is their wish and their hope, that as old age advances they may have consolation and support in their kindness and attention. But lo! death comes up into their windows, and enters into their palaces, and cuts off their children from without and their young men from the streets. "Joseph is not, and Simeon is not, and even Benjamin also is taken away."

Yonder, also, are a few chosen Christian friends, kindly affectioned one towards another with brotherly love. Amidst the business of their different stations and departments, they speak often one to another, and consider one another to provoke unto love and to good works. Often do they take sweet counsel together, and tell what things God has done for their souls. They comfort and edify one another, building themselves up in their most holy faith, praying in the Holy Ghost, keeping themselves in the love of God, and looking for the mercy of the Lord Jesus Christ unto eternal life. Should you take part for a little in their employments and pleasures, you would say with rapture, "It is good to be here." "Behold how good and how pleasant it is for brethren to dwell together in unity." "But all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away." Even those choice spirits are called away one after another, and nothing can exempt them from the power of the grave. The righteous perish,—the godly cease,—the faithful fail from among the children of men. It is thus, brethren, that the society and intercourse of Christians upon earth are suspended and broken; and thus it will be, till the time of the restitution of all things, when the Lord Jesus Christ shall judge the quick and the dead, at his appearing and his kingdom.

O glorious and wished for period! when mortality shall be swallowed up of life, when Christian relations and friends, redeemed from death, and ransomed from the power of the grave, shall have all their sorrows turned into joy; when, alike pure and immortal, they shall meet to separate no more; when, instead of losing, or grieving for having lost each other, they shall continue to indulge the most pleasing affections, and to enjoy the most delightful intercourse, without the fear of ever parting again. O glorious and wished for period! the society of perfect spirits, once met in the presence of the Lord Jesus Christ, shall never be dissolved. Their persons, employments, and joys, shall never suffer diminution, or interruption, or end. Christ died for them that they should live together with him. In his Father's house are many mansions, and where he is there shall they be also. O delightful state! In yonder world, cheered and gladdened by the presence of Christ, they who attain to the resurrection of the just are continually before the throne of God. They feel—they fear

no change. Each one occupies his station, without an occasion or a wish of absence. Peace reigns undisturbed. Friendships contracted grow for ever. And when ages shall have rolled away, their happiness shall be but beginning!

III. And now, in the review of all that has been said, what impressions should remain upon our minds? What influence should the doctrine which has been illustrated have upon our conduct? Among a variety of reflections, suggested by the subject, let me call your attention to the following:—

1st, The subject we have been considering may teach us to think of the heavenly state, in a manner highly interesting, and adapted to the capacities and feelings of our minds.

My brethren, we were formed for the pleasures of society and friendship; and when these are exercised under the influence of true religion, they are a source of the noblest enjoyments. But it is not in this world that we taste them pure and unmixed. Heaven is the country where they are brought to perfection. Though it does not yet appear what we shall be, yet we know, that when Christ shall appear, we shall be like him, and live together with him, in the communion of bliss. This is the prospect which we are called upon to cherish and indulge.

2d, The subject we have been considering, displays the excellence of the Gospel, and recommends it strongly to our regard, as from it we derive the assurance that Christians shall renew their acquaintance in a future state.

The Gospel of Jesus, you have heard, represents heaven as a community or society, in which the saints live together with Christ. And is this truly the case? Does the Gospel present such an endearing view of the heavenly state? Does it really ascertain the existence of this state, and promise its pure and perfect enjoyments? Does our Lord say, "I am the resurrection and the life;" "In my Father's house are many mansions, and where I am, there shall also my disciples be?" How excellent, how suitable, how valuable must the Gospel be to man! What wise man is there, who would not sell all that he has to buy this pearl of great price? Let a sense of its value be familiar to our thoughts. Under a sentence of mortality, painful apprehensions for ourselves, and painful feelings respecting others, may be in some measure unavoidable; but with Christ are the words of eternal life. He died for us, that whether we wake or sleep, we should live together with him. Here the superlative excellence of the Gospel shines forth, in presenting these reviving views, and in furnishing such consolations amidst all the sorrows and calamities of the present life.

3d, The subject we have been considering inculcates upon our minds the peculiar importance of Christian friendship, and what a high value ought to be put upon the attachments and intercourse of good men.

There are various connections in the world, often dignified with the name of friendship, with-

out any thing truly valuable belonging to them. For, besides being combinations of mere vanity and sensual pleasure, or confederacies in licentious principles and profligate conduct, they will, by death, be utterly dissolved and lost. Or, if they remain, they will be renewed with mutual reproaches, and be productive only of misery and despair. Whereas, the attachment of Christians, being that of minds purified by faith, shall be perpetual in its duration. What an importance is given to Christian friendship, by considering it as a bond which shall never be dissolved, and as a source of endless joy! Christians, you are all one in Christ Jesus, and members one of another. This is an exalted view of your present union. But to think that you are attached, not to those who are to be your associates for a limited time, but for ever—to reflect that you are conversing, not with those from whom you are always to be separated, but with whom you are to spend a happy immortality,—what cordiality, what endearment, what dignity and importance, should this add to your whole intercourse!

4th, The subject we have been considering suggests the richest consolation under the loss of pious relations and friends.

The removal of friends of acknowledged and approved piety, is one of the heaviest and sharpest strokes. It is painful to look into the graves of those whom we have loved and honoured, and with whom we have tasted the joys of Christian affection; and who, by their presence and their counsels, have helped to smooth for us the rugged path of human life. Nature melts at the sight; and although the impressions of sorrow are effaced by time, occurrences sometimes happen, and seasons return, when the remembrance of departed Christian friends is strongly awakened in the mind, and when their memory, sadly pleasing, is cherished like a precious treasure. Nor could we forbear lamenting the destiny of human beings, were those connections, which are scarcely begun before they are terminated never more to be renewed. But though life is transitory, and the ravages of death are lamentably conspicuous, better and brighter prospects are opened to our view. The subject we have been considering throws a pleasing lustre over the dark scenes of mortality, assuring us that the fellowship of the saints, though suspended for a little, is not terminated for ever. Yes, believers in Jesus, it is not in this life only that you have hope, nor ought you to sorrow concerning those who sleep in Jesus, as those who have none. The ties of Christian friendship are now broken for a little, to be succeeded by purer and more perfect bonds. The power of death is vanquished and abolished; the gates of the grave are unbarred, and an entrance ministered into immortality and glory. There is a period in prospect, when all the friends of Jesus, forming one society, shall dwell together in the regions of love and peace. This is the hope which the subject of our meditation is designed to inspire. Let it relieve and support your hearts; and while you feel, and

speak as you feel, learn also to acquiesce, and to rejoice that you are approaching the land of everlasting friendship and joy. Providence, too wise to do any thing wrong, and too good to do any thing unkind, never calls away your Christian friends, till they have finished their work, and are ripe for better and nobler society. Amidst the silence and sighs with which you may sorrow, because you shall see their face no more in this world, this is the consolation graciously afforded, that though you cannot bring them back, you shall go to them, and that you shall find yourselves in possession of all the Christian relations and friends whom your hearts held dear, in the presence of the Lord Jesus Christ at his coming.

5th, The subject we have been considering affords high encouragement, and points out the duty of cultivating Christian intercourse in the present world, and of employing our best endeavours to make those with whom we are acquainted truly pious and good.

None but the holy and faithful shall be companions in a future world; and nothing can be more vain, than for men to think of dwelling with Christ and his people in heaven, who have no pleasure in associating with them on earth. Are you, brethren, cherishing the hope of one day joining the general assembly and church of the first-born in heaven? Now, you ought to be fellow-citizens with the saints, and of the household of God. Are you expecting to mingle in the society of pure and perfect spirits in the presence of Christ at his coming? It should now be your concern to be the companions and friends of those excellent ones of the earth, who shall be accounted worthy to stand before the Son of man. Elevated on the wings of faith, you can now behold departed saints standing on Mount Zion, clothed in white robes, with palms of victory in their hands, and with songs and everlasting joy upon their heads. With this transporting scene before your eyes, be encouraged to walk and associate upon earth with those whose company you would wish to join in the presence of the Lord Jesus Christ at his coming.

As there is strong encouragement, so it is also matter of duty, to improve the intercourse of friendship for the purposes of religion, and to be solicitous that all our friends are among the faithful followers of Christ.

Allow me to address this exhortation, in a particular manner, to parents. To many of you, a kind Providence has given amiable children. The joys of your advancing years entwine with their history, and hang upon their lot. In them, your desires and your delights are placed; on them, your wishes and your hopes are set. These delights are natural; these hopes, to a certain degree, are rational and just. But you will suffer me to put you in mind, that attachment to any, even the dearest worldly relations, if separate from the spirit and exercises of true religion, may both embitter your present peace, and expose you to the pangs of an eternal separation. If the

principles of religion are sometimes hardly effectual to regulate your concern, and to mitigate your grief, at a temporary absence from them, what must you feel at the thought of parting with them for ever! Say, ye Christian parents, ought you not to watch over your children with the most tender care? In those moments when your affections are warmest, should you not pray for them with the most ardent devotion? Should you not admonish and instruct them with diligence and affection, and labour to make them know God, and the Lord Jesus Christ, whom to know is eternal life? Should you not do every thing that lies in your power, by your counsel, example, and influence, to train them up for heaven and immortality? You will, indeed, improve the subject we have been considering to the best of purposes, if you turn it into a motive to animate your minds in seeking to have your children heirs, with yourselves, of everlasting life, and in forming them to those holy dispositions and practices, which can alone give you good ground to expect a happy reunion with them in the presence of your common Saviour. Go then, ye parents, and from what has been said, prepare them for the services and intercourse of another world. How encouraging is the idea, that there is to be at last an endless meeting of all the children of God, and that you are, in some measure, intrusted with advancing and promoting their heavenly joys! Yes, to your fidelity and care is, in some measure, committed the forming of pure and perfect spirits against the coming of Christ. To you the Saviour is looking down from his throne in the heavens, and observing how you are engaged with your children upon earth, in the view of meeting together. It is a glorious work that is put into your hands; and it will be a pleasing reflection indeed, in your declining days, that your children are the friends of Jesus and the companions of good men. When you are called away from your station of usefulness here to enter on your rest and your reward, how transporting will be the thought, that your children shall ere long follow you! Above all, it will be your joy and crown of rejoicing, in the presence of the Lord Jesus Christ, to be able to say, "Behold here are we, and the children whom God hath given us."

Finally, the subject which we have been considering, should teach us to examine well the grounds on which we ourselves expect to stand in the presence of Christ at his coming, and what is necessary to prepare us for there meeting with all our Christian friends.

This consideration is, indeed, of the last importance; for it can certainly be to little purpose to know that the saints shall renew their intercourse in a future state, and be ever with the Lord, unless we ourselves shall have our portion with them. My brethren, if heaven is to be your everlasting abode, and if there you are to meet the company of the faithful followers of Christ, you must be indebted for it to the free and sovereign grace of

God. Being justified freely by his grace, you are made heirs according to the hope of eternal life. It is not by works of righteousness which you have done, but according to the mercy of God, shed on you abundantly through Jesus Christ our Saviour.

Nor is a state of meekness for the enjoyment of heaven less necessary than a right to its possession. The saints who are to renew their acquaintance in the kingdom of God, are all prepared for it by the enlightening and sanctifying influences of the Holy Ghost through means of the Gospel; and therefore ought you to consider, whether the Gospel has, indeed, come to you in power and in the Holy Ghost. For it is not only the doctrine of Scripture, that the unrighteous cannot inherit the kingdom of God:—reason and the nature of things lead directly to the same conclusion. Let it only be admitted, that heaven is not a place of sensual gratifications, but a condition of reflection, of pure and holy exercises, and it is easy to perceive, that the wicked and unbelieving must, of necessity, be excluded from it. Even though it could be supposed that heaven had been designed for them, they are not prepared for it; they are not meet to be partakers of the inheritance of the saints in light.

Would you then realise those hopes which the Gospel has set before you, consider what manner of persons you ought now to be in all holy conversation and godliness. Are you followers of the Lord, having received his word? Are you turned from idols,—from the follies and vanities of this evil world, to serve the living and true God, and to wait for his Son from heaven? This was the character of the Thessalonians to whom the text refers, and is inseparable from the character of those who shall at last appear with Christ in glory. Wherefore, brethren, take for your example former saints, who are now shouting the praises of that grace which has brought them to the mansions of glory. Could they possibly address you from those exalted seats, where they are waiting to welcome your arrival, and could you possibly hear their voice, you would hear it calling you to stand fast in the Lord, to put on the breastplate of faith and love, and for a helmet the hope of salvation, to increase and abound in love towards one another, and towards all men, to give all diligence unto the full assurance of hope unto the end, that ye be not slothful, but followers of them, who through faith and patience now inherit the promises. Yes, Christians, departed saints are stooping, as it were, from heaven to invite you thither. And will you not follow their example, and tread in their steps? Let all your care be henceforth employed to prepare for their society and enjoyments. "And we beseech and exhort you, brethren, ever to follow that which is good. Walk worthy of God, who hath called you to his kingdom and glory. Rejoice ever more. Pray without ceasing. In every thing give thanks. Quench not the spirit. Despise not prophesyings. Prove all things; hold fast that which is good.

Abstain from all appearance of evil, and the very God of peace sanctify you wholly. And I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Amen.

#### THE DEAD SEA.

From Carne's "Letters from the East." London; Colburn, 1826.

WHOEVER has seen the Dead Sea, will ever after have its aspect impressed on his memory: it is, in truth, a gloomy and fearful spectacle. The precipices, in general, descend abruptly into the lake, and on account of their height it is seldom agitated by the winds. Its shores are not visited by any footstep save that of the wild Arab, and he holds it in superstitious dread. On some parts of the rocks there is a thick sulphureous encrustation, which appears foreign to their substance; and in their steep descents there are several deep caverns, where the benighted Bedouin sometimes finds a home. No unpleasant effluvia are perceptible around it, and birds are seen occasionally flying across. For a considerable distance from the bank the water appeared very shallow: this, with the soft slime at the bottom, and the fatigue we had undergone, prevented our trying its buoyant properties by bathing. A few inches beneath the surface of the mud are found those black sulphureous stones, out of which crosses are made and sold to the pilgrims. The water has an abominable taste, in which that of salt predominates: and we observed encrustations of salt on the surface of some of the rocks.

The mountains of the Judean side are lower than those of the Arabian, and also of a lighter colour; the latter chain at its southern extremity is said to consist of dark granite, and is of various colours. The hills which branch off from the western end are composed entirely of white chalk: bitumen abounds most on the opposite shore. There is no outlet to this lake, though the Jordan flows into it, as did formerly the Kedron, and the Arnon to the south. It is not known that there has ever been any visible increase or decrease of its waters. Some have supposed that it finds a subterraneous passage to the Mediterranean, or that there is a considerable suction in the plain which forms its western boundary. But this plain, confined by the opposing mountains, is partially cultivated, and produces trees, and a rude pasture used by the camels of the Bedouins; although in some parts sandy. It has never been navigated since the cities were engulfed; and it is strange that no traveller should have thought of launching a boat to explore it, the only way that promises any success. Mr H. travelled completely round it, but the journey was a very tedious and expensive one, as it occupied several weeks, and he was obliged to take a strong guard. He made no discovery. The superior of St. Saba related, that the people of the country who had crossed it on camels, in the shallower parts near the southern extremity, had declared to him, they had seen the remains of walls and other parts of buildings beneath the water. This is an old tale, although the waters have the property of encrusting and preserving most substances. Some stunted shrubs and patches of grass, a mere mockery of verdure, were scattered on the withered soil near the rocks. The golden and treacherous apples will be sought for in vain, as well as fish in the lake, which have also been asserted to exist. Its length is probably about sixty miles, and the general breadth eight: it might be six miles over where we stood. The sun had now risen above the

eastern barrier of mountains, and shone full on the bosom of the lake, which had the appearance of a plain of burnished gold. But the sadness of the grave was on it, and around it, and the silence also. However vivid the feelings are on arriving on its shores, they subside after a time into languor and uneasiness, and you long, if it were possible, to see a tempest wake on its bosom, to give sound and life to the scene. We had now passed some hours at the lake, much to the discontent of Ibrahim, who, pacing up and down the shore, and gazing at the caverns, and the summits of the cliffs, was incessantly talking of the probable approach of the Arabs, or their espying us from above. The passage over the wilderness of Ziph had given us a more complete and intimate view of the lake than the usual route to Jericho, which conducts only to its commencement at the embouchure of the Jordan. The narrow beach terminated about two hundred yards below, where the cliffs sank abruptly into the sea. We had now to walk to its extremity along the shores, and over the plain beyond to Jericho, in a sultry day; and we took a last look at this famous spot, to which earth perhaps can furnish no parallel. The precipices around Sinai are savage and shelterless, but not like these, which look as if the finger of an avenging God had passed over their blasted fronts and recesses, and the deep at their feet, and caused them to remain for ever as when they first covered the guilty cities.

Towards the extremity of the sea we passed amidst hills of white chalk, and then entered on a tract of soft sand. Ascending a sand hill that overlooked the plain, we saw Jericho, contrary to our hopes, at a great distance; and the level tract we must pass to arrive at it, was exposed to a sultry sun, without a single tree to afford us a temporary shade. The simile of the "shadow of a great rock in a weary land," was never more forcibly felt. We pursued our way over the dry and withered plain; the junction of the Jordan with the lake being seen far on the right. It was extremely hot, and I had thoughtlessly thrown away all our fresh water, to fill the leathern vessel with that of the Dead Sea. The route afforded no kind moisture; springs or streams it was vain to hope for; and my poor attendants threw all the blame on me, and cursed from their hearts the infamous water that precluded the possibility of quenching their thirst. Once or twice I tried to drink it, but its abominable flavour was much worse than the most parching thirst. The plain was often intersected by deep and narrow ravines, the passing of which added to our annoyance and fatigue.

PROVIDENCE EXEMPLIFIED IN CONNECTION WITH  
THE POWER OF DIVINE TRUTH.

By ALEXANDER TOUGH, Esq.,

*Elder of the Middle Parish, Greenock.*

ABOUT March 1832, as I was passing down the Mid Quay, I observed two old men standing in the attitude of pilgrims, each leaning on the top of his staff, when my attention was powerfully arrested, by hearing from one of them (John —) those delightful words of the beloved Apostle, "Behold what manner of love the Father hath bestowed upon us," poor, miserable, guilty sinners, "that we should be called the sons of God!" The time, the place, the circumstances, and the individuals, in connection with the language, were all so peculiar, that I was induced to stand and listen to the conversation which I shall now narrate, with as much brevity as possible, and as near to the original as my memory will enable me.

James — in relation to the above, said, "I am truly glad to hear you speak in this manner, it is a proof that even in these days of degeneracy and declension, the Lord hath not forsaken us altogether, but is still plucking one here, and another there,

as 'brands from the burning.'" "Yes," said John, "and I shall never cease to praise the Lord for his mercy, in that he hath made me a monument of his saving grace. You know well that I was one of the chief of sinners, when the Lord arrested me in my mad career, and said unto me, 'peace, be still, and know that I am God.' One Sabbath morning, as I was carelessly passing through the square, I heard the voice of praise coming from the Middle Parish Church. My attention was suddenly arrested—I stood for a moment, and the thought immediately passed through my mind, that I would enter the Church. I went in and sat down upon the stair. The Rev. Mr Cunningham was lecturing from Mark vii. 21—23, 'Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, &c. His words entered into my soul like 'a sword, cutting between the joints and the marrow,' and laid open the awful wickedness of my heart,—that sink of iniquity,—that cage of unclean birds,—that fountain of impure water which defileth the whole man. I went home in great distress of mind, tossed and tumbled like a wild bull in a net, and repeatedly said to my convictions, as Felix said to Paul, 'Go thy way for this time, when I have a more convenient season I will call for thee.' But no; my convictions were like a nail fastened in a sure place by the master of assemblies. They were as an arrow shot from the bow of a strong archer, that no human power could withdraw. Day after day I obtained new discoveries of the corruption and wickedness of my own heart, and of the extent and purity of the divine law. I found it was impossible for me, with my utmost pains, to answer the demands of that law, though I made a vain attempt to accomplish this in my own strength, for the space of six weeks. After all these attempts had failed, the Lord heard my cry, and brought to my mind that remarkable passage respecting him who had fulfilled the law, 'And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it; thus removing my fears, and by giving me to see that salvation was entirely by faith in the death and righteousness of our Lord Jesus Christ, gave me peace and joy in believing."

I knew not these men at the time I overheard the above conversation, but my desire to know something more of John — induced me to call upon him. I found him in very poor circumstances, in relation to this world, but rich in faith. He had been a great sinner, but his conversion to God was sound and genuine. He lived but a few weeks after I became acquainted with him. During the time, however, I saw him once and again, and had much pleasure in conversing with him, and rejoice in the conviction that he died in the faith of the Gospel.

In the above, we have a striking display of the providence of God. This poor man was, as many would say, passing through the square at that particular time, by chance, but

"Such chances Providence obey."

He of whom he thought not, by an unseen and gracious hand, brought him to the House of God, where he heard the words of eternal life. Thus "he brought the blind by a way they know not."

We have also a striking instance of the power of divine truth, when applied by the Spirit of God. This man entered thoughtlessly into the house of prayer, and sat down on the stair. But in these circumstances, though he had spent a long life in the paths of sin, the word reached his heart, and became the power of God to his salvation.

in this brief narrative we also see the influence of religion in supporting the mind in the midst of poverty and affliction. John — was a poor and an afflicted man, but his soul was kept in peace, and having fled for refuge to Christ, he had strong consolation.

This circumstance will encourage faithful ministers of Christ to labour and faint not. The Rev. Mr Cunningham, who has since passed to another sphere of usefulness, in Edinburgh, knows not of the circumstance now related, and perhaps he, with many others, may be ready to say, Lord, "who hath believed our report?" But not unfrequently, when his servants draw the bow at a venture, though they know it not, God causes the arrow to stick fast in the hearts of the enemies of the king. And the great day of the Lord may evince, that many of whose conversion they were ignorant, will be their crown of joy and rejoicing throughout eternity.

But we have, one and all, presented to us a strong inducement to employ our efforts to bring others to the house of the Lord. In this case we perceive strikingly, that "faith cometh by hearing, and hearing by the Word of God."

### CHRISTIAN TREASURY.

*As is our view of Sin, so is our view of Christ.*—They that say they are sinners, from a general brain-knowledge, will accordingly say, Christ is their Saviour and their hope, with a superficial belief; and will honour him with their lips, with all the titles belonging to the Redeemer of the world; but they that feel that they are deadly sick of sin at the very heart, and are lost for ever if he do not save them, will feel what the name of a Saviour signifieth; and will look to him, as the Israelites to the brazen serpent, and will yield up themselves to be saved by him, in his way. An ineffectual knowledge of yourselves, may make you believe in a Redeemer, as all the city do of a learned able physician, that will speak well of his skill, and resolve to use him when necessity constraineth them; but at present they find no such necessity. But an effectual sight and sense of your condition, will bring you to Christ; as a man in a dropsy or consumption comes to the physician, that feels he must have help, or die. Saith Bernard, "You will not take the Son of God for a Saviour, if you be not affrighted by his threatenings." And if you perceive not that you are lost, you will not heartily thank him that came to seek and save you. Will you seek to him to fetch you from the gates of hell, that find not that you are there? But to the self-condemning soul, that knoweth itself, how welcome would a Saviour be! How ready is such a soul for Christ! Thou that judgest thyself, art the person that must come to Christ to justify thee. Now thou art ready to be healed by him, when thou findest that thou art sick, and dead. Hast thou received the sentence of death in thyself? Come to him now, and thou shalt have life. Art thou weary and heavy laden? Come to him for rest: come, and fear not; for he bids thee come. Dost thou know, that "thou hast sinned against heaven and before God, and art not worthy to be called a son?" Do but cast thyself, then, at his feet, and tell him so, and ask forgiveness; and try whether he will not welcome and embrace thee, pardon and entertain thee, clothe thee and feast thee, and rejoice over thee as one that was "lost and is found; was dead and is alive." For "he came to seek and to save that which was lost."—BAXTER.

*Growth in Grace.*—This growth is described by the Holy Spirit in the different states of babes, young men, and fathers, conveying the ideas of increasing strength, capacity, and stature; these I think are the most correct ideas we can form of growth in grace. When the child of God is born from above, or when grace first takes possession of the heart, it is certainly very weak,

and we consider such an one as "a babe" in Christ; he knows but little of the doctrines of grace, and still less of the conflict between grace and nature; he can cry, but he cannot talk—he can feel, but he cannot describe his feelings—he can feed, but he cannot take strong meat—he is alive, but helpless and feeble—in a word, he has just entered a new world, in which he has every thing to learn, and can do nothing for himself. But when this babe obtains the sincere milk of the Word, he grows thereby, and becomes "strong in the grace that is in Christ, Jesus." Growth in grace never makes a man strong in himself, it does not increase his vain conceit, nor augment his self-confidence, but just the reverse; every degree of spiritual strength he gains, convinces him more and more of his own helplessness and insignificance; so that when the child of God is "strengthened with might by his Spirit in the inner man," he is most conscious of his own weakness, and becomes experimentally acquainted with the Apostolic paradox, "When I am weak; then am I strong." "Strong in the Lord, and in the power of his might." Yet exclaiming with the Psalmist, "I am as a man that hath no strength."—"Not sufficient of himself to think any thing as of himself, but his sufficiency is of God." Conscious of the truth stated by Christ, "Without me ye can do nothing," and answering to it as Paul did, "I can do all things through Christ which strengthens me,"—in a word, the Christian's growth is the daily fulfilment of our Lord's promise, "My strength is made perfect in weakness." Moreover, as the child grows, his capacity expands, so that the advanced Christian looks back upon his past experience, and says, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." The first lisping of a heaven-born soul are truly child-like, but as he grows, he speaks more plainly the language of spirituality, his understanding is at first like the twilight of the morning, but as he grows, it brightens to perfect day—his thoughts are at first contracted and confused respecting the things of God, but as he grows, they expand and compass the extensive range of Gospel truth.—IRONS.

*Frivolous Amusements.*—Serious consistent Christians must be against these things, because the dangerous spirit of the world and the flesh is in them all. They are the "poms and vanities of this wicked world," so solemnly renounced at baptism. To be conformed to these seductive and more than frivolous scenes, is to be conformed to this world, and to be opposed to the character and precepts of Christ. They that see no harm in these things, are spiritually blind, and they who will not hear admonition against them, are spiritually deaf. Shun the pleasures of sin, and seek those which are at God's right hand for evermore. You cannot love both.—LEIGH RICHMOND.

*God's hatred of Sin.*—Every attribute in God's nature is arrayed against sin. His wisdom disapproves,—his holiness abhors,—his justice condemns,—his power doth punish,—his grace doth destroy it.—Old Writer.

*God and Mammon.*—Choose which master you will serve, Mammon or God. Choose which wages you will receive, death or immortality: and recollect, that you can no more serve both these than you can receive the wages of both; and that the service of God and of Mammon are as inconsistent, as the death and immortality that are their natural consequences. Think, before you decide, which master loves you most; think which would sacrifice most for you. Think, what price the cold and ungenerous world would give to redeem you from a single pang of body or mind; and think, with what kind and devoted prodigality your blessed Redeemer paid down himself—his body, and his meek and holy spirit, for your everlasting welfare.—Wells's Remains.

## SACRED POETRY.

## STANZAS

WRITTEN AMONG THE RUINS OF A VILLAGE CHURCH.

BY ROBERT GILFILLAN.

BEHOLD! the roofless village Church,  
With tower and turrets riven;  
This is the house of God no more,  
No more the gate of heaven!

Its altars, fallen, in ruins lie,  
Its walls grow to decay;  
Its very burial mounds are gone,  
Its monuments away!

Dread Time! how mighty is thy strength,  
Thy power what can outbrave!  
When thus we mark thy ravages  
On the enduring grave!

What time the Sabbath morn comes round,  
The week's sad toilings o'er,  
We see the train of villagers  
Assemble here no more!

The voice of psalms, and joyfulness,  
Of prayer—when hearts did bow—  
The worship, and the worshippers,  
Alas! where are they now!

Lo! in the dark and silent tomb  
The voiceless throng is there;  
None weeps for them, none weeps for thee,  
Thou lonely house of prayer!

But could those prison doors of death  
Be opened unto day,  
Where sleep the countless multitudes  
Of ages passed away,

Then would a numerous band come forth  
And claim a kindred here,  
And mourn to see thy mouldering walls,  
That naked thus appear!

The hollow winds sweep through the court,  
Where wild the nettle grows;  
And there the owl has found a home  
Where heavenly songs arose!

Even now, methinks, I hear a strain  
Come from those aisles so dim;  
And thus the viewless Choristers  
Chant forth their solemn hymn:

"Time's things they change! Time's sons they die,  
And time is on the wing,  
That shortly to a final close  
All earthly pomp shall bring!

The changes of a changing world,  
Behold them every where;  
Then, mortal, lift thy soul to heaven,  
Nor death nor change is there."

## MISCELLANEOUS.

*Christian Resignation.*—The writer of the interesting "Narrative of the Loss of the Kent, East Indiaman," in 1825, states, that when that vessel was on fire, several of the soldiers' wives and children, who had fled for temporary shelter into the after-cabins on the upper decks, were engaged in prayer and in reading the Scriptures with the ladies; some of whom were enabled, with wonderful self-possession, to offer to others those spiritual consolations which a firm and intelligent trust in the Redeemer of the world appeared at this awful hour to impart to their own breasts. The dignified

deportment of two young ladies, in particular, formed a specimen of natural strength of mind, finely modified by Christian feeling, that failed not to attract the notice and admiration of every one who had an opportunity of witnessing it. On the melancholy announcement being made to them, that all hope must be relinquished, and that death was rapidly and inevitably approaching, one of the ladies above referred to, calmly sinking down on her knees, and clasping her hands together, said, "Even so come, Lord Jesus!" and immediately proposed to read a portion of the Scriptures to those around her; her sister, with nearly equal composure and collectedness of mind, selected the forty-sixth and other appropriate psalms; which were accordingly read, with intervals of prayer, by those ladies alternately, to the assembled females.

*Rev. John Baily.*—The Rev. John Baily, an eminent divine of the 17th century, was so honoured of God as to be made the instrument of the conversion of his own father while he was yet a child. His mother was a remarkably pious woman, but his father a very wicked character. The good instructions and frequent prayers of the former were so blessed to the soul of little John, that he was converted to God while very young; and having a remarkable gift in prayer, his mother wished him to pray in the family. His father, overhearing him engaged in this exercise, was so struck with remorse and shame at finding his child, then not above eleven or twelve years of age, performing that duty in his house, which he had neglected himself, that it brought on a deep conviction of his wretched state, and proved, under God, the means of his conversion.

*An Ingenious Argument.*—Athanasius Kircher, the astronomer, had an acquaintance, whose character he esteemed, but who was unfortunately infected by atheistical principles, and denied the existence of a God. Kircher, sincerely desirous of rescuing his friend from his foolish and criminal prejudice, determined, upon his own principles, to endeavour to convince him of his error. Having invited his friend to visit him, he procured a celestial globe, of handsome decorations and conspicuous magnitude, which he placed in a situation in his apartment where it would excite immediate observation. It happened exactly as Kircher had intended. His friend immediately inquired whence it came, and to whom it belonged. "Not to me," said Kircher, "nor was it ever made by any person, but came here by mere chance." "That," replied the atheist, "is impossible; you jest." Kircher, however, persisted in his assertion, and thus proceeded to reason with his friend: "You will not believe that this small body originated in chance, and yet you will contend that those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order and design." His friend was first confounded, then convinced, and ultimately united in acknowledging the glory, and adoring the majesty, of the great Creator of the heavens and the earth, the Governor, because the Creator of the universe.

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“ THE FEAR OF THE LORD, THAT IS WISDOM.”

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ON ASSURANCE OF FAITH.

BY THE REV. JOHN MACFARLANE,

*Minister of Collessie.*

THE uniform consciousness of our personal interests in the blessings of salvation, is not essential to the existence of faith. There is a very obvious, as well as important, distinction between believing that every promise made in Scripture will be fulfilled to them to whom it is given, and believing that these promises are addressed to me, and may be appropriated to myself. It is essential, indeed, to the existence of faith, that it yield an unqualified assent to whatever doctrine, or precept, or promise, is contained in Scripture, and therefore rests upon the authority of God. But it is another and very different thing to have the consciousness that I have myself complied with the invitations of the Gospel, and am entitled to claim the consolation which it imparts. For example, I read, “ Whosoever will, let him come, and take of the water of life freely.” Understanding this passage to refer to the blessings of the Gospel salvation, I have here a warrant to believe. But it is one thing to have a warrant, and another to have availed myself of it. Believing the sincerity of this invitation, and others of similar import, I cannot doubt the ability and willingness of Christ to save, nor can I doubt his ability and willingness to save me. Yet, when I reflect that faith is the gift of God—that the heart, even in the case where my deepest interests are involved, is peculiarly deceitful—that the spurious and evanescent gladness of the hypocrite may early resemble the true joy of the believer—that we to God, and progressive holiness, are the necessary fruits of faith—it is surely fit that, without serious inquiry into the effects of my faith, I could not conclude that I actually possess this principle.

There is undoubtedly an error in allowing the mind habitually to indulge in thoughts and inquiries concerning the nature and actings of faith, while its attention is thus diverted from the contemplation of the truths believed. This may indeed be the cause of much discomfort. But the conception of such an evil need not drive us to the opposite extreme. While we would hold, that

there is nothing, in any respect or degree whatever, meritorious in faith itself, in whatever manner it may be exercised, and that it is the truths which are its objects that exert a saving influence upon the soul; yet, if these truths exert not a saving influence, that is, if they are not productive of holiness, they are assuredly not truly believed. I must therefore inquire whether they do exert such an influence upon my mind, that I may know whether I savingly believe them. Hence the frequent exhortations of Scripture to beware of self-deception, to give diligence to make our calling and election sure, and to evince the existence of faith by yielding its fruits.

Let it not be inferred from these observations, that we consider the knowledge which the believer has of his personal acceptance and safety is uniformly of slow growth, and only attained after a long period of progressive sanctification. This we believe to be very generally the case, if, indeed, such an assurance is ever obtained at all. But in this, as in many other particulars where personal experience is involved, there are diversities in different individuals. Among those who have embraced the truth, there are great varieties in original constitution, previous character and habits, as well as in the knowledge they have acquired of the Christian system. Now, while all the persons alluded to may have a general acquaintance with Christianity, and may possess the faith that justifies, some may be more deeply affected with the views of the majesty and perfection of the divine character which the Gospel displays. Others may be more disposed to meditate upon the purity and sanctions of the divine law which it unfolds. Some may dwell most frequently in their contemplations upon the value of the gift it reveals, while others may more generally employ themselves in surveying the greatness of the deliverance it has achieved. Although the religion of all may be genuine, it may thus partake, according to the varied temperament or circumstances of its possessor, of the predominant qualities of fear and penitence, or of hope and joy. An individual of an ardent and sanguine spirit, especially when the truth, as it is in Jesus, first opens upon his view, will be filled with inexpressible delight, while one of opposite qualities of mind may

scarcely be able to cherish any sensible joy from the prevalence of humbling anxiety, lest he should fall short of the blessings of so great a salvation. There are instances in Scripture of religion associated with godly jealousy and fear, almost bordering upon despondency, as well as instances of its existence, in union with unclouded cheerfulness and joy. They, therefore, are not to be viewed as destitute of the faith of the Gospel, who may be cast down and disquieted,—who may walk in darkness and have no light,—because it is said of one, that “he rejoiced, believing in God with all his house,” and of another, that “he went on his way rejoicing.”

Although it may not be said, therefore, that the assurance of our personal salvation can in *no* case be coeval with faith,—though some individuals may possibly have this delightful consciousness resting upon scriptural evidence, from the moment of their entrance upon the Christian course, promoting at once their comfort and their holiness, and suffering, it may be, few eclipses till they reach the land of unclouded light,—this we believe to be a rare case. Such an assurance, at least, is far from being indispensable to the existence of saving faith. It accords both with the nature of the case, and with the general experience of believers in every age, that this assurance of a personal interest in the blessings of Christ’s purchase, corresponds with the increasing maturity of their faith, and with the advancement of their holiness.

The very nature of the case furnishes, I apprehend, a conclusive argument in favour of the doctrine, that the assurance which the Christian has of his final and eternal salvation will correspond with his progressive holiness. Where am I to look for evidence of the existence of saving faith in my mind? How am I to give a scriptural and satisfactory answer to the question, “Has it been given me in behalf of Christ Jesus to believe in his name?” “Is it not enough,” some have said, “that you have the simple consciousness, that you believe the statements of revelation? Must you not distinctly know whether you believe those statements or not, just as you know whether you believe any fact whatever that is authenticated by sufficient testimony? You do not think of ascertaining in any other case the existence of belief, by the effects that belief produces; for independently of any effect at all, do you not know whether you believe?” But let it be remarked in reply, that saving faith is the gift of God. *It is given in behalf of Christ.* This gives a peculiarity to the case. And whether I have *received* those enlarged, distinct, impressive, and practical views of divine truth which are included in the possession of faith, is a point that can best, if not solely be ascertained, by inquiring into the effects it produces upon my heart and life. Love to God, purity of heart, victory over the world, are enumerated in Scripture as the necessary fruits of faith. The cause cannot exist without producing its effect. If these attainments, therefore, have not in some degree been made, there is abundant

reason to conclude, that faith has no existence in the soul. In proportion to the intensity of my love to the great source and disposer of all good,—to the desire I cherish after complete emancipation from the power of sin,—to the spirituality of mind I have attained, have I the evidence of the existence within me of the principle of faith, and the earnest of that complete salvation to which the believer shall finally be exalted.

In conformity with this view of the case, is the general experience of the people of God in every age of the Church. We cannot read the accounts which are recorded of the workings of the renewed mind, whether as contained in the sacred pages, or in works of Christian biography, without perceiving the fluctuations of state and of feeling which such a history presents. And to what are such fluctuations of mind to be referred? Had the uniform assurance of the divine favour been possessed, would not uninterrupted serenity and peace have been enjoyed, undarkened by one cloud of anxiety or sorrow? How desirable soever such a condition may be to personal comfort, it is matter of fact, that even by those who are universally allowed to have possessed the Christian character, unclouded joy has been seldom, or at least not generally, attained. Their faith, therefore, did not include, as one of its essential attributes, the absolute and unhesitating assurance of their personal interest in the final blessings of the Gospel. That assurance was strong, or feeble, or it even vanished away, as the evidences of their faith were bright, or languid, or invisible. When in a habitually spiritual and devout frame,—when they acquired a noble elevation of feeling and affection above the world,—when strong in the Lord and in the power of his grace to resist and subdue the rising corruption of their hearts,—and when enabled to maintain a deportment becoming the Gospel,—they enjoyed the light and the comfort, which the assured hope of the glory of God imparts to the mind. “The effect of righteousness is quietness and assurance for ever.” But when, upon the other hand, they were prevailingly worldly in their views, languid in their devotions, or woefully bedimmed the lustre of the Christian character by inconsistency and sin, that blessed assurance was succeeded by doubt, or their souls were, perhaps, overwhelmed with despondency and darkness. Whatever exceptions may be brought to the remark, it holds generally true, so far, at least, as our knowledge extends, that the assurance of God’s love, which sustains and animates the soul of a believer, has grown with the growth of his Christian graces, and languished with their decay.

Nor let it be supposed, that such a state of things is injurious to the true spiritual comfort and advancement of the believer. Let it not be said, that by the representation of the fact, that Christian assurance and joy have varied according to the variety of Christian attainments, we do any thing to perpetuate an evil which has already had too extensive an operation. Let it not be said,

that the experience of Christians in every age, is only an evidence that they have not lived up to their privileges, or enjoyed that comfort to which they had an undoubted title, and that we should shew how much better we understand the nature and the provisions of the Gospel, by unhesitatingly appropriating its consolations. That all believers have a title to enjoy the promises, and to cherish the hopes of the Gospel, is undeniable. But the question still recurs, Am I a believer? And is it not, may the humble Christian say, a cause of abundant gratitude to Him, who has so wisely contrived, and so compassionately introduced, that constitution of things under which I am placed, that my assurance that I shall finally enjoy God, should correspond with my fitness to enjoy him? My Christian comfort is thus, by his wisdom and goodness, so connected with my Christian advancement, that I walk most pleasantly when I walk in the way of his commandments. I look not indeed to myself, nor to any of my attainments, as the source either of complacency or of comfort, for in me dwelleth no good thing. But I would look to my own heart for evidence, that I have, by faith, been united to *him*, whose obedience, untarnished by the stain of guilt, and whose atonement that cleanseth *us*—*us* believers—from all sin, has been accepted by the Father in behalf of his believing people. By such evidence I can alone be satisfied of the existence and reality of my faith. If others can attain a scriptural assurance by a different or easier process, and if their assurance proves itself to be not a delusion, by promoting holiness of disposition and practice, for such men it is well. But for me, it appears the simplest and the safest way, to try my faith, according to the recommendation of Christ, by its fruits,—to beware of mistaking the superficial, delusive, evanescent joy, which leaves the heart un sanctified and the life unholy, for the deep, humbling, purifying, and spiritual joy, which true religion brings. For rather, far rather, would I maintain a godly jealousy over myself, and work out my salvation with fear and trembling, than go down into the grave, and enter the world of spirits, with a lie in my right hand.

BIOGRAPHICAL SKETCH OF  
THE REV. SAMUEL RUTHERFORD,  
*Principal of St. Mary's College, St. Andrews.*

CONSIDERABLE doubt exists as to the birth-place and parentage of this celebrated divine: the most probable opinion, however, is that which has been stated by Wodrow, that he was sprung of poor and honest parents in Teviotdale. Where he received his early education, has never been ascertained; but he seems to have given such indications of talent, as to have encouraged his parents in affording him an opportunity of still farther prosecuting his studies. Accordingly, in 1617, he was sent to the University of Edinburgh; and in four years, he obtained the degree of Master of Arts. At college, Rutherford distinguished himself among his fellow-students by his attainments, particularly in classical literature; so that, in two years after he had received his degree in the Arts, he was elected Professor of Humanity.

At the time when he was admitted a regent, the university, though it had only existed for forty years, had attained no small celebrity, and possessed, among its Professors, some men of fame and of extensive scholarship. With such associates Mr Rutherford entered upon his important duties with enthusiasm and energy; and there is little doubt that he must have proved a most able and successful teacher. Of this, however, we have no certain information, as his connection with the university appears to have terminated in the short space of two years. Some reports having arisen to his disadvantage, whether true or false it is impossible now to ascertain, he resigned his professorship, and devoted himself to the study of theology.

In 1627, we find him settled as parish minister of Anwoth, in the stewartry of Kirkcudbright. This appointment he obtained through Gordon of Kenmure, a gentleman distinguished in those days as the assiduous and active promoter of true religion, as far as his influence extended. At the period when Mr Rutherford became minister of Anwoth, Preacey had so far gained the ascendancy over Presbyterianism, that although many secretly adhered to the principles of their fathers, the jurisdiction of Bishops in Scotland was openly recognised and avowed. No minister could enter upon a charge without declaring his submission to all the conditions imposed by the bishop of the diocese within which the parish was situated. In the case of Mr Rutherford, however, there seems to have been an exception; for, according to the statement of Mr M'Ward, his friend and pupil, corroborated by Wodrow, he obtained full possession of all his rights and privileges as a parish minister, "without giving any engagement to the bishop."

The harmony and happiness which prevailed in the parish of Anwoth on the reception of Mr Rutherford as their pastor, was peculiarly gratifying to his mind, and afforded him the prospect of much comfort and usefulness: and in this respect his anticipations were more than realized. The people loved and revered him; they waited upon his ministry with regularity and evident profit; for, to use the words of his cotemporary Livingstone, "while he was at Anwoth, he was the instrument of much good among a poor ignorant people, many of whom he brought to the knowledge and practice of religion." The industry and zeal with which Mr Rutherford discharged his important functions as a minister, are almost incredible. He was accustomed to rise every morning at three o'clock; the early part of the day was devoted to prayer, meditation, and study; and the rest to his more public duties, such as the visitation of the sick, and the catechising of the different families of his flock. "My witness is above," he says in one of his letters to his beloved people, "that your heaven would be two heavens to me, and the salvation of you all as two salvations to me."

The fame of Mr Rutherford was not confined to his own parish, but extended also to the surrounding district. Multitudes came from all quarters to Anwoth on the Sabbath, and more especially on sacramental occasions, to listen to the faithful ministrations of this devoted minister of Christ. For a few years after he came to Galloway, his life was a scene of unclouded prosperity, of unbroken and uninterrupted peace. As a follower of Him who said, "In the world ye shall have tribulation," the pious Rutherford could not, and in reality did not, expect that such a state of things would always continue. Many were the trials which yet awaited him in this vale of tears; and ere long he began to feel that suffering of one kind or another is the portion of man, and more especially of the man who is to be distinguished by high attainments in the divine life, or extensive usefulness in the Church of God. He was doomed to experience severe family distress and painful bereavements. His wife, after a tedious and protracted illness

of thirteen months, died in June 1630, in less than five years after their marriage. Her children seem to have been cut off before her, so that Mr Rutherford was left alone to lament his loss. To add to his distress, he had been seized previously to the decease of his wife with a fever, which continued for thirteen weeks, leaving him on his recovery in such a state of debility as to suspend for a time his attention to his pastoral duties. Amid his accumulated sorrows, however, he endured as seeing him who is invisible, and knowing that in heaven he had an everlasting portion, which no time, no change could destroy. And he derived no small consolation, from the kindness and sympathy of Lady Kenmure, the pious wife of Gordon of Kenmure, who had been recently raised to the peerage.

The intimacy which subsisted between Mr Rutherford and the Kenmure family, had been productive of much spiritual advantage to both parties; and on his death-bed, Lord Kenmure appears to have been indebted, under the blessing of God, to this devoted minister for the clear views of divine truth which he was enabled to entertain, and the striking testimony which, in his last moments, he was privileged to bear to the saving power and efficacy of the Gospel. Mr Rutherford lamented the death of his patron in an elegiac poem, written in Latin; and in 1649 he published, "The Last and Heavenly Speeches, and Glorious Departure of John Viscount Kenmure;" a work in which the author gives a detailed account of the conferences which he held with that nobleman in reference to his spiritual and everlasting concerns. Mr Rutherford now took a still greater interest than ever in the spiritual welfare of Lady Kenmure; and he continued to maintain a frequent correspondence with her on religious subjects throughout the whole of his life. One of the last letters, indeed, he ever wrote, was to this excellent lady.

From the position which Mr Rutherford held, as the most influential minister in the county within which he resided, his correspondence on public matters was very extensive. The age in which he lived was one of melancholy interest to the Church of Scotland. The attempt, first of James VI., and then of Charles I., to impose upon the Scottish Presbyterians the yoke of Episcopacy, had been uniformly resisted, but with varied success; and though at the period to which we now refer, when Mr Rutherford was located in Galloway, Prelacy was triumphant in the country, yet he was well known to entertain opinions decidedly in favour of Presbytery. And these sentiments, however opposite to the then ascendant party, he was far from concealing, but openly avowed them whenever an opportunity of doing so occurred. In any other individual than Mr Rutherford, probably, such conduct would not have been tolerated. The high respect, however, in which he was held by men of all parties, and the tolerant spirit of Bishop Lamb, who then presided over the diocese of Galloway, prevented him from being subjected to the persecution which would have otherwise fallen to his lot. While thus permitted calmly to prosecute his ministerial duties, he published a very learned and elaborate work upon the Arminian controversy. Mr Rutherford's sentiments were strictly Calvinistic, and the ability and logical tact with which he supported his own views, and refuted the arguments of his opponents, soon established his fame as a powerful controversialist and a sound divine. The estimation in which he was held in the neighbourhood of Anwoth was truly gratifying; and as a proof of it, we may mention that when Mr Glendinning, minister of Kirkcudbright, had become unfit, from age and infirmities, to discharge efficiently the duties of his office, an application was made to Mr Rutherford to accept of the situation. This offer, however, he conscientiously declined. "Great solicitation," says he, "is made by the town of Kirkcudbright, for to have the use of my poor labours among them. If the Lord shall call and

his people cry, Who am I to resist? But without his seen calling, and till the flock whom I now oversee, be planted with one to whom I dare intrust Christ's spouse, gold nor silver, nor favour of men, I hope, shall not loose me."

Though thus unwilling to leave his affectionate flock at Anwoth, his ministry among them was, in the mysterious arrangements of Providence, about to be interrupted for a time. In consequence of the death of Bishop Lamb, in 1634, Thomas Sydserrf, Bishop of Brechin, a man of Arminian principles, and of an intolerant character, was translated to the see of Galloway. No sooner had the new diocesan entered upon his office, than he proceeded to adopt the most arbitrary and unpopular measures. He erected a High Commission Court within his diocese, composed exclusively of his own dependants; and before this court, were forthwith summoned all who would not conform in every respect to the demands of Prelacy. To Sydserrf, the faithful pastor of Anwoth was peculiarly obnoxious; and as soon as possible, therefore, he was accused of non-conformity before a High Commission Court, held at Wigtown in 1636, and deprived of his ministerial office. The bishop was anxious to have this sentence confirmed by a court of the same kind held at Edinburgh, and there accordingly Mr Rutherford was cited to appear, when, for three days, accusations of the most extravagant nature were preferred against him. With the undaunted fortitude of conscious integrity, he replied to their charges; but although the strongest influence was exerted in his behalf, and although the evidence was insufficient to convince any other than prejudiced minds, judgment was given against him. He was deposed from the pastoral office, and sentenced to be confined within the town of Aberdeen, during the King's pleasure.

The sentence passed upon this faithful servant of Christ, severe and unjust though it was, did not discourage him. He seems, on the contrary, to have been able, like the great apostle of the Gentiles, to "glory in tribulation." "I go to my King's palace at Aberdeen," says he; "tongue, and pen, and wit, cannot express my joy." A short period only being allotted him between the passing of the sentence and the commencement of his term of imprisonment, he had no opportunity of returning to see his friends in Galloway. On his journey to "Christ's palace in Aberdeen," as he calls it, he paid a visit to the Rev. David Dickson, minister of Irvine, a man of great piety and learning, who afterwards filled, with very high honour, the chair of theology in the College of Edinburgh. On entering the town which was appointed to be the place of his imprisonment, Mr Rutherford was accompanied by a deputation of his people from Anwoth, who had travelled many miles to testify their sincere regard for their devoted pastor, who was now about to enjoy the exalted privilege of being "the Lord's prisoner." "In the world ye shall have tribulation, but in me ye shall have peace."

At this period, Aberdeen was the stronghold of Episcopacy and Arminianism. The most influential men, both clerical and lay, were violently opposed to Presbytery; and in these circumstances, Mr Rutherford could not be expected to feel much comfort or happiness in their society. Gradually, however, the inhabitants began to take an interest in him as a persecuted servant of God. Such, at length, was the attention and kindness shown him by many respectable citizens of the place, that he was permitted to conduct religious services in their families. Intelligence of this fact soon reached the ears of the professors of the University and the ministers of the city, who thought it necessary to take steps for the diminution, if possible, of his influence. For this purpose, they denounced, from the pulpit, Presbyterian principles, and challenged Mr Ru-

therford to engage with them in public disputations. But all was unavailing; he became more popular and influential than ever, and his opinions spread among the people to an extent which, to his enemies, was quite alarming. In this dilemma, application was made to the legislature to have him either confined more strictly, or sent farther north than Aberdeen, or banished from the kingdom altogether. The last expedient was adopted by the king, who dispatched a warrant to Scotland for the banishment of Mr Rutherford. With the greatest calmness and composure he looked forward to the prospect of banishment. "Whither I go," said he, "I know not: but I am ready at the Lord's call." The Lord, however, in his providence interposed, and, by a train of unexpected events, prevented the warrant from being ever carried into execution.

In the meantime, the gloomy state of affairs in Scotland weighed heavily upon the spirits of Mr Rutherford. But ever and anon his soul was refreshed with the hopes of brighter days, and he felt that he himself had been called to the high honour of being persecuted for righteousness' sake. Numerous were the letters of consolation and encouragement, and even warm congratulation on this subject which he was incessantly receiving; and besides the exalted communion which he enjoyed with God, he felt it a peculiar privilege to communicate his own feelings by letter to his Christian friends in different quarters of the country. These letters,\* which have since been published, are well known to the pious families among our Scottish peasantry. In England, also, they have been held in high estimation, and the Christian-minded Cecil speaks of them in terms of warm commendation. "Rutherford's Letters," says he, "is one of my classics. Were truth the beam, I have no doubt that if Homer, and Virgil, and Horace, and all that the world has agreed to idolize, were weighed against that book, they would be lighter than vanity."

While imprisoned in Aberdeen, Mr Rutherford felt deeply for his attached flock at Anwoth. Bishop Sydeserff had attempted to thrust in upon them a minister, who, being both an Episcopalian and an Arminian, was violently opposed by the people. They still regarded their former pastor as having been unjustly withdrawn from them, and they longed and prayed, therefore, for his return. This happy event, in the course of affairs, was at last accomplished. Charles I., by the advice of Archbishop Laud, directed his efforts towards the complete extirpation of every remnant of Presbyterianism in Scotland. With this view he promulgated a series of canons, the most arbitrary and unjust, demanding conformity in every point to the forms and ceremonies of Prelacy in its grossest aspect, evidently with an ulterior design to establish Popery. These canons, followed as they speedily were by a decree enforcing the use of the liturgy in the churches, roused the people to an immediate and determined resistance, and the result is well known. Presbytery became the established form of religion in Scotland, and a free General Assembly was summoned to meet at Glasgow, in November of that year, and a Parliament in May of the subsequent year.

It was during the struggle which Presbyterians successfully made at this period to resist the innovations of Prelacy, that Mr Rutherford quitted his imprisonment at Aberdeen, and returned to the pastoral charge of his flock at Anwoth. As had been judged necessary on former occasions of trouble in the Church, it was now deemed suitable by the Presbyterians in different parts of the country to renew the National Covenant; and while this solemn ceremony was carrying forward at Glasgow, Mr Rutherford preached in the High Church

of that city, having been requested by the inhabitants to preside, preparatory to their subscribing that instrument.

In the General Assembly which was convened at Glasgow in 1638, Mr Rutherford, along with others who had incurred the censures of the High Commission Court, were called upon to explain the grounds on which they had been accused; and, after due deliberation, a decision was passed in favour of the persecuted ministers, and they were recognised as members of court. At this Assembly, one of the most memorable in the annals of the Scottish Church, Prelacy was abolished, and the Presbyterian constitution, even in its minutest details, fully re-established. The Bishops were deprived of their power, and the greater number of them were excommunicated. In all the proceedings of this eventful period, Mr Rutherford took a lively interest, rejoicing in the triumph of those principles which he had so long and so consistently advocated, and for which he had endured so many and severe privations.

Shortly after the meeting of the Glasgow Assembly, an application was made by the city of Edinburgh to the Assembly's Commission, to have Mr Rutherford transferred from Anwoth to the metropolis, that he might have the opportunity of exercising his talents in a more important and extensive sphere. So sure, indeed, do the city rulers appear to have been of obtaining his services, that he was elected a minister of Edinburgh two months after the rising of the Assembly. Another application, however, was made to have him appointed Professor of Divinity in the New College, St. Andrews. The Commission preferred the latter situation. Petitions against his removal were presented from the county of Galloway, and from the parishioners of Anwoth, and he himself urged, in a respectful petition, his "bodily weakness and mental incapacity." All was unavailing; the interests of the Church demanded his appointment, and the Commission therefore ordained that he should occupy a chair for which he was considered as pre-eminently qualified. He still, however, entertained hopes, that the Assembly, at its next meeting, would refuse to confirm the decision of the Commission. In this, however, he was disappointed, and nothing remained for him but to submit calmly to his removal from his beloved people. The office which Mr Rutherford was now called to occupy was one of the most useful and highly honourable to which he could have been promoted. He felt the responsibility connected with its duties; but after the deep distress he had experienced at Aberdeen on account of his "Silent Sabbaths," he could not bear the thought of being deprived of the privilege of publicly proclaiming the Gospel of Christ. On his earnest application, therefore, to the Assembly, they yielded to his wishes on this point, and appointed him colleague to Mr Robert Blair, who had been recently translated from Ayr, to be one of the ministers of the town of St. Andrews.

A few months subsequent to his translation to St. Andrews, Mr Rutherford entered a second time into the marriage relation, after a widowhood of nearly ten years. Having thus made provision for his domestic comfort, he continued to discharge his public duties, both in teaching and preaching, with unwearied assiduity and conscientiousness. For some time his situation was one of peculiar happiness and tranquillity, and it would have continued so, had not both he and his colleague felt themselves called upon to join their brethren in resisting the wishes of their people, who were exceedingly desirous that Mr Andrew Affleck, the minister of Largo, should be chosen one of the ministers of St. Andrews. The people, being disappointed of their object, began to cool in their attachment both to Mr Rutherford and Mr Blair, who, feeling that their usefulness would be injured by this alienation of the affections of their flock, applied to the Assembly for an act of transport-

\* A new edition of these Letters has lately appeared in London, published by Baisler, translated into language more suited to modern taste. The talented and pious editor, the Rev. Charles Thomson, of North Shields, has performed his task with great ability.

ability, as it was called, or the privilege of accepting a call to another charge, if such a call should be given them. The request was granted, and in a few weeks Mr Rutherford was invited to become minister of West Calder, in the Presbytery of Linlithgow. This call he gladly accepted, and his acceptance was ratified by the Supreme Court; but in consequence of the resistance of the University of St. Andrews, the matter was prosecuted no farther, and he still remained both in his professorship and ministerial charge.

In the public concerns of the Church and the country Mr Rutherford was deeply interested. Himself a conscientious admirer of Presbytery, he rejoiced in the complete establishment of the system in Scotland, and the increasing attachment to it which was manifested in England. To his principles he firmly adhered, and such was the confidence reposed in him by his brethren, that he was appointed by the Assembly one of the Scots commissioners to the General Assembly of Divines, held at Westminster. On this important mission he remained in London four years, and by his talents and learning he proved no small acquisition to the venerable Synod. In their discussions he and his fellow commissioners took an ample share, and the result of their important deliberations was both gratifying to himself personally, and satisfactory to those over whose interests he had been deputed to watch. The Directory for Public Worship, the Confession of Faith, the Larger and Shorter Catechisms, and the Form of Church Government, were all of them framed by the Westminster Assembly, and in drawing up these valuable and important documents, Mr Rutherford was actively employed along with the other members of the Synod.

While in London, however, he did not limit his labours to the business of the Synod of Divines; he was also engaged in the preparation of various controversial as well as practical works, of a theological kind, which he published during that period. The only publication, not strictly in accordance with his profession as a divine, which he produced on this occasion, was one entitled "Lex, Rex," The Law and the King, which was intended as a reply to a book which had been published in support of absolute monarchy. Though thus busily occupied, however, he longed to return to his important duties at St. Andrews, and the more so as his own declining health, as well as that of his wife, seemed to call for a removal to his native country. His distress, besides, had been still farther aggravated by the death of two of his children, in addition to two which he had lost a short time before leaving Scotland. In these circumstances he had made frequent applications to be released from his attendance in London. But, for a considerable time, it was not deemed expedient to comply with his request, his presence at the Westminster Assembly being regarded as too important to be dispensed with. At length, however, the Assembly of 1647 permitted him to return home.

The able and efficient manner in which Mr Rutherford discharged the high trust reposed in him, as one of the commissioners to the Synod of Divines at Westminster, raised him higher than ever in the estimation of his countrymen; and accordingly, a few months after he had resumed his duties at St. Andrews, he was appointed Principal of the New College. The honour thus conferred on him brought him very little, if any, additional labour; it was a gratifying proof to him, however, that his merits, both as an author and a divine, were duly appreciated. In 1649 an attempt was made in the General Assembly to procure his transference to the Divinity Chair at Edinburgh, but this intention, as Baillie states, being "thought absurd," was laid aside. About the same time a university having been established at Harderwyck, in Holland, he was invited to occupy the chair of Divinity and Hebrew in that seminary. This invitation, as well as a similar application shortly

after from Utrecht, he respectfully declined, being unwilling to abandon the Church of Scotland, at a period when his services were so much required.

In prosecuting his laborious engagements at St. Andrews, he still found time to publish several important works. The year after his return from London he produced a controversial work against the Antinomians, and in the year following a Treatise in Reply to Jeremy Taylor's "Liberty of Prophecy." In 1651 appeared his large work "On Providence," in opposition to the Jesuits, the Arminians, and the Socinians.

At this period, in consequence of the death of Charles I., who, though he had been obliged to make concessions, was still at heart the inveterate enemy of Presbytery, considerable fears were entertained by the Scottish people, that under the government of his son, who, it was thought, would succeed him, their ecclesiastical privileges might be again abridged. Charles II. was crowned at Scone, and in passing through Fifeshire, before his coronation, the young king visited St. Andrews, when Mr Rutherford delivered before him an oration in Latin, dwelling chiefly upon the duty of kings. In the meantime, however, the Independents had acquired the ascendancy, and England had become a republic. The events which followed during the usurpation of Cromwell, and onwards to the Restoration, it is impossible in our limited space minutely to detail. Suffice it to say, that in the proceedings of that stormy period Mr Rutherford acted a very conspicuous part; and from the unflinching tenacity with which he maintained the opinions he had adopted, he was regarded by many of his brethren, more especially of the Presbytery of St. Andrews and the Synod of Fife, as actuated too strongly by party-spirit.

Amid all the commotions, however, in which he found himself involved, he published several valuable works on Practical Theology, as well as some productions of a controversial nature. The last work of which he lived to superintend the publication, appeared in 1659, under the title of "Influences of the Life of Grace." With this piece of practical theology terminated the literary labours of a most erudite divine and accomplished scholar.

Though the life of Mr Rutherford was now verging to its close, he lived long enough to see the commencement of one of the darkest periods in Scotland's ecclesiastical, and even her civil history. No sooner had the Second Charles been restored to his kingdom, than steps were taken for the overthrow of Presbytery in his northern dominions. This design he was not long in finding means of accomplishing, and that too in a quarter where it might have been least of all expected. The Scottish Parliament, which convened on the 1st of January 1661, invested the king with arbitrary power, recalled the Covenant, and abolished Presbytery; and by one deed, "the act recisary," as it was termed, they annulled the decrees of all the Parliaments which since 1638 had sanctioned the Presbyterian system, or ratified the Solemn League and Covenant.

In such a state of things Mr Rutherford could not expect to escape persecution in one shape or other. His work which he had published when in London, called "Lex, Rex," was ordered to be burnt by the hands of the common hangman; he was deprived of his offices both in the University and the Church, his stipend was confiscated, he himself was ordered to be confined to his own house, and cited to appear before the ensuing Parliament on a charge of treason. Thus as they were permitted to harass this eminent servant of God; but their power could extend no farther. His health, which had been rapidly declining, was now such that he was quite incapable of obeying the citation to appear before the Parliament.

Knowing well that death could not be far distant, he proceeded to arrange all his affairs, that he might leave

nothing undone which his friends or the Church expected from him. In his last sickness he bore ample testimony to the saving efficacy of that Gospel which it had been always his delight to preach.

"One morning, as he recovered out of fainting, in which they who looked on expected his dissolution, he said, 'I feel—I feel—I believe—I joy and rejoice—I feed on manna!' A little after he said, 'I have been a wicked, sinful man, but I stand at the best pass that ever a man did; Christ is mine, and I am his.' And then spoke much of the white stone, and the new name. Mr Blair, who loved to hear Christ commended with all his heart, said to him again, 'What think ye now of Christ?' To which he replied: 'I shall live and adore him. Glory, glory to my Creator, and to my Redeemer for ever! Glory shines in Immanuel's land!'

"In the afternoon of that day he said, 'Oh, that all my brethren in the public may know what a Master I have served, and what peace I have this day: I shall sleep in Christ, and when I awake, I shall be satisfied with his likeness.' And he said, 'This night shall close the door, and put my anchor within the vail, and I shall go away in a sleep, by five o'clock in the morning.' Though he was very weak, he had often this expression, 'Oh, for arms to embrace him! oh, for a well-tuned harp!'

"Afterwards, when some spoke to Mr Rutherford of his former painfulness, and faithfulness in the work of God, he said 'I disclaim all that; the port I would be at is redemption and forgiveness, through his blood. "Thou shalt shew me the path of life, in thy sight is fullness of joy." There is nothing now betwixt me and the Resurrection; but "to-day thou shalt be with me in paradise." Mr Blair saying, 'Shall I praise the Lord for all the mercies he hath done for you, and is to do?' He answered, 'Oh, for a well-tuned harp!' To his child he said, 'I have again left you upon the Lord; it may be you will tell this to others: that the lines are fallen to me in pleasant places, I have a goodly heritage: I bless the Lord that gave me counsel.'"

In such a devotional frame of spirit died Mr Samuel Rutherford, on the 19th of March 1661, about five o'clock in the morning, as he himself had foretold. His praise for learning and piety, and true Christian worth, has long been, and still is, in all the Churches.

LETTER FROM THE REV. MR DAVIDSON, MINISTER OF GALASHIELS, TO MRS BOSTON, ON THE DEATH OF HER HUSBAND, THE REV. THOMAS BOSTON, AUTHOR OF THE "FOUR-FOLD STATE," &c.

COMMUNICATED BY THE REV. JAMES SMITH,  
*Minister of Ettrick.*

DEAR MRS BOSTON,—Out of a just regard to the memory of the dead, and a tender sympathy with the living, I have given you the trouble of a few lines. We pray to our heavenly Father, thy will be done, and yet do our own wills answer these prayers? It is in our will, as a throne, that God must reign. It is a corrupt and sinful will, and therefore unfit to be our guide and governor,—it is guided by a dark understanding, follows the direction of an ignorant counsellor. Our wills are like the will of a man in a fever, that would fain have cold water to refresh him, but it really proves hurtful:—we would soon undo ourselves if we had our own wills. A patient can deny himself for his health, and submit to the will of his physician, and should not we much more submit to our all-wise Physician? Had we more of the wisdom of faith, that gives a holy skill of judging,

aright of God's dealings, we, upon a review, would certainly find that God hath shewed more mercy and kindness in the crossing of our wills, than in accomplishing of them. By virtue of the covenant, the cross is a blessing, the curse is separated from it; there is no wrath in it to the believer; though it be ill looked, yet there's no ill will in it; it comes upon no ill design, nor shall have any ill issue. The cross is proportioned to their necessities and strength, Jer. xxx. 11.; the wise and kind Physician considers at the same time the patient's need and strength; your heavenly Father knows that you have need of all these things; he will neither over, nor under do; every one shall have his own load and no more; and, to be sure, when the saint comes to heaven, and reviews all the crosses of life, he'll be made to see there was not one of them he could have wanted.

Our God has fixed the time of his children's going home, and invariably keeps to it, and his time of removing them is the best; we must be still and know that he is God, and that all is done by the wise decree of him who is a God of judgment, who knows the times and seasons, and who "worketh all things according to the counsel of his own will." There can be no shadow of reason to doubt it, that the Christian dies in the fittest time, if we consider the infinite wisdom and the tender affection he bears to all his children: we see some cut off very young, and the ground covered with tender blossoms, shaken off by a violent blast; again we see a great gap made in the garden by the cutting down of a large spreading tree laden with rich and excellent fruit, so that the beholders cry out what a thousand pities is it that it did not grow that it might bear a great deal longer? We are ready to say why are some taken up into heaven so soon, when they can be so ill spared on earth? and why are others staked down here so long, when they can do so little? All this is the doing of the Lord, "wonderful in counsel and excellent in working, and who giveth not account of his matters."

Doth not the departure of relations, eminent pictures of holiness, call up surviving relations and friends to transcribe their bright example into our hearts and lives, and to make their remarkable graces the matter of our imitation, and their counsels and conduct, so full of piety and wisdom, our rule; to speak and act like them, that thereby we may honour their memory; remembering that though dead, they address us in the language of Paul, 1 Cor. xi. 1?

Doth not our wise Father and everlasting friend above, by the late providence, call to a more constant and immediate dependence on himself? The cutting off the stream requires our running to the fountain. Are we deprived of the light of the Star now shining above, we have the Sun of Righteousness to go to, and he never sets, though he is not always seen. He fills up, in point of comfort and use, all relations of husband, father, pastor, and friend; when holy and wise Providence brings into such circumstances as to cause us to take up David's complaint, Psalm cxlii. 4. we must likewise copy after the example, and adopt the language of his faith in the fifth verse. I need not tell you, that when lamenting the absence of your skilful guide and faithful tender-hearted friend, the loss of whom is inexpressible, the spirit of Christian friendship calls you to rejoice in his being adorned with per-

fection of grace, and possessed of a fulness of joy in the presence of God and the Lamb, in the heavenly Jerusalem above. He has finished all his warfare, and is safe in the city of triumph, having left you and his friends below in the field of battle. But is it not matter of comfort that the Captain of Salvation will never leave the sons and daughters upon the road, till he have them brought to the mansions of glory in his Father's house? He and our fellow travellers that are got home do wait our happy arrival: do they not call and encourage us to hold on with courage, faith, and the patience of hope? You will, I hope, excuse the tedious length of this scribble, and accept it as a testimony of sincere friendship and hearty concern for you in the day of your sore adversity. May the Lord Redeemer fill up the import of his own promise to you and your family, in being a husband to the widow, and a father to the fatherless! I do kindly remember your son and daughters. I remain, Dear Friend, yours affectionately, in the straitest bonds.

*Galashiels, June 15, 1792.*

### DISCOURSE.

BY THE REV. THOMAS DIMMA, A. M.,  
*Minister of Queensferry.*

"And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head."—2 KINGS ii. 23.

AFTER Elisha, at the request of the men of Jericho, had healed the waters, by throwing salt into the spring, he went up to Beth-el, from which he had so lately departed with his master Elijah, now removed from his view in a chariot of fire. In any circumstances, a man of his character and superior attainments ought to have commanded universal attention, but, in the present instance, there was something that called for more than usual respect and reverence. The mantle of the prophet had fallen upon him, the power of working miracles, so eminently possessed by his illustrious predecessor, was continued, and he had just come from giving a most splendid proof of his distinguished abilities. A prophet, a man of piety and benevolence, ought at all times to be treated with the most respectful attention; and if either age, or some of the appearances by which it is usually indicated, are found in any individual, instead of exciting ridicule, it ought to disarm every appearance of it, and soften down all rudeness and unnecessary harshness of deportment; and this effect will be uniformly produced, whenever Christian feelings and principles lie at the foundation of the character, and direct all its movements. In youth especially—the season of candour and simplicity—when the heart is under proper discipline, and influenced by right notions of religion, there will a ready homage be paid, and a willing tribute of respect offered, to genuine piety, and to honest worth, however humble or however poor the individual in whom they are found.

1. But when the character of children is not form-

ed on proper principles, and when they are not early initiated in a becoming respect for religion, every thing that has the appearance of respectability of character, or a profound regard for true piety, is looked upon by them with contempt, and because they feel no attachment to goodness themselves, they are unwilling to allow it in others, or when they cannot deny its existence, they are even prepared to laugh it to scorn. It is certainly a most unamiable feature in youth to forget all that regard to decency, which is so peculiarly attractive in early life, and to become the victim of those rude feelings, and gross principles, which so frequently throw a dark and forbidding colouring over our first and most important days. The man who watches the early indications of the tender mind, and who is anxious about the real interests of the immortal soul, contemplates, with the deepest regret, every appearance of juvenile depravity; and while he is conscious that the evil is one of great magnitude, he is most anxious to trace it to its true cause, and to endeavour to discover what remedy can be proposed, as most likely to procure its amelioration. Such an inquiry is most important; and as on the principles and character of the rising generation the welfare of society, and the interests of the Redeemer's kingdom depend, it is proposed, in the following discourse,

I. To trace to its source, early profligacy of character, and to point out the numerous ways in which it manifests itself.

To the man who reads his Bible with any degree of attention, and considers the melancholy representations it gives of the fatal apostasy of our race, the dark and disorderly elements that enter into the composition of human nature are not unknown. They form, indeed, the most prominent part of the character, and totally eclipse, by their superior power, every thing that man is anxious to adorn with the imaginary accompaniments of purity or beauty. It is at variance with experience, and contradictory to the express declarations of Scripture, to ascribe purity to man in his fallen state: there is none righteous, none that sinneth not and transgresseth not the divine law. Now, where there is a constitutional tendency to evil, it is obvious that there must always be a strong inclination to gratify this inherent propensity, either by courting opportunities of indulgence, or by readily yielding to the incessant operation of evil example. If therefore, youth are unfortunately thrown into situations where vicious conduct has an unusual prevalence, or where the culture of early piety is either entirely neglected, or attended to with much languour and remissness, the total enslavement of the soul is the consequence of such a criminal method of procedure. There is a fire concealed in every bosom; it is ramified through every part of the constitution, and if any external excitement is applied, its flames, hitherto smothered, will burst forth with such resistless fury, as to set at defiance every effort that may be



used to suppress them. Constant restraint, unwearied patience, and unceasing assiduity, are necessary to control the disorderly elements of human nature; and when these do not form a prominent part in the character of every early guardian of youth, symptoms of degeneracy, examples of vicious excess, and unprovoked rudeness, will make frequent appearance, and acquire uncontrolled predominance.

Now, if this be a correct view of human nature, and that it is, experience, aided by the powerful support of Bible authority, most unequivocally maintains, there is an awful responsibility laid on parents, from which nothing can exempt them. Early, unremitting, and vigorous superintendence is required of them, for if indolence, with its numberless and pernicious train of evils, be permitted to paralyse their exertions, the golden opportunities they have lost will never return. Now, when in walking through our villages or towns, or on entering, in the ordinary course of social intercourse, or the discharge of duty, the houses of our neighbourhood, we meet with roughness of character, the petulance of childhood, the scream of passion, the language of railing, the sullenness of suppressed rage, the look of dissatisfaction, or the thousand effects of overweening indulgence, we are warranted in tracing all these glaring and unhallowed deficiencies of character to the want of discipline that prevails, and the indifference that reigns, under the roof of a parent, and the fostering care of the mother that gave them birth. Let proof support the assertion now made. When a father is incapable, from ignorance, to communicate religious instruction, he can have no conception of that orderly and decent deportment that piety, brought to early maturity, invariably inspires; not brought himself under the influence of the Gospel, he must, as there is no alternative, be the slave of sin and Satan. Now, wherever the spirit of evil reigns, disorder must take up its abode; and when a father is the willing servant of innate corruption, he must either join with his children in their wild extravagances, or, if the mere want of animal spirit prevent him, he can calmly contemplate them, even on the Lord's own day, enjoying themselves in sinful gambols, and preparing themselves, even in his own presence, by banishing the fear of God from their minds, to become the undoubted subjects of the kingdom of darkness. In this state of things, what can be expected but disorder, the loud laugh of indifference, the romping of insensibility, and a damping of the excited spirits, if any ill-omened guest should venture to talk of the soul and its immortal interests? But perhaps the irregularity that prevails in many families, with respect to religion, and regard to solemn days, may originate more frequently from unwillingness rather than inability. Some are so much wrapt up in their own importance, or impressed so deeply with an idea of the slavery or the drudgery connected in their minds with all instruction, that they shrink from the ungracious employment, and

commit it to others, who, happily, for the benefit of society, are found to relieve them from the task. Day after day will pass over their heads, and no word of religious instruction will ever pass their lips; nay, thousands descend down to the grave with a lie in their mouths, and without ever having redeemed the pledge they gave at the baptism of their children. Is it thus that thoughtless men tamper with the Almighty, and madly expose themselves to his vengeful arm? Now, when parents make the world their chief concern, and when they have no other acquaintance with religion than that which they have acquired in our schools or our churches, they would consider it taken out of its place were it permitted to act influentially in the family circle. They think and talk of every thing but God; and even on his own holy day they will teach their children,—not to make them wise unto salvation,—but to render them accomplished in the ways of the world. Now, witness the effects of this conduct, not in exaggerated statement, but in strict conformity to the experience of many an unprejudiced observer.

The very elementary principles of piety are not taught in such a family, because the service of God has not acquired a due prominence in their estimation; or if the salutary requirements of society call upon them not to neglect the spiritual interests of their children, they look abroad for what they do not relish at home, and if they understand that the matter is attended to, they do not consider it any part of their business to discover in what manner it is performed. Of course, when religion is so lightly esteemed, that book on which it is founded must be neglected, the family circle is never assembled to hear it read with reverence by its head, the language of prayer proceeds not from the lips, and day after day succeeds without ever witnessing a Creator honoured, or a Saviour loved. In the higher ranks of society, such conduct may be followed without producing such effects as we deplore, because there is a polish, a smoothness of manner, that may to a certain degree keep within bounds the antipathy that must be felt to religion. But at other times, when this *artificial* restraint does not exist, or is occasionally removed, you will soon see piety branded with every opprobrious epithet, and behold the follower of Jesus classed with hypocrites, or treated with coldness and disrespect. When we witness the conduct of those in other ranks of society, who are not indebted to artificial rules for the regulation of their manners, the genuine sentiments of the heart will be expressed, when piety is ridiculed, and when the bitter and sarcastic sneer is seen playing on the countenance, whenever the servants of religion make their appearance.

Now, suppose a parent who had hitherto neglected his duty, should determine to amend his conduct, without feeling any real necessity for doing so, but merely because it was decent to wear the very convenient garb of the semblance of religion. Such an individual may be seen sitting in the chair of authority, and with an air of con-

scious importance, commanding his children to go the dull round of a Sabbath evening's employment. You may hear the threat of punishment, see the blow of passion, or the look of apparent dissatisfaction frowning the brow, but with all this outward bustle and parade, nothing has been done, and no desirable end secured. Children consider religion taught in this way an intolerable burden; they are glad when the rigidly calculated hour of instruction is past; they rush from the ungracious employment without carrying with them one principle of love to God, or regard for it in others. But this is not all. Inspect a little farther the conduct of children so imperfectly trained up in religion. Attend to them in the groups they form on our streets, and you will hear the name of God blasphemed in horrid imprecations, language uttered that would redden the cheek of modesty, combinations formed that equal the arrangements of the most experienced servants of Satan, truth violated without a single feeling of remorse; and when piety and age, so beautifully united, come upon their guilty circle, have you never heard even the tongue of mere childhood joining the shout of "go up, thou bald-head; go up?" The fact is too notorious to be denied. Wherever children are not educated under proper religious impressions, a degree of rudeness, grafted on that inherent corruption of nature that lies at the foundation of every unrenewed soul, invariably prevails, and there is such an antipathy between virtue and vice, the love of God and disregard for his law, that children are instinctively led to hate what is not in unison with the character of the master they serve.

Mark their conduct at home: here you may observe the discordant jarrings of angry passion; one raising his hand against another, there the child disputing the authority of the parent, or sullenly yielding an unwilling compliance with his wishes; in another place you may see the Book of God lying neglected, and volumes of a trifling or immoral tendency usurping its room; in another quarter you may see some retiring to rest, in the wild mirth of indifference, when not a single knee has been bent, nor an eye raised to the Author of every good and perfect gift. That such things are, cannot be denied; the man of benevolence weeps over the mournful scene, and bitterly regrets to see so many instances of juvenile depravity, and so many immortal beings growing up to increase the already overgrown kingdom of Satan. Hence is it that the most crowded page in the calendar of crimes is that which records the delinquencies and the punishments of those who were not early taught to remember their Creator, who profaned his Sabbaths, mocked the sincerity of unostentatious piety, and looked with contempt upon the man that whispered in their ear that such conduct leads down to the chambers of death. It is owing to this cause that a stream of moral pollution threatens to inundate our land, and to bury in its waves the feeble barriers which a youth, not properly initiated in the great doctrines of Christianity, can

oppose to its overwhelming violence; and hence is it that a withering blast has passed over our land, and we see its effects in the roar of intemperance, —in the emaciated votary of dissipation,—in the lowering looks of him who loiters away his Sabbaths in forgetfulness of God, and in that crying abomination which meets us at every turn,—the rising hopes of our Zion, roaming at large on that holy day, when they ought to meet here, with their parents, to pay homage to the great name of God. Ask your own hearts if such conduct as this is not known to prevail; is not an immoral spirit natural to youth, unless put under early and strict discipline, and can you expect that piety in others will be respected by the young, when they feel no respect for it themselves? The thing is impossible. If we wish to see our children pious and good, modest and respectful, circumspect and prudent, let it be our business,

II. To adopt proper remedies, through the aid of divine grace, to prevent early profligacy and disregard for religion, from deforming the character of youth.

Now, if a parent is in good earnest about the immortal interests of the children whom God has given him, he will not require to be admonished that this subject must come home to his mind, with all the weight of an awful responsibility. Religion has been received into his family as a welcome guest; and as the happiest day he has spent were those when he walked with his God, it is natural that he should wish the fruit of his own body to feel the pleasure he has experienced, and the pure satisfaction he has enjoyed. In pursuance of this laudable desire, the great name of God will never be mentioned but with reverence; and even in the cradle, when the infant lips first learn to pronounce those words so grateful to a parent's ear, it will be his care to instil the first lessons of piety; and as the first seed is sown, fervent will be his prayers that the outpouring of the Spirit may bring it to maturity. How refreshing is it, in this age of indifference, to see a Christian father with his child on his knee, teaching him, in simple and affectionate language, that God is the universal parent, and that to his great name homage is due! Is it not a redeeming quality in the character of fallen man, to see a father teaching his child how to pray, and aiding him to lisp the praises of that compassionate Saviour who died that man might live; and is it not a most beautiful instance of the effects of divine grace on the heart of a Christian parent, when he can show how successfully, and with what propriety, the idea of God may be associated with all the enjoyments and innocent amusements of children? If parents wish their children to be happy in time and eternity, such will be the conduct they will be anxious to pursue. They will, in an especial manner, take good heed to themselves, and be careful that no part of their conduct give the lie to the precepts they inculcate. Children are sharp-sighted to the defects of their instructors, and their minds, though tender, are alive to mar-

any inconsistency in conduct, or error in judgment. Take care then, as you value the immortal souls of those dear pledges of affection, that no impure word ever circulate in your dwelling, or pollute the chamber where innocence reposes. Repress, with the look of authority, and the frown of disapproval, the graceless jest or the corrupting idea, that the man of guilt would bring forth to gratify his own depraved taste, and to infect all within his pestilential reach. Too easily are the inflammable materials of which human nature is composed brought into action, and if once the fire be kindled, grace alone can extinguish it. In your dwelling God is revered, and you cannot permit Satan to establish his footing. The Bible, that was the support of your fathers, will be handled with pious reverence, and with laudable satisfaction; you will look to it as the brightest gem in the inheritance he has left you, and with pious delight you will read again and again in the hearing of your children, those pages which he, who has now entered into his master's joy, taught you to admire. When religion is thus made a daily guest, and when you feel deeply interested in the important work, your children, like young vines, will grow up around you, and become, through the blessed influences of the Spirit, those little children of whom consisteth the kingdom of heaven.

But, again, if parents are really anxious to prevent early depravity in their children, they must look around them with the glance of unwearied vigilance. In no circumstances is this quality more requisite; when evil passions are inflamed, there is a cunning that would baffle the keenest inspection, and an art that points out the teaching of the father of mischief. A father, therefore, who is desirous to do his duty, will look into the souls of his children, and when he discovers there the corrupting principle in full activity, alive to the dreadful consequences of its entire ascendancy, he will earnestly intercede with God to arrest the progress of the fatal contagion, and to pluck those he loves as brands from the burning. Unwearied activity will characterise such a parent; he will give no slumber to his eyelids; he will court mental and bodily exertion, and while hope, with cheering prospects, animates, it will be satisfaction, only to be felt to be appreciated, to find, that, through the instrumentality of divine grace, he is adding another member to that spiritual kingdom which Christ has ransomed with his own precious blood.

The prayers of such a parent will ascend with ardour to the throne of the Eternal; and no petition will be presented with more intense interest, than that which beseeches God to shower down his blessings on his tender offspring. In such a family, the service of God is a source of the purest pleasure: to the joys it promises, every eye turns with delight; and heaven, where a Saviour reigns, is that happy country, where all shall meet when the pilgrimage of life comes to a close. Religion, instead of being considered a morose companion, throws a hallowed joy over every place where it takes up its residence; content beams on every

countenance of the family where it resides; a happiness is experienced to which the men of the world are strangers, and a delightful foretaste experienced of that pure joy that awaits the righteous at God's right hand. Order and regularity prevail in every department of the family circle; and those hours are the sweetest, when the father, collecting his children around him, tells them why God is to be loved, the Saviour admired, the Holy Spirit to be trusted to, and an entire reliance placed on the redemption that is in Christ Jesus, the only Mediator between God and man. Now, when you meet with children who have had the happiness of being reared under such godly parents, you run no risk of witnessing those melancholy exhibitions of early depravity that assailed the prophet as he journeyed to Beth-el. If you meet them by the way, the smile of graceful modesty will be observed playing on their cheek; if they are addressed, innocent ingenuousness will mark their reply, truth will flow from their lips with unvarying regularity, and such an attractive charm will appear thrown around their characters, that you must mark them down as the children of God. Piety, in their hands, will meet with unvaried respect: it will be loved for its own sake, and the man will be honoured in whom it resides. The weakness of age will be commiserated, its wants relieved with kindness, and no harsh word will ever visit the failings it exhibits. The children who have been trained with the greatest care in the fear of the Lord, will ever form the best members of society, and act with the greatest propriety in every relation in life. They are the peculiar care of the Most High: they are followers of Jesus; they endeavour to copy his blessed example, and because they have the fear of God before their eyes, you run no danger of finding them rude in their manners, unguarded in their language, or contemptuous in their conduct. Anxiety should be felt by every pious mind, in honouring children who love their Redeemer in early life. Active efforts should be made in aiding them in the acquisition of higher degrees of spiritual knowledge. Society has its best interests promoted in the religious education of youth. No man can be a sincere Christian, who is indifferent to the rising generation. Public corruption commences from small beginnings, and youth are frequently exposed to the vengeance of an angry God.

#### THE EARLY PROTESTANT CHURCH OF FRANCE.

No. I.

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THE friends of religion are at present much interested in the symptoms of revival which are appearing in the Protestant Church of France, and well may they be so. The influence of that country, with its thirty-two millions population, and high state of civilization, must be immense, throughout Europe. Few centres of Christian influence can be more extensively powerful, and the new life and growth of Popery in various parts of France, render the present revival of the truth the

more interesting. In these circumstances, it may not be unseasonable to recal the public attention to the state and character of the early Protestant Church. It is always pleasing to trace the steps of the Great Head of the Church towards his people, and memorials of past mercy are fitted, when gratefully acknowledged, to draw down the divine blessing, and to suggest plans of present usefulness. My authority for the following statements shall be unexceptionable, consisting chiefly of the public acts and decrees of the national councils of the Reformed Churches in France, collected by Quick, in his Synodicon, and published in two folio volumes, at London, in 1692.

Many are imperfectly acquainted with the early history of the Protestant Church of France. It is imagined that it was small and poor, and that its annals contain little to interest the Christian student; but the truth is, it was one of the largest and most glorious Churches of Christendom, supplied an immense host of martyrs, and furnishes the most interesting and valuable instruction to Christians in every age. I can refer only to the more prominent facts. The doctrines of the Reformation were early introduced into France, and, as in other continental countries, the professors of them were not a little indebted to the countenance and support of persons of rank and influence. At a period when the Church of Rome was so completely paramount, it is not easy to see, humanly speaking, how the Gospel, or its profession, could have made progress at all, had not ministers and people been favoured by the powerful. Accordingly, so early as 1520, the sister of Francis I. was a zealous Protestant, while her brother was a bitter persecutor. Fifteen years later, the Scriptures were translated into the French language, by Olivitan, the uncle of the celebrated Calvin, and shortly after, the Psalms of David were turned into verse by one of the popular poets of the day, and set to melodious music. This last undertaking was attended with remarkable success. There had been nothing of the same kind before, and so the whole music of the people had been perverted to superstitious and sinful purposes. Now, the national genius was enlisted on the side of truth. "This holy ordinance," says Quick, "charmed the ears, hearts, and affections of court and city, town and country. They were sung in the Louvre, as well as in the Pres des Clerks, by the ladies, princes, yea, and by Henry II. himself. This one ordinance only, contributed mightily to the downfall of Popery, and the propagation of the Gospel. It took so much with the genius of the nation, that all ranks and degrees of men practised it, in the temples, and in their families. No gentleman professing the Reformed Religion would sit down at his table without praising God by singing. Yea, it was especial part of their morning and evening worship in their several houses, to sing God's praises." Such offence did this sacred verse and music give to the Popish priests, and so much did they dread its power, that a leading man of their number had the Odes of Horace translated and set to music as a counteraction. Let us hope that the turning of the Irish Psalms into verse, an honour which has been reserved for the present Moderator of the General Assembly, will be as extensively useful in displacing vindictive and licentious songs, and conveying a saving knowledge of divine truth, in the most interesting form, to a people not less susceptible of the charms of poetry, nor less deeply sunk in the moral degradation of Popery. About the same period in which the Scriptures were translated into French, the celebrated "Institutes" of Calvin were published, and extensively circulated. These means, together with the labours of faithful men, were crowned with the divine blessing, and the Gospel made such decided progress, that persecution was awoke in a very virulent form. The king himself assisted at the burning of six martyrs at Paris. These proceedings, as has often been

the case in similar instances, instead of hindering, accelerated the cause they were meant to destroy, and in so important a degree, that in 1559, the first General Assembly of the Protestant Church was held at Paris, in the very face of a hostile Court. It is remarkable that this was the very year before the first General Assembly of the Protestant Church of Scotland was held at Edinburgh, so nearly contemporaneous was the progress of the Gospel in the two countries. In spite of all the persecution which had been sustained, the following is Quick's account of the Protestant cause at the time the first Assembly convened at Paris:—

"The holy word of God is duly, truly, and powerfully preached in churches and fields, in ships and houses, in vaults and cellars, in all places where the Gospel-ministers can have admission and conveniency, and with singular success. Multitudes are convinced and converted, established and edified. Christ rideth out upon the white horse of the ministry, with the sword and bow of the Gospel preached, conquering and to conquer. His enemies fall under him, and submit themselves unto him. O, the unparalleled success of the plain and zealous sermons of the first reformers! Multitudes flock in like doves into the windows of God's ark. As innumerable drops of dew fall from the womb of the morning, so hath the Lord Christ the dew of his youth. The Popish Churches are drained, the Protestant temples are filled. The priests complain that their altars are neglected, their masses are now indeed solitary. Dagon cannot stand before God's ark. Children, and persons of riper years, are catechised in the rudiments and principles of Christian religion, and can give a comfortable account of their faith, a reason of that hope that is in them. By this ordinance do their pious pastors prepare them for communion with the Lord at his holy table. Here they communicate in both kinds, according to the primitive institution of the Sacrament, by Jesus Christ himself."

The General Assembly of the French Church consisted only of eleven members, that of Scotland of twelve. The French ministers met in secret, and proceeded forthwith to draw up a confession of their faith. This was particularly called for, owing to the misrepresentations of their real sentiments and views which were current among their enemies. It is understood that the great Calvin bore a part in the preparation of this most interesting and admirable document. And two things are worthy of notice, first, that it was solely the work of the Church; and, secondly, that, without any concert with other Protestant Churches, it remarkably harmonizes with the confessions of all, shewing that, under the teaching of God's Spirit, no good men, wherever they may be scattered, and whatever their circumstances of trial, seriously differ in their interpretation of Scripture. It is a state of ease, and a season of speculation, which lead men to doubt and disagree as to what is truth. Persecution drives to first principles, and when the heart is right, it keeps the bond clear and sound. Upon another occasion, I may give extracts from the Confession of Faith, and compare it with the early confessions of the Protestant Church in this country. In the meantime, I shall allude to a few of the points of Church discipline in the Church of France. That discipline, as might have been expected, from the strong views of doctrine, was strict and comprehensive. Ministers, on pain of deposition, were required actually to reside beside their Churches, and to be entirely devoted to the work of the ministry. Thus, at a period when there was so much distraction from persecution, and when a pastor's temporal provision was so slender and precarious, shews how high was the sense entertained of the importance of the ministerial office, and how great was the anxiety that the people should reap its full advantages.

"No minister, together with the holy ministry, shall

be a practitioner in law or physic; yet out of charity he may give counsel and assistance to the poor of his flock and of his neighbourhood: provided always, that he be not thereby diverted from his calling, nor derive any gain from his practice, unless in times of trouble and persecution, and when he cannot exercise his calling in his Church, and cannot be maintained by it. And those who shall thus employ themselves in law or physic, or in any other worldly distracting business, shall be exhorted wholly to forbear it, and totally to devote themselves unto the duties of their calling as ministers, and to the study of the Scriptures. And all Colloquies and Synods are admonished to proceed according to the canons of our discipline against the refractory, and such as be willingly disobedient, as also against those who spend so much of their time in teaching youth, that it is an hindrance to them in the principal duties of their ministerial office. And all Consistories, Colloquies, and Provincial Synods, shall have a most especial care and regard that this canon be punctually observed, and to suspend such as do transgress it, from their exercise of the ministry."

The anxiety was not less for a well educated ministry. It would not have been wonderful, in the circumstances in which the Protestant Church stood, that she had contented herself with pious, though illiterate men; but she knew what it was to fight with Popery—how needful are good training and learning for the contest—and how well entitled the Great Head of the Church is to the best gifts and qualifications and services of his people; and so she made provision for a well educated ministry. Candidates for the holy office were required to compose a brief confession of their faith in Latin, and to be able to defend it when assailed, in the same language.

"That our Churches may be always furnished with a sufficient number of pastors, and of other persons fit to govern them, and to preach the Word of God unto them, they shall be advised to choose those scholars who be already well advanced in good learning, and be of the most promising hopeful parts, and to maintain such in the universities, that they may be there prepared and fitted for the work of the ministry, ever preferring the children of poor ministers, if ingenious, before all others; of which the Colloquies shall take a most especial care. Kings, princes, and lords, shall be exhorted and petitioned particularly to mind this important affair, and to lay by some part and portion of their revenues towards their maintenance, and the richer Churches shall do the like. Colloquies and Provincial Synods shall, as they see meet, notify and solicit this affair, and take the best courses that matters of so great necessity may be successful; and if single Churches cannot do it, their neighbours shall join with them, that one poor scholar at the least may be maintained in every Colloquy; and rather than this design should miscarry, the fifth penny of all our charities shall be set apart, if it may conveniently be done, to be employed in this service."

The education and learning thus received were not to be allowed to remain dormant. They were to be used for the defence and propagation of the truth. "They who are endowed with gifts for writing, shall be chosen by the provinces; and if it happen that any books be published against the true religion, they shall be sent unto them, that they may be answered; and there shall be a Colloquy (or committee) in each province, appointed unto this peculiar business, carefully to peruse all MSS. before they be printed, and what is published, and to disperse the copies."

While so much was required of ministers, their outward provision was not neglected. Judicious steps were taken for their "comfortable subsistence" while they lived; and an express canon secures "that the Church in whose service a minister dieth, shall take

care of his widow and orphans; and if the Church cannot do it, through want of ability, the province shall maintain them." This was kind and considerate, worthy of a Christian Church, which had but recently come forth from the furnace of persecution. Other regulations were not less wise. With regard to education, the Protestant Church of France, like all other Presbyterian Churches, was its warm friend. She was not afraid of knowledge. It is ordained, "the Churches shall do their utmost endeavour to erect schools, and take care of the instruction of their youth;" and "all ministers shall endeavour to catechise every one in their flocks, once or twice a-year, and shall exhort them to conform themselves thereunto very carefully." With regard, again, to the poor, it was enjoined that every Church should seek to support its own poor; a wholesome practice, which, for many years, was universal throughout the Presbyterian Church of Scotland, and which still prevails to a considerable extent.

"To prevent those disorders, which daily fall out by reason of certificates given unto the poor, every Church shall endeavour to maintain its own; and in case any one be constrained, through the urgency of his affairs, to travel, ministers shall examine, with the greatest care in their Consistories, the just causes of his journey, and thereupon shall give him letters directed unto the next Church, lying in the straight way by which he must go, specifying his name, age, stature, hair, and the place whither, and the cause of his travel, and the assistance which was given him; nor shall the date of the day and year be omitted; which letters, the Church he is directed to, shall keep by it, and give him others unto the next; and all certificates formerly given shall be torn in pieces."

With respect again to the general conduct of Church members, it was ordained in the following terms:—

"Printers, booksellers, painters, and other artificers, and, in general, all the faithful, and, in particular, such as bear office in the Church, shall be admonished that they do not in the least act any thing in their calling that tends directly to countenance the superstitions of the Church of Rome; and as for secret acts, and the censure incurred by them, their judgment is left unto the Consistory."

"Fathers and mothers shall be exhorted to be very careful of their children's education, which are the seed-plot and promising hopes of God's Church. And, therefore, such as send them to school to be taught by priests, monks, jesuits, and nuns, they shall be prosecuted with all Church censures. Those, also, shall be censured who dispose of their children to be pages, or servants, unto lords and gentlemen of the contrary religion."

"Churches which have printers belonging to them, shall advise them not to print any books concerning religion or the discipline of the Church, without having first communicated them unto the Consistory, because of those manifold inconveniences which have formerly happened upon this account. And neither printers, nor booksellers, nor hawkers, shall sell any books of idolatry, or that are scandalous, stuffed with ribaldry or impiety, which tend to the corrupting of good manners."

At the same time, while thus decided, as all Protestant Churches should be, against the errors and superstitions of the Church of Rome, there was no spirit of bitterness or provocation towards individual Roman Catholics. It is expressly enjoined, as strongly as any of the preceding canons, that "all violence and injurious words against the members of the Church of Rome, as also against priests and monks, shall not only be forborne, but also, as much as may be, shall be totally suppressed."

I might refer to many other wise and salutary regulations, but I have time to quote only that which alludes to the dispensation of the Lord's Supper. At the first national Synod held at Paris, it was appointed, that at the closing up of the Synod the Lord's Supper "shall

be celebrated to testify their union, not only by the ministers and elders of the Synod, but in general with the whole Church." And as a general rule the following canon was adopted:—

"Although it hath not been the custom to administer the Lord's Supper in the greatest part of our churches more than four times a-year, yet it were to be desired that it might be oftener, so that the reverence which is needful for this holy sacrament could be kept up and observed. Because it is most profitable for the children of God to be exercised and grow in faith by the frequent use of the sacraments; and the example of the primitive Church doth invite us to it. And, therefore, our national Synods shall take that care and order in this matter, as is requisite for the weal and happiness of our churches."

A striking proof of the high state of discipline and the deep tenderness of conscience which prevailed in the Protestant Church of France may be gathered from the fact, that in the very first Synod of Paris, above twenty cases of conscience were discussed and decided upon, and, it may be added, the judgments of the Assembly were generally marked with much good sense, and great regard for the authority of the Word of God.

The unexceptionable character of the Confession of Faith and canons of discipline, which the Protestant Church drew up at Paris in 1559 and published, did not save her from the violence of her enemies. She may have had rest for a year or two, but shortly persecution was revived. One sovereign after another proved equally adverse. Mere men of the world would have been wearied out by such treatment, but the Spirit of God rested upon the Church and upon the admirable standards under which she was organised, and so her members increased and multiplied from day to day. In 1571, or in twelve short years from the period of her first public assembly, she may be said to have reached her highest prosperity. Here also there is a singular correspondence between the Church of France and the Church of Scotland. The latter started in 1560 with a General Assembly of twelve, and a population almost utterly ignorant of the Scriptures. In twenty years 400 ministers assembled at Edinburgh to confess their own sins and the sins of their people, and renew the covenant, and almost every family had a Bible and was able to read it. Similar was the progress of the Protestant Church of France. At the Synod or General Assembly of Rochelle in 1571, the celebrated Theodore Beza presided as moderator, and the Queen of Navarre, the Prince of Navarre, Henry de Bourbon, Prince of Conde, Prince Lewis Count of Nassau, and Count de Coligny, Admiral of France, and other lords and gentlemen were present. So rapid had been the diffusion of the Gospel, under the outpouring of the Spirit, that Beza could count 2150 Churches in connection with the Protestant Church of France: almost double the number of the present Church of Scotland; and the Churches were not small or insignificant in point of strength. In many there were 10,000 members. The Church of Orleans had 7000 communicants; and the ministers in such Churches were proportionally numerous; two ministers to a Church was common, and that of Orleans had five. At this period there were 305 pastors in the one province of Normandy, and in Provence there were 60. All this betokens wonderful growth. What a contrast to the present state of the French Protestant Church! With all its revival of late years, it appears on the testimony of the Rev. Mr Davies, in his recent "Letters from France," that for between two and three millions of professed Protestants, there are only between four and five hundred Churches, and three hundred ministers. The Ecclesiastical Budget for 1837 gives three hundred and sixty-six pastors of the Reformed Church. What an unhappy change! We may perhaps, in a subsequent paper, continue the history,

and assign some reasons for the amazing degeneracy. In the meantime, we have beheld the French Protestant Church at the height of her glory, and we may draw from the facts detailing her rapid prosperity the cheering inference, that God, who vouchsafed his Spirit so plentifully in former times, may vouchsafe his influence as richly and suddenly in these latter days. Good men are often discouraged in their prayers and labours by thinking that the progress of Christianity must necessarily be slow and tedious; let them remember the history of the Protestant Church of France, and be animated and refreshed. God is as able and as willing as ever to interpose in behalf of his people, and frequently there is one characteristic style of dealing towards the same Church in different ages. If, in twelve years, God wrought such a change in and by the persecuted Church of France, who can tell what happy moral and religious changes may be accomplished by the same Church in these latter days. And who can estimate what glorious achievements the Christian Church of Britain may be honoured to effect, in more favourable circumstances, in as brief a space of time. The history of true religion in this country certainly does not discountenance the idea of rapid change for good.

## CHRISTIAN PHILOSOPHY.

NO. VI.

### MATTER AND ITS PROPERTIES.

BY THE REV. JAMES BRODIE,

*Minister of Monimail.*

THE essential or first principle of matter can never be conceived by the human mind, being known to man by its properties alone. Of these there are some which are included in the very first idea that we form respecting it, while others are deduced from observation and experiment.

The *primary properties* of matter are extension, form, impenetrability, and mobility. By calling *extension*, or size, a property of matter, we are understood to affirm that every particle, however small, has length, breadth, and thickness, or, in other words, occupies a certain quantity of space. In this property we also include divisibility; for if every body has some determinate size, it must consist of parts which may be separated from each other. In theory, this division can be carried on to an indefinite extent, but it is generally supposed that in nature there are portions of matter so small that they cannot be again divided. To these portions the name of *atoms* has been given, and of these every body is considered as composed. Their extreme minuteness must be altogether inconceivable. When gold is beat out into a leaf, the fifty-millionth part of a grain may be made visible; and the world of wonders displayed by the microscope, presents us with proofs of their minuteness yet more astonishing—insects having been discovered as much smaller than the mite as the mite is less than the elephant, and yet the particles of the vital fluid circulate in their veins as well as in our own. *Form* implies the possession of some determinate figure or shape, which it is evident all bodies must possess. *Impenetrability*, or as it is sometimes termed, substance or solidity, designates that property by which each particular body hinders all others from occupying the same part of space which it possesses; that is, two pieces of matter cannot be in the same place at the same time. *Mobility* expresses the capacity for motion; and when we call it a property of matter, we merely affirm, that all bodies may be moved if sufficient force be applied.

The *secondary properties* of matter are adhesion, cohesion, elasticity, and gravitation. *Adhesion* is a property residing in the surfaces of bodies, by which two of them, when brought together, so that the distance

between them is insensible, stick or adhere to each other. Thus two pieces of metal, having highly polished surfaces, when applied to each other, will sometimes require a considerable force to separate them. Different kinds of matter possess this attraction in various degrees. Liquids, from their surfaces being not only highly polished, but adapting themselves to the inequalities of other surfaces, possess it in a much higher degree than solids. In some cases, as in that of oil poured upon water, there seems to be none of this attraction exhibited at all. *Cohesion* and *elasticity* are properties which have a reference to the composition of bodies. According to the theory which is now generally adopted, all bodies consist of physical points or atoms, endued with certain powers of attraction and repulsion, which vary both in nature and degree with their respective distances. Cohesion is the attraction, or force, by which the component parts of a homogeneous or uniform mass are drawn together; elasticity is the tendency which they have to separate from each other. These properties, or forces, are directly opposed to each other, and it is by their mutual action that the form of bodies is determined. The manner of their operation may be very simply illustrated. If we take a piece of tempered steel, made into the form of a W, and press the ends of it together, we find a resisting force, which regularly increases till they are brought into contact; if we separate them from each other, a similar resistance is offered till the metal is broken. These forces may be considered as representing the action of cohesion and elasticity. When both these properties are acting, the particles remain fixed in the place where their forces mutually balance, or neutralize each other, increasing cohesion opposing their farther separation, increasing elasticity preventing their farther compression. The body is then termed a solid. When neither cohesion nor elasticity acts on the particles, they have no tendency either to come nearer, or to separate farther from each other, and may be moved or divided with the greatest ease. The body is then termed a liquid or fluid. When elasticity acts alone, the particles separate as far from each other as external circumstances will allow, and the body becomes a vapour or air. *Gravitation* is that property by which the particles of all matter are made to tend toward each other. It operates on all substances alike, whatever be their nature. Its power is directly proportioned to the quantity of matter that they contain, so that the larger the mass, the greater is the attraction, while every atom possesses its appropriate influence. It acts at all distances, whether they be insensibly small or immeasurably great, its power, like all other virtues or emanations from a centre, decreasing as the square of the distance, having but a fourth part of the force at twice the distance, a ninth part at three times the distance, and so on. The mutual gravitation of its parts keeps the earth in the form of a globe; their united power attracts to its surface the lighter bodies that are within its sphere, and forms that force, or weight as it is commonly termed, by which terrestrial objects are kept in their places. The same property keeps the moon revolving round the earth, the earth round the sun, and the whole solar system, if the conclusions of astronomers be correct, round some far distant centre.

"The very law that moulds the tear,  
And bids it trickle from its source,  
That law preserves the earth a sphere,  
And keeps the planets in their course."

These are the original properties of the matter, which is afterwards moulded by different agents into the various objects that we behold. It is not our intention at present to describe these agents, but it may not be improper to enumerate them. Heat and electricity enlarge the size, and change the forms of the bodies to which they are applied. Chemical agency unites together different kinds of substances, so as to produce

new properties in the compounds. Crystallization arranges the particles of bodies into symmetrical forms. The principle of vegetable life changes matter that formerly was dark, and it may be loathsome, into the verdant foliage and lovely blossom of the plant. And the agency of the vital power in animals, makes that, which in itself is incapable of feeling or activity, become instinct with life and motion, writhe under the pang of agony, or bound through the impulse of joy.

Such is the material which, in the words of Scripture, Jehovah at first "created," and out of which he afterwards "made" the visible universe. The consideration of its properties is necessary not only for the philosopher, that he may be enabled to ascertain the laws by which it is regulated, but for the Christian, if he would fully comprehend the power and wisdom of God as exhibited in creation. When we contemplate the varied scenes that nature presents to our view, it is not enough that we admire the changing outline of the mountain and the plain, the diversified colours of the plants, that spring in boundless profusion around us, and the active movements of the living things, that tread on the earth, pass through the waters of the deep, or fly in the open firmament of heaven; we must keep in mind the original properties of the matter out of which they all are formed, that we may be led to praise the Architect of nature, not only because he has raised a glorious edifice, but because he has made it out of materials the most rude and unpromising.

Nor should we rest contented here. If we farther proceed and compare matter with mind, how striking is the contrast that their properties present! The one is inert and dead, the other is in constant action; the one is incapable of feeling or of thought, the other can think and know, can rejoice and be sorry. They seem to be not only dissimilar, but altogether contrary and opposed; yet in man matter and mind are united in one. The inactive substance of which our body is composed, is joined to a reasonable and immortal spirit, and is itself destined to live for ever! Need we wonder that human ingenuity is utterly at fault, when we attempt to investigate the nature of this connection; and may we not well exclaim, that "we are fearfully and wonderfully made!" And if man be thus a mystery to himself, who shall unfold the mystery of mysteries, the union of God and man in Christ? He is "the fulness of the Godhead bodily." To the unchanging and infinite perfections of Jehovah, he adds a human soul and a material frame; worshipped by Cherubim and Seraphim, he retains the nature of man; sitting on the throne of the Eternal, as the source and arbiter of life, he bears the trace of death; (Rev. v. 6;) he wears the diadem of heaven on the head that was crowned with thorns; he combines in his person the attributes of Deity and the properties of matter; and holds the sceptre of supreme dominion, in a hand that is formed of dust!

"Father," teach us "to know thee, the only true God, and Jesus Christ, whom thou hast sent."

*The Necessity of Looking to Christ.*—The reason why the men of the world think so little of Christ is, they do not look at him. Their backs being turned to the sun, they can see only their own shadows, and are, therefore, wholly taken up with themselves. While the true disciple, looking only upward, sees nothing but his Saviour, and learns to forget himself. You might bind a bird with a soft silken cord, and while he remains still, he will not be sensible of his confinement; but as soon as he attempts to fly, he will feel the cord that confines him; and the greater his desire and his efforts to escape, the more sensible will he be of his bondage. So the sinner may long be a slave to his sins, and never be aware of it till he rises to go to Christ.—PAYSON.

## SACRED POETRY.

## THE AUTUMN EVENING.

BEHOLD the western evening light !  
It melts in deepening gloom ;  
So calmly Christians sink away,  
Descending to the tomb.

The winds breathe low, the withering leaf  
Scarce whispers from the tree ;  
So gently flows the parting breath,  
When good men cease to be.

How beautiful on all the hills  
The crimson light is shed !  
'Tis like the peace the Christian gives  
To mourners round his bed.

How mildly on the wandering cloud  
The sunset beam is cast !  
'Tis like the memory left behind  
When lov'd ones breathe their last.

And now, above the dews of night,  
The yellow star appears ;  
So faith springs in the heart of those  
Whose eyes are bathed in tears.

But soon the morning's happier light  
His glory shall restore,  
And eyelids that are sealed in death  
Shall wake to close no more.

PEABODY.

## ODE TO THE STARS.

How beautiful ! how wondrous ! fain, fain would I see  
Your myriads unrobed of their mystery ;  
Fain would I cleave the dark dome of the night,  
Soaring up, like a thought, to your islands of light :  
Fain would I rife your secrets divine,  
With what forms ye are peopled, and wherefore ye shine ;  
By what laws ye are governed, and framed on what plan,  
I would know ; but I may not, this is not for man !  
Great, glorious the day, when the Author of all  
Having spake ye from nought, and ye sprung at the call !  
Through myriads of space from his hand ye were hurled,  
Dark myriads of atoms—each atom a world !  
When each sped to his point in the boundless expanse,  
And ye caught your first light from the light of his glance !  
His power in one moment fixed each in his spot,  
One moment remitted—ye sink and are not.

What a dot is this earth, 'mid yon orbs of the sky !  
And compared with this earth, what a nothing am I !  
Yet I with my mind's cobweb plummet would sound  
That mind that hath known nor creation, nor bound ;  
Would fathom the depths of his wondrous decree !  
Can the fly grasp a world ? or shell compass the sea ?  
No, this to weak man is allowed and no more—  
He may wonder and worship, admire and adore.

## MISCELLANEOUS.

*The Conversion of an Atheist.*—The celebrated Francis Junius, called by Bishop Hall "the glory of Leyden, the hope of the Church, the oracle of textual and school divinity, rich in languages, subtle in distinguishing, and in argument invincible," was in the early part of his life infected with the most dangerous and abominable errors. By the sophistry of an abandoned companion, and by his own indiscretion or inexperience, he was seduced into absolute atheism. To this senseless denial of the glories of the Deity, he was conducted by frequently pondering upon the insane maxim of Epicurus, cited in the works of Cicero, "that God is totally destitute of care, both for his own affairs, and for those of all other beings." And such was the infatuation which carried him away, that for a consider-

able time he was accustomed to avow and to defend his wretched principles. He was soon, however, rescued from his danger. A striking interposition of mercy effected his wonderful preservation in a violent commotion in the city of Lyons. He then became convinced that there is a Providence ; and the entreaties of his father induced him to commence the perusal of the New Testament with attention and seriousness. He began with the first chapter of the Gospel of John, and he has left the following account of the impression which was produced upon his mind :—"I read," said he, "part of the chapter, and I was so impressed with what I read, that I could not but perceive the divinity of the subject, and the authority and majesty of the Scriptures, to surpass greatly all human eloquence. I shuddered with horror at myself ; my soul was astonished ; and I was so strongly affected all that day, that I scarcely knew, who, what, or where I was. But thou, O Lord my God ! didst remember me in thy wonderful mercy, and didst receive a lost and wandering sheep into thy flock. From that time I began to read the Bible, and treat other books with more coldness and indifference, and to become more conversant with the things which relate to salvation." With these expressions, and with this extraordinary change, the subsequent history of Junius corresponded ; he was holy in living, happy in dying, and to few men is the Church of Christ more indebted for their active labours and literary productions.

*Piety and Persecution.*—The ancestors of the celebrated Dr Franklin were remarkable for their attachment to revealed truth. The family of his great grandfather having embraced the doctrines of the Reformation, were in great danger, in the reign of Queen Mary, of being molested on account of their zeal against Popery. They had an English Bible, and to conceal it the more securely, they conceived the project of fastening it open with packthreads across the leaves, on the inside of a lid of a private chest. When the patriarchal head of the family wished to read to his domestic circle, he reversed the lid upon his knees, and passed the leaves from one side to the other, which were held down on each by the packthread. One of the children was stationed at the door to give notice in the event of the officers of the spiritual court making their appearance. In that case the lid was restored to its place, with the Bible concealed under it as before.

*Dew.*—"Thy goodness is as the morning dew, or as the early dew, which goeth away."—Hosea, vi. 4. "The dews of the night," says an eastern traveller, "as we had only the heavens for our covering, would frequently wet us to the skin ; but no sooner was the sun risen, and the atmosphere a little heated, than the mists were instantly dispersed, and the abundant moisture which the dews had given to the sands, would be entirely evaporated, or dried up." What a beautiful illustration is this, of the words of the inspired prophet ! How often do the hopes which have gladdened the heart of some kind parent or friend, disappear and pass away, as the dew before the morning sun !

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"THE FEAR OF THE LORD, THAT IS WISDOM."

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ON PURE AND UNDEFILED RELIGION.

BY THE REV. WILLIAM NISBET,  
*Minister of New Street Parish, Edinburgh.*

THE Apostle James, in addressing "the twelve tribes" scattered over the Roman empire, seems to have been desirous principally to teach, that "faith, if it hath not works, is dead, being alone." Many, it is probable, had crept into the Christian Church, who imagined, that, by the Gospel, they were freed from obedience to the moral precepts of the Almighty, and that a mere assent of the understanding to the doctrine of salvation through a Redeemer, was sufficient to justify a sinner in Jehovah's sight. But, as it would be exceedingly absurd to say to a brother or a sister, naked and destitute of daily food, "depart in peace, be ye warmed and filled," without giving "those things which are needful to the body," and stretching forth our hands to afford effectual assistance, so the inspired penman distinctly declares, that they labour under sad delusion, who suppose that it is not absolutely necessary to be doers as well as hearers of the Word; demonstrates the folly of refusing to walk in the way of the divine commandments, and employs such terms as show that if the tree be truly good, its foliage will be fair to the eyes, and its fruit pleasant to the taste; that the genuine disciple of Jesus, whilst he sojourns on earth, hath indeed his conversation in heaven; and that "pure religion and undefiled before God even the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Some have been so bold, in their real or affected ignorance, as to affirm, that the statement just quoted is opposed to what is taught by Paul throughout the whole of his Epistles; but if, with an unprejudiced eye, they would look into the Scriptures, they would certainly perceive, that the harmony of the various parts of the blessed book is perfectly unbroken, and that the great apostle of the Gentiles, and James, the servant of the Lord, by no means contradict each other; for we find the former, whilst he strenuously maintains and triumphantly proves, that we are justified freely by divine grace, and justified by faith alone. and

not by the deeds of the law, declaring, that "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God;" that "circumcision is nothing, and uncircumcision is nothing," but "faith which worketh by love;" and that "circumcision is nothing, and uncircumcision is nothing," but "a new creature;" and the latter does not at all undervalue faith, which is verily "a saving grace," but only insists on the utter vanity of that barren and merely speculative belief, possessed by the trembling inhabitants of hell, which causes not him who hath it to honour and reverence the law, and to live, amid numerous temptations, as seeing the Most High, who is invisible. Had the sacred writer been describing the motives from which actions that are praiseworthy must spring, he would have, undoubtedly, referred to the glory of the Almighty Creator as "man's chief end," and he would have, undoubtedly, referred to faith in the Lord's Anointed, as the root of the rich produce; but he here gives a summary account of the effect of proper principles upon our practice, and intimates, that our pretensions to be arranged on the Redeemer's side are false and vain, unless we endeavour to relieve the afflicted, and to bring forth, in abundance, the peaceable fruits of righteousness; and, indeed, the source of all that is amiable and holy, in the outward conduct, is plainly hinted at, when he represents compassion towards our fellow-creatures, and unspotted purity of manners, as "religion undefiled before God even the Father;" because Jehovah asks, and expects, the homage and allegiance of our hearts, and, as he is acquainted with our secret thoughts, abominable are the best and brightest performances of those who worship, and yet serve him not in spirit and in truth.

Multitudes would wish their neighbours to be impressed with the idea, that they belong to "the household of faith," because they regularly go into the place where prayer is "wont to be made," and lift up their voices together with the pious and devout; and not a few appear to fancy that they are followers of the Lamb, on account of their orthodox sentiments, and the fluency with which they can talk and dispute upon important topics. But the language before us brings complete and utter desolation to the hopes of those who are

thus flattering themselves, and founding their anticipations, for the future, on such a frail groundwork that shall, alas! so suddenly give way; and loudly warns the infatuated individuals who speak as if they loved him whom they have never seen, whilst they despise their needy brethren for whom the Saviour died, and delight not in attempting to alleviate their sorrows, and who, in words, profess to be looking forward to the celestial city as their everlasting home, whilst, by their conduct, they manifest, that their souls cleave closely to the dust, and that, destitute of the power of godliness, they would greedily gather the gold that soon grows dim, and enjoy the polluted and unsatisfying "pleasures of sin for a season," rather than "strive to enter in at the strait gate," run with patience the appointed race, wrestle for the prize of incalculable value, fight under the banner of the Captain of Salvation, and grasp, with outstretched arms and eager hands, the crown of righteousness "that shall never fade away."

It is only by having our iniquities imputed to the "second Adam," and by having his merit made over unto us, that we can meet with pardon and acceptance; yet the volume, whose authority is infallible, plainly and explicitly reveals, that we must be characterized by benevolence of disposition, and must be anxious to keep our garments clean. To each of the momentous branches of duty mentioned above, it is incumbent upon us, with care, to attend; for what Jehovah hath so closely joined together, it becomes not us to put asunder; and we should bear in mind, that, although we distribute alms, and give, with liberal and unsparing hand, a great proportion of our goods to feed the poor, yet, if we be the slaves of our own lusts, and be led captive by our evil and unruly passions, and fail to "crucify the flesh," we have reason to suspect, that Satan exercises dominion over us: and we should bear in mind, that although we cannot be accused of indulging in any of those vices to which so very many are addicted, yet if, with all our apparent rectitude and purity, we turn a deaf and inattentive ear to the piercing cry which issues from the dwelling where the empoisoned arrows of misfortune have been falling thick and fast, it is quite out of the question to lay claim to be numbered amongst the living in Jerusalem, amongst the "cloud of witnesses," amongst those who have been united to "the church of the first-born."

The description which the apostle gives of pure and undefiled religion, is not calculated to encourage a legal spirit, but it shows the folly of an antinomian temper; and our fervent prayer should be, that we may be enabled to avoid both errors; and, whilst we consider the Messiah as our sanctuary and shield, as our substitute and intercessor, we should seek to pity and to assist the orphan, to comfort her who hath beheld the husband of her youth carried from the house of mourning, and all who are doomed "to drink the baleful cup of grief, and eat the bitter bread of

misery;" and we should seek to "lay aside every weight," and to be sanctified in soul, and in body, and in spirit.

#### BIOGRAPHICAL SKETCH OF WILLIAM HEY, ESQ.

*Late Senior Surgeon of the General Infirmary at Leeds.*

THIS eminent surgeon was born near Leeds, on the 3d September 1736, of respectable and truly excellent parents. While yet very young, he accidentally lost the sight of his right eye; but through the kindness of Providence, his left eye became remarkably acute in vision, and retained that power till a very late period of life. At school, he was distinguished for his unwearied application and persevering industry. His attainments were, in consequence, of a higher order than most of his companions. Nor was he neglected in point of moral training. His parents were indefatigable in their attention to the formation of pious habits, and the inculcation of pious principles in the minds of their children. And so successful were their exertions, that William was never known to utter a falsehood, or to be guilty of a single breach of filial duty. He early imbibed a sacred regard for integrity in all his transactions with mankind; and the uprightness of his character was conspicuous throughout life. From the precepts and example of his parents, he also acquired a taste for the public and private exercises of religion, a taste which seemed to increase rather than diminish, as he became involved in the laborious and harassing employments of the profession which, by the advice of his parents, he had adopted.

At fourteen years of age, he was placed as an apprentice with Mr Dawson, surgeon and apothecary at Leeds. Naturally of an active and ardent mind, he soon made himself acquainted with the sensible qualities and medicinal virtues of the various articles he was employed to compound. On one occasion, his thirst for knowledge led him beyond the bounds of prudence: for by an immoderate use of opium, with the view of ascertaining its effects, he threw himself into so complete a state of stupor, that Mr Dawson and his friends were seriously alarmed, and it was not until several hours had elapsed, that he recovered from the deleterious effects of the drug.

While under Mr Dawson's care, he was punctual in his morning and evening devotions, and by this means, there was kept alive in his mind a constant impression of the reality and importance of divine things. He attended also, as regularly as possible, the evening prayers in the parish church. Though thus observant, however, of the outward forms of religion, Mr Hey had not yet acquired a correct knowledge of the peculiar doctrines of Christianity. He was in search of the truth, and hence he was in the habit of studying the Scriptures, that he might attain an enlarged acquaintance with all that the Bible reveals. On one of those occasions, while reading the fifth chapter of the Second Epistle to the Corinthians, his attention was forcibly arrested by the seventeenth verse:—"If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." In reflecting on these words, he was led by the Spirit of God to see the necessity, in his own case, of an entire renovation of heart; and to that great object, in which consists the essence of all practical religion, his efforts were from this time assiduously directed. He prayed much, he read much, he thought much. A change became gradually more and more apparent in his whole character and conduct.

When he was about eighteen years of age, he joined the Wesleyan Methodists; but in common with the

great mass of that large and influential body of professing Christians, he still felt a conscientious attachment to the Church of England. He continued his attendance on evening prayers at the parish church, and often, in the subsequent part of his life, he reverted with pleasure to the advantage which he had derived from these services. "I often," said he, "look at the place where I was accustomed to sit, with great pleasure, and never can forget the happy moments I then enjoyed. The winter season was peculiarly pleasant to me; as the solemn gloom, which seemed rather increased by the few candles then lighted, tended to sober the mind, and excited a peculiar feeling not unfriendly to devotion. I was always sure of hearing two good sermons, one from a prophet, and another from an evangelist; consequently I never came empty away." This last remark refers to the lessons read from the Old and New Testaments.

In the family of Mr Dawson, he conducted himself with the strictest propriety; the only fault, indeed, which they imputed to him, was that of being "righteous overmuch." On this point Mrs Dawson took occasion to remonstrate with him, and an opportunity being thus afforded of explaining his views of divine truth, the young man laid before her, from time to time, the doctrines of Scripture. He read to her also, occasionally, the writings of pious men; but more particularly, the invaluable work of Dr Doddridge, "The Rise and Progress of Religion in the Soul." The result of these conversations was, that the young apprentice was made the honoured instrument of leading Mrs Dawson's mind to a right impression of the Gospel, and throughout life she maintained a consistent Christian walk and conversation.

Having finished his apprenticeship with the approbation of his master, and with credit to himself, he went to London, in the autumn of 1757, to complete his professional education. To most young men, such a transition would have been dangerous. The fascinating allurements, the gay frivolities of the metropolis, would have withdrawn them from their studies, and thrown them into habits of idleness and dissipation. No such evil influence, however, was produced on Mr Hey's mind. The piety and prayers of the domestic circle in which he had been reared, had left upon his heart an impression which was never effaced. In London, therefore, as in Leeds, he was active in acquiring such knowledge as would be useful to him in after years. "I would spare no pains," he says in a letter to his parents, "to qualify myself for that state of life to which the Providence of God has called me, and then trust Him with the success of my endeavours." The consistency of his Christian character, often exposed him to the ridicule of his fellow-students; but by the uniform kindness of his disposition, and the decided superiority of his talents and information, he speedily succeeded in disarming their hostility, and they treated him with the utmost attention and respect.

During his stay in London, he was indefatigable in the prosecution of his studies. The Sabbath he sacredly devoted to the service of God, usually attending divine service three times, and devoting the intervals to private reading, meditation, and prayer. "He has been often heard to say, that his Sabbaths were the happiest of his days, during his residence in London, and that the complete suspending of all his secular pursuits, prepared him to resume his studies with renewed ardour and alacrity."

Having completed his medical education in London, Mr Hey's father proposed to him that he should spend a short time in Paris. This, however, he declined, and accordingly returned to Leeds to commence the exercise of his profession. Mr Dawson, who had learned to appreciate his talents and piety, kindly offered to receive him as a partner; but after much deliberation, he resolved, chiefly in deference to the opinion of his parents,

to commence business on his own footing. For a few years his range of practice was narrowly circumscribed, and it appears that nearly ten years elapsed before the regular emoluments arising from his practice were equal to the expenses of his family. Little did his friends anticipate at that time the reputation he afterwards acquired, and the long career of successful exertion which was allotted to him.

One circumstance which, strange to say, operated powerfully against Mr Hey's early success in business was his decided religious character and connections. In the course of his apprenticeship, as already noticed, he had become a member of the Wesleyan Methodist body, and he still remained in the same communion. In some of the opinions of that denomination of professing Christians he was far from coinciding, but the points of difference he did not consider of vital importance. He admired their general doctrine and discipline, and therefore, even though to his worldly disadvantage, he persevered in holding fellowship and communion with them.

Not more than two years had passed after his settlement as a surgeon at Leeds, when Mr Hey married Miss Alice Banks, the second of four daughters of Mr Robert Banks, a gentleman of Craven in Yorkshire. He now established the regular worship of God in his family, morning and evening, at which the whole household were expected to be present. On Sabbath evening he adopted the custom of expounding part of a chapter in the Bible, or explaining some portion of the service in the Book of Common Prayer, or reading a plain practical sermon to his family. He was regular and exemplary in his attendance on public worship, and that he might have it in his power to be so, he always saw as many of his patients as possible on the Saturday; and as they knew his principles and habits, they did not expect to see him, except in cases of necessity, on the Sabbath. Much of his time on the Lord's day was spent in private devotional exercises; and besides instructing his family and servants in divine things, he paid great attention to the children of the Sunday Schools. As an illustration of Mr Hey's views on the importance of Sabbath observance, we may quote a passage from the published memoir by his friend Mr Pearson. "Our dear friend, Mr Hey, had a peculiar reverence and love for the Sabbath. It was his opinion, that the manner in which a person habitually employed the hours of the Lord's day, would afford no unfair criterion of his religious state and character. He observed, that parents ought to let their children see, in their whole deportment, that their own minds were deeply impressed with the sacredness of the Sabbath day. No worldly, trifling, or unprofitable conversation, should be allowed, much less encouraged; but the day should be begun, carried on, and concluded, with a holy cheerfulness. He mentioned the great importance and advantage of parental instruction on this day; and the impressions which had been made on his own mind, at an early period, by the admonitions given by his father, who was scrupulously exact in his observance of the Lord's day; through whose example and conversation on divine subjects he had derived, under the blessing of God, much of his reverence for the Sabbath in the subsequent course of his life. He pursued a similar method with his own children; and the excellency of the fruits produced by it, prove how abundantly the divine blessing descended upon his pious labours."

A project was started in 1767 for the erection of an Infirmary at Leeds, as the wants of the town and neighbourhood seemed to require it, and of this good work Mr Hey was one of the most active promoters. On the appointment of the surgeons to the establishment, he was of course elected, the gentleman who proposed him remarking, "As for Mr Hey, we cannot do without him." In the following year he formed, in conjunction with

the principal physicians and surgeons of the town, a medical society for the discussion of professional subjects, and the purchase of medical books. This society laid the foundation of an excellent professional library, which still exists in connection with the Infirmary at Leeds.

About this time a friendly intercourse commenced between Mr Hey and the celebrated Dr Priestley, which continued for many years. This intimacy originated in their common taste for chemical pursuits, and such was the high opinion which Dr Priestley formed of Mr Hey's acquirements both as a professional man and a philosopher, that he suggested his admission into the Royal Society of London, an honour which was accordingly conferred on him in the year 1775. Though thus connected by a kindred love of science, these two gentlemen were far from agreeing in their sentiments on matters of religion. Dr Priestley, it is well known, was an avowed Socinian, and with the view of propagating his peculiar opinions, he published and circulated small tracts, plausibly and insidiously written, on the various doctrines of Christianity. Mr Hey was deeply impressed with the importance of those doctrines which his friend was labouring to overthrow, and being dissatisfied with the replies which had been published, he wrote a small tract in defence of the divinity of Christ, and another in defence of the atonement. Both these tracts, but more especially the former, obtained an extensive circulation, and proved a most effectual antidote to the pernicious publications of the great advocate of Socinianism and infidelity.

Though at the outset of his professional career Mr Hey had to encounter many difficulties, he succeeded at length in establishing himself in a very large and lucrative practice. His reputation rose high as an operating surgeon, and persons came from remote parts of Yorkshire to Leeds, that they might be under his immediate care. While thus advancing in public estimation as a skilful and successful practitioner, he was disabled from all active exertions by a severe accident which rendered him for a time completely lame; and although he partially recovered the use of the affected limb, the effects were apparent during the remaining years of his life. A dispensation of this nature, occurring at a period when the demands for his professional aid had become so numerous and pressing, could not fail to be felt peculiarly severe, and more especially as his family had become so large as to call for increased exertions on his part. Yet in these circumstances his patience and resignation were remarkably conspicuous. To a friend he once remarked, "If it be the will of God that I should be confined to my sofa, and he commanded me to pick straws during the remainder of my life, I hope I should feel no repugnance to his good pleasure."

Mr Hey's recovery from lameness appearing remote and uncertain, he went to London in the spring of 1778, and consulted some of the most eminent surgeons of the metropolis. By their advice he proceeded to Bath, where he remained for a considerable time, and returned to Leeds, after an absence of four months, in good health, but little improved in the power of using the injured limb. Being thus incapacitated from walking, he occasionally rode on horseback, but he was obliged to pay the greater part of his professional visits in a carriage.

In the year 1781, Mr Hey made a public separation from the Methodist connection. The mode in which he conducted the matter was frank, open, and candid. It is thus stated by Mr Pearson: "He intimated to Mr Wesley his desire of addressing the Conference, and offering some suggestions and advice to them; declaring, at the same time, that if they rejected his proposals, he could no longer remain a member of the Methodist Society. Mr Wesley granted him permission to read his paper in full Conference; they

listened with patient attention during the discussion of the first and second heads, which related, chiefly, to the importance of the Established Church, and the original principles of the Methodists: but when Mr Hey was proceeding to shew how they had departed from those principles, some indications of uneasiness appeared among the preachers, and Mr Wesley remarked, 'that as there was much other business before them, Brother Hey must defer reading the remainder of his paper to another opportunity; ' this opportunity, however, never arrived; hence Mr Hey was accustomed to say, that 'he did not leave the Methodists—they left him.'

About this time, a Philosophical and Literary Society was formed at Leeds, of which Mr Hey was elected president, and at its meetings he appears to have read various papers, chiefly on scientific and medical subjects. He drew up also some pieces which were honoured with a place in the transactions of the Royal Society of London, and he was an occasional contributor to the memoirs of the Literary and Philosophical Society of Manchester.

Such was the high personal as well as professional character of Mr Hey, that his fellow-townsmen, anxious to shew him all respect, proposed to elect him alderman of the borough of Leeds. As the pressing nature of his now extensive practice as a surgeon could scarcely admit of his acceptance of such an office, without some relief from his professional duties, he wished to be excused from undertaking the office until his eldest son Richard, then a student in London, should have completed his medical education. This request was readily granted. Mr Richard Hey returned to his native town, well qualified, professionally, to assist his father, who was forthwith elected to the office of mayor. Within a few months, however, this son was seized with a rapid consumption, which proceeded so insidiously, that the day was fixed and the usual preparations made for his marriage, before danger was apprehended, and to the grief of his parents and all his friends, he was cut off in the twenty-fifth year of his age.

This was the first of those numerous domestic bereavements to which, by the inscrutable arrangements of Providence, Mr Hey was subjected. Richard was succeeded in his medical practice by his brother William, but he had scarcely assisted his father two years, when, in consequence of having sprained his ankle severely, he was rendered so lame that for four years and a-half he could not walk without the assistance of crutches. His father, however, placed him under the care of an eminent surgeon at Oxford, by whose mode of treatment the lameness was effectually cured. In less than five years after the death of his oldest son, Mr Hey's third daughter, Alice, also died of an affection of the lungs. During her illness the good man thus wrote to his son Wilham, then in London: "My fond wishes would fain see an amendment in your sister's health; but her removal hence will only be the speedier possession of eternal glory. I would rather bury all my children than see them departing from the way of truth and righteousness, though in the highest prosperity."

Mr Hey was always desirous of improving every opportunity to impress his family with the unspeakable importance of vital religion. Thus, on the marriage of his second daughter, Margaret, in the year 1797, to the Rev. Robert Jarratt, vicar of Wellington, Somersetshire, his children all met together at his house in Leeds, and the following account is given by one who was present: "On seeing so numerous a family around him, his mind was forcibly struck with the idea, (which indeed proved to be well-founded,) that he should never meet again this large party within his own domestic circle. He had then attained his sixtieth year, and therefore deemed it a suitable opportunity of giving them such advice as might tend to regulate their conduct through

life, and to impress upon the minds of the younger branches the importance of remembering their 'Creator in the days of their youth.' He collected them together in his parlour on Sunday evening, and addressed them in a manner peculiarly solemn and affecting. He prefaced his discourse, by requesting them to consider what he was about to say as his dying address to them."

At this time Mr Hey's two sons, John and Robert, were prosecuting their studies at Cambridge, with a view to the Church; but while yet in the bloom of youth, they were cut down, under the influence of the same disease which had already committed such ravages in the family. These were severe trials of the faith and patience of the pious and affectionate parent. But he did not sink into dejection under the mournful visitations. No: he was wont to say on such occasions, "that his ultimate end respecting his children was answered, inasmuch as he had trained them up to become inhabitants of that kingdom into which, he trusted, they had been mercifully received." As a striking proof that Mr Hey could rise in faith above all the trying vicissitudes of this mortal scene, it may be mentioned, that he caused to be inscribed on the grave-stone of John, these emphatic words, "O death! where is thy sting?" and on that of Robert, "O grave! where is thy victory?"

Amid these accumulated sorrows, Mr Hey continued to discharge his professional duties with uninterrupted activity and zeal. In the spring of 1800, he gave a course of anatomical demonstrations, consisting of twelve lectures, at the Leeds Infirmary, and to that institution the profits were allotted. A second course he delivered in 1803, and a third in 1805. In this latter year, however, Mr Hey was called to endure a trial more poignant than any with which he had yet been visited—the death of his daughter-in-law, Mrs William Hey. She had been married about nine years, was the mother of five children, and was adorned with all the graces which could endear her to her family and friends. For this amiable woman Mr Hey had a strong attachment, and her death inflicted a painful wound upon his oft lacerated heart. He had become familiar with bereavements, but this was the severest stroke of all, and he mourned with a deeper intensity of grief than he had ever mourned before.

Mr Hey was now far advanced in years, and the repeated ravages which death had made in his family, ended, no doubt, to hasten on the infirmities of age; but, assisted by his son William, he continued to visit his patients with the utmost regularity, and, in 1809, he gave a fourth course of anatomical demonstrations. It was not until he had completed his seventieth year that he resigned his office of surgeon to the Leeds Infirmary, when he had the happiness of seeing his son immediately appointed his successor. He still, however, took a lively interest in all that affected the welfare of the institution.

The visitations of death in the family of Mr Hey were not yet ended. In August 1816, he lost his daughter, Mrs Jarratt, who died, from consumption, at Wellington, leaving an afflicted husband and six children, some of them in infancy. In all the domestic afflictions which were allotted to Mr Hey in rapid and painful succession, he bowed with meek submission to the will of Him who doeth all things wisely and well. A few months after Mrs Jarratt's death, he himself was laid in a bed of sickness, and though it pleased the Almighty to restore him to health and usefulness, yet he never recovered perfectly from the injury which his institution sustained. Sometimes he would say, "I live that about me which will carry me to my grave." and soon was his prediction verified. In the spring of 1819 he was cut off in less than a fortnight's illness. Calm tranquillity and composure characterised his dying moments. He had lived in righteousness; he died in peace.

It were well if, in the medical profession, many individuals such as Mr Hey could be found. In visiting the sick, how many precious opportunities might they, above all other men, have, of imparting spiritual instruction, and that too at a time when the mind is more susceptible of religious impressions. Thus might the prudent and pious physician be the means of saving the soul, as well as of relieving the diseases of the body.

## SCRIPTURAL RESEARCHES.

NO. VI.

### MEMORIALS OF IMMORTALITY.

BY THE REV. JAMES ESDAILE,

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Is the doctrine of the immortality of the soul taught in the Old Testament Scriptures? No; nor in the New Testament either, except in connection with the resurrection of the body. We have every evidence that reason can supply, to satisfy us that the soul does not consist of any combination of matter. We cannot ascribe to it weight, divisibility, hardness or softness, or any other attribute of matter, and, therefore, we term it a spiritual substance; yet, at the same time, we can scarcely conceive of its existing, and exercising its functions, except in a material receptacle. All its feelings and perceptions are conveyed to it, and manifested by it, through the instrumentality of bodily organs; and all that we hear in the mythology of the heathen, or in the superstition of the vulgar, about the shades of the dead, and the ghosts of the departed, exhibits only a clumsy attempt to invest the soul with a kind of impalpable body, whilst, at the same time, it indicates a belief, that it must occupy a sensible and perceptible tenement of one kind or other.

It is my intention to throw together a few hints, as contributions towards a history of immortality, in the form in which it is received by Christians, as connected with the resurrection of the body; to show that this is the earliest form in which it was taught, and in which it continued to be held, by those who had the benefit of divine revelation, till it was demonstrated to all the world by Christ's resurrection from the dead.

When Adam came first from the hand of God, it was impossible for him even to form a conception of death. The living soul which was breathed into him by the Almighty, possessed inherent immortality; and when God intimated that death might be incurred by disobedience, it could only be considered as applying to the bodily frame, which had been reared out of the dust of the earth, into which it was again resolvable, or to the dislodgement of the soul from the fair and commodious tenement which had been assigned to it,—he could not suppose it possible that the soul itself could die. If there could be any excuse for disobedience to a positive command of God, the alleviation might be found in this, that Adam could not possibly understand the nature of the penalty which was denounced, having never witnessed death, nor felt any of those infirmities which teach men to fear and anticipate dissolution; much less could he apprehend the extinction of that spiritual principle which had been imparted to him by the undying Spirit of God. Nay, though the death of the body is now as certain to every man as the setting of the sun, yet we may reasonably doubt whether the greatest profigates, whose highest wish it must be that the soul should be utterly annihilated, have ever been able to entertain even a hope that their souls shall cease to live. Adam, then, could only consider the death that was threatened as the penalty of disobedience, as applicable to his bodily frame. He knew that the soul could never die, except, figuratively, in being separated from God. Accordingly, when the sentence was pronounced, it af-

fected the immortality of the body alone. "Dust thou art, and unto dust thou shalt return," was an announcement that could affect only the corporeal structure; hence all the promises of restoration refer to the resurrection of the body, and its reunion with the immortal spirit.

To cheer man under the miseries of the fall, a promise was given, that the "seed of the woman should bruise the head of the serpent." To understand what this implies, we must remember that the evil which the serpent introduced was sin and death; and the promise evidently amounted to this, that one born of woman should destroy these works of the devil, and bring life and immortality to light. The full import of this promise the fallen pair could not comprehend; but they could not fail to know that it was a promise of mercy, of reparation, and restitution, given to support them under the misery which they themselves had produced—a promise which refreshed the souls of believers during the lapse of four thousand years, and which was at last completely fulfilled, when Jesus of Nazareth, born of a woman, and made under the law, triumphed over the temptations and power of the devil, demonstrating that he was the Lord of life, by his resurrection from the dead, and giving power to his disciples to cast out devils, and "to tread on serpents and scorpions, and over all the power of the enemy."

We may be certain, then, that all the righteous who lived during the ante-diluvian period, believed in the resurrection of the body. How was it possible that any one could have the spiritual feelings of Enoch, implied in the expression that "he walked with God," and not have the conviction of a spiritual and immortal life? These feelings are not the ordinary produce of human nature. "That which is born of the flesh is flesh," and, without an extraordinary influence, will never look beyond the gratifications of the body, whilst "that which is born of the spirit is spirit," and must be conscious of a spiritual origin; being "born of incorruptible seed," it must have the witness within itself, that it is as immortal as the eternal source from which it flows, and that it cannot be affected by the vicissitudes of the world, or by the dissolution of the body. The natural man may think the apostle advances an assertion incapable of proof, when he says, "If the spirit of him who raised Christ from the dead dwell in you, he will quicken your mortal bodies, by his spirit dwelling in you." The spiritual man feels that this does not need a proof—it appears to him of the nature of a self-evident proposition. But the history of Enoch presents to our view another doctrine, never separated in Scripture from the doctrine of the soul's immortality, viz., the immortality, and, in the case of all who die, the resurrection of the body, for, when he was taken up into heaven in the same body in which he had lived on earth, it afforded a demonstration of that essential doctrine of Christianity, that men in the world to come, shall receive in the body the punishment or reward of the deeds done in the body in the present world. The same fact is proved in the case of Elias, who was taken up into heaven without tasting death, and by the resurrection of our Lord from the dead, and his ascension into heaven in the same body which had been nailed to the cross, pierced with a spear, and confined three days in the tomb.

Here, then, we have three illustrious instances, in the cases of Enoch before the flood, of Elias under the law, and of Jesus, the head of the Gospel dispensation, to satisfy the righteous of the emancipation of their bodies from the power of death, and of the complete discomfiture of the arts of the devil. The two former instances may be considered as peculiar marks of favour to eminent prophets, and a doubt might be entertained whether all the dead who die in the Lord will have the same privilege of being exalted to glory. But the

resurrection of Christ took place expressly for the purpose of establishing this important truth, for "Christ is risen from the dead, and become the first fruits of them that sleep;" 1 Cor. xv. 20; and "If we believe that Jesus died, and rose again, even so them also who sleep in Jesus will God bring with him." 1 Thes. iv. 14.

This is proof positive; and is attested by such evidence as cannot be adduced in support of any historical fact of ancient times, relating to the ordinary events of the world. There is a cloud of witnesses, who had every opportunity of knowing the truth, and no inducement to tell a falsehood; their own doctrine excluded the chance of worldly applause or worldly profit; for they preached temperance and self-denial, the mortification of pride, and the subjugation of the feelings to a strict and inflexible rule, opposed to all the prejudices and leading propensities of human nature. There is no possibility of resisting their testimony, except on the supposition that they were wild enthusiasts. I stop not to combat this opinion, but merely to say, that were it well founded, it would be all in favour of their veracity; for an enthusiast is always an honest man; he may be wrong in matters of opinion, but he is a competent witness in matters of fact, for it is his imagination that is affected, and not his senses; and the wisdom of God has so ordered it, that every doctrine of our holy religion is established by facts attested by numerous and competent eye-witnesses, who sealed their testimony with their blood. Shall small crimes, then, and petty unbelievers in modern times, presume to impugn an evidence to which the wisdom of Greece and the power of Rome were forced to succumb, when they were in the very height of their splendour, when they had ample opportunities of investigating every fact, and were at last compelled, in spite of all their prejudices, to adopt a doctrine which subverted the religion of their fathers, and desecrated those splendid monuments of art and genius which had been dedicated to the worship of false gods!

But it is not my intention to dwell, at present, on the decisive argument for the immortality of the soul, and the resurrection of the body, furnished by the demonstrated resurrection of Christ; my object is rather to show the antiquity of the doctrine, and its universal reception among those who believed in the law and the prophets. Our Lord preached no new doctrine when he declared the resurrection of the body. It was universally received by the Scribes and Pharisees, and by all classes among the Jews, except the Sadducees, who were professed sceptics, and denied the reality of the resurrection, and the existence of angels and spirits. Acts xxiii. 8. Hence the Apostle Paul bears testimony to the general faith of the Jews in the doctrine of the resurrection; and in his pleading before Felix he says, "I have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust." Warburton, and some few who have followed his eccentric opinions, maintain that the doctrine of a resurrection only began to prevail among the Jews during the period of the later prophets, and deny that there is any allusion to it, or to a future state, in the books of Moses. It must be admitted that allusions to these important doctrines are scantily sprinkled throughout the Old Testament Scriptures. The reason obviously is, that among the righteous and holy men, who lived under the Old Testament dispensation, the knowledge of a future life was not so much the result of doctrinal teaching, as of pious and spiritual feeling. Their religion was felt in their hearts, and manifested in their lives, rather than lodged in their heads, or arranged in general propositions, to be contemplated and discussed at leisure. It is only when the power of godliness ceases to influence the heart, and the pleasures of the present life take an undue hold

on the affections, that the views of the eternal world become dim, distant, and unimpressive; and then men begin to form abstract propositions on the subject, and satisfy themselves when they are able to reason clearly on the doctrine in question, though the arguments make little impression either on their reason or their conscience. The Old Testament saints scarcely reason at all; they merely express their convictions and their feelings. It was not necessary for Job to say that he believed in a life to come, when he could say of God, "Though he slay me, yet will I trust in him;" it is evident that his hope extended beyond the present world. And David most emphatically declares his belief of immortality, when he says that he will not fear "though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. xlii. 2. In short, in the Old Testament saints we see the fruits of holy living, which never could proceed but from spiritual feelings and immortal hopes; and their confidence arises from a lively faith, and not from the cold deductions of logic.

We may be certain, then, that all the righteous under the former dispensation felt the power of the world to come; and, for our encouragement, God has marked his high approbation of their conduct, by conferring upon them many distinguished temporal blessings.

But, in fact, the doctrine of the resurrection of the body is taught in the oldest book of the Old Testament, as clearly as it is in the New, and was as firmly believed, not only among the Jews, but among many of the nations of the East, as it is by the most orthodox of the present day, though none of them could have that overwhelming evidence which enables Christians to rank the resurrection of Christ as "the first fruits of them that sleep," among the plainest subjects of historical demonstration. When the Sadducees put a captious and sneering question to our Lord, about a supposed case of a woman, who had had seven husbands, and asked whose wife she should be in the resurrection, he confounded their presumptuous folly by saying, "In the resurrection they neither marry nor are given in marriage." But not content with this, which they might have considered merely as an adroit escape, he pressed them farther, and quoted the passage in which God announced himself to Moses as "the God of Abraham, of Isaac, and of Jacob," who had been dead some hundred years before Moses was born, to show that God had made an everlasting covenant with them which they should live for ever to enjoy, "for God is not the God of the dead, but of the living." And the apostle draws a conclusive inference, expressed in strong language, from this passage; for he argues that it would have been no honour to God, and no advantage to those whom he professed to favour, merely to call himself their God, and to give them promises which certainly were not fulfilled in this world; but he shows from their whole history that they looked for a better country, that is a heavenly, and that the excellence of their faith consisted in living under the power of the world to come, "Wherever God is not ashamed to be called their God, for he hath prepared for them a city." Heb. xi. 16.

But this is by no means the strongest argument which the Old Testament furnishes for the resurrection of the body. Our Lord might have quoted the direct testimony of the prophet, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. Or he might have quoted the remarkable passage from Job, "I know that my Redeemer liveth, and at he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Chap. xix. 25, 26. Or he might have quoted the sixteenth Psalm, "Thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption." But all this would have been totally in-

applicable; for he was arguing with the Sadducees, who admitted no part of Scripture but the books of Moses, chiefly because they imagined that their favourite scepticism, in regard to the immortality of the soul, the resurrection of the body, and a judgment to come, if not countenanced, at least, stood uncontroverted in the books of Moses.

The passage from Job is indeed a very remarkable one, and there are many who can scarcely persuade themselves that the doctrine of the resurrection, the demonstration of which is peculiar to Christianity, should be so clearly announced in the Old Testament Scriptures. They only can be staggered by this who forget that the resurrection of the body, next to the belief in a God, and the hope of a Saviour, is the oldest religious doctrine cherished by man, and that they who suffered and died in the defence of the truth, were all supported by the hope "that they might obtain a better resurrection." Heb. xi. 35.

The book of Job itself is a singularity in Scripture, where all is singular. The Septuagint appends a long note to the end of the book, professing to give some account of Job, his wife, and his friends who came to comfort him. Of the book, it says that it was translated from a Syrian or Syriac manuscript, found in the land of Ausitis, meaning, no doubt, the Uz of Scripture; of himself, that he was the fifth from Abraham; of his wife, that she was an Arabian; and that Eliphaz was one of the sons of Esau, and king of Teman; Bildad, king of the Saychcans, and Zophar, king of the Min-cans.

All this is professedly not connected with the text, but added for the sake of information, the authenticity of which we have no means of ascertaining. But a very important addition is made to the text itself. The Hebrew text ends with the seventeenth verse of the forty-second chapter, which is thus translated in our version, "So Job died being old and full of days;" to which the Septuagint adds, "but it is written that he will rise again with those whom the Lord raises." It would be a matter of great interest to know where this addition was made, or whether it is not authorised by some manuscript of the Hebrew text, which, however, I have not seen affirmed. The addition, however, I should suppose, must be long prior to Christianity, and must intimate the sense which those who made the translation, or the addition, had of the very marked passage, formerly quoted, in regard to the resurrection.

The doctrine of immortality has never lost its influence over the human mind, except in the case of speculative unbelievers, or the most degraded sensualists; it is engraven on human nature, but the difficulty of forming an accurate idea of the invisible world led to very gross and absurd views on the subject. The wild wanderer in the woods, who lives like a beast of prey,

"Thinks that, admitted to the equal sky,  
His faithful dog will bear him company."

And the current opinion among the Romans, as set forth in the sixth *Eneid* of Virgil, was of the same character. They believed that the souls in Elysium were permitted to indulge in the same pursuits, excepting, of course, sensual enjoyments, in which they delighted when in connection with the body. But among the more meditative and speculative people of the East, the doctrine of immortality assumed a novel aspect; perceiving that the body mouldered into dust, believing in a state of retribution, and incapable of forming a conception of the soul, except in connection with some material vehicle, they imagined that the souls of the departed passed into the bodies of different animals, of a nobler or more degraded nature, according to the merits or demerits of the human beings whom they had animated: and I believe that, at the present moment, this is by far the most general opinion as to the existence of the soul, after it is separated from the human

form, among those who have never enjoyed the light of revelation. Almost all the nations of the East hold this belief. A great proportion of the Hindoos, in consequence of this opinion, hold it to be the utmost abomination to taste animal food. The natives of Ceylon, Cochinchina, Cambodia, the vast empire of China, as populous as all Europe, the empire of Japan, containing forty millions, with all the confederated or dependent states, hold the same belief, though many of them, the Chinese especially, are not particular about eating animal food; for they are the most omnivorous, and the foulest, feeders on earth. Nay, if we can believe Clavigero, generally considered as the most trustworthy of all the historians of the Spanish conquest of America, the doctrine of the transmigration of souls was universally received throughout the Mexican empire, which, if really the case, is a strong corroboration of an opinion which I advanced in a former paper, that South America was peopled from the East of Asia.

This notion of the transmigration of souls, wild and extravagant as it is, is, nevertheless, an attempt to philosophize on the doctrine of immortality. The doctrine itself was rooted in the feelings of the human mind, but was attended with insurmountable difficulties to those who had no light from divine revelation; and this was the case with all the nations and people to the eastward of Persia and Chaldea. The result of such destitution was the doctrine of transmigration of souls, or metempsychosis, as it was called by the Greeks, many of whom embraced it through the influence of Pythagoras, who imported it into Greece from India. The very existence of this doctrine, then, in these regions of the East, which, instead of cultivating intercourse with the rest of the world, adopted every possible means of preventing it, shews the antiquity of the doctrine of immortality, and directs our attention to the earliest corruption of it in this abortive attempt to fix a residence for the departed spirit.

A survey of the difficulties of the subject of which I have been treating, of the deep interest with which it is invested, and of the errors which have been connected with it, will not be in vain, if it excites gratitude and thankfulness to our Great Teacher, "who has brought life and immortality (or incorruption, for so the word should have been translated,) to light through the Gospel." 2 Tim. i. 10. This he has done, not merely by his doctrine, but by ocular demonstration, and that the dead shall rise again, is now as certain as that Christ himself has risen: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." If men had had their option as to the nature of the proof which they would have required to establish the doctrine of the soul's immortality, what could they have imagined more satisfactory, than to see a person, with whom they were familiarly acquainted, put to death; his body pierced through with a spear to make all sure; then laid in the grave, and guarded by a detachment of soldiers, to prevent the possibility of any trick, (for a real resurrection was never expected in the case of our Lord, either by his friends or his enemies); to see a person thus violently put to death, and his body thus carefully guarded to prevent even the shadow of a pretence for alleging that death had no power over him; and yet to see this person appearing afterwards among his familiar friends, exhibiting the most unquestionable evidences of personal identity, by manifesting all his former feelings, and showing the marks of the violence under which he had expired: was it possible, I say, to see all this in the case of Jesus of Nazareth, and not believe that he was the resurrection and the life to all who trusted in his grace? There is no room left for argument here: we have only to ascertain the facts—and no facts which depend on human testimony are so indubitable,—and

then we must either yield assent, or be content to do without hope.

And by whom are all these facts attested? By the authors of the four Gospels and the epistles contained in the New Testament, who were eye-witnesses of what they state, and who voluntarily suffered martyrdom rather than retract a single iota of the full and unequivocal testimony which they bore to the resurrection of the Saviour. Were not such witnesses entitled to credit? The Greeks and the Romans thought they were; the one, the most learned and inquiring people on earth, renounced their learning as folly, and their philosophical speculations as dreams, to listen to the words of divine wisdom, powerful by its internal evidence and its native strength, but established beyond a doubt by the demonstration of Christ's resurrection: and the Romans, before whom kings and nations had bowed in submissive homage, cast their crowns of victory at the foot of the cross, glorying in the hopes of a blessed resurrection, more than in all the trophies won from a conquered world.

## DISCOURSE.

BY THE LATE REV. SIR HENRY MONCREIFF  
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"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures;" &c.—1 Cor. xv. 3—8.

I PROPOSE nothing more, in discoursing on this text, than to request your attention to the leading facts, which the apostle here represents, as having formed the substance of the doctrines which he had originally received from the Lord, and had delivered to the Corinthians, at the time when the Church of Christ was first planted among them.

I. "Christ died for our sins."

Assuming this fact, on the authority of the Revelation of God, I shall satisfy myself with general hints, rather than detailed illustrations of the place which it holds in the faith of a Christian; and shall endeavour to turn your thoughts to its general and practical influence on his state of mind through life, rather than to the solution of any real or supposed difficulties, which the perverted ingenuity of man may attach to it.

How a sacrifice for sin was required to bring down the mercy of God to a fallen world, how Christ could die, or how the sufferings and death of the Holy One of God could be either appointed or received for the redemption of the creatures of his power, are questions suggested by querulous unbelief and presumption, not by the devout solicitude of humble and sincere believers.

The assertion of the text, "that Christ died for our sins," as far as it relates to the counsel of God, must of necessity contain a great deal, far beyond the reach of our understandings. But when it is regarded as a fact which involves the eternal interests of human beings, and is addressed to their consciences under the pressure of guilt, it sheds a glorious light on the path of human life, and awakens the most ardent affections of those who rely on it.

As a fact addressed to a sincere and trembling



penitent, who is humbled by his recollection of aggravated transgressions which he can never recall,—as a fact, on the certainty of which he can entirely depend, it comes home to his heart, as the tender mercy of God for the remission of sins which are past, through His forbearance; or is “like the day-spring from on high,” visiting him who sits in darkness and in the shadow of death, to give him the knowledge of salvation, and to guide his feet into the way of peace.

“My heart is deeply wounded,” will he say within himself, “by the consciousness of guilt which I cannot forget, and by the awful presence of that Holy and Omnipotent Being, who knows my sitting down and my rising up, and is acquainted with all my ways, whose wrath I know to be revealed from heaven against all unrighteousness and ungodliness of men. My repentance, were it ever so deep, will not fulfil the duties which I have not done; nor will it cancel deliberate guilt, whose pure and perpetual fidelity is due. My recollections press heavily on my conscience, but I should have no reliance on the mercy of heaven, and no sound reason to rely on it, if I did not believe ‘that Christ died for our sins,’ because God set him forth to be a propitiation through faith in his blood, that whosoever believeth on him might receive the remission of sins. When I am assured of this fact, I am certain of another, that my sins, aggravated as they are, are not too heinous to be forgiven, and that they are not beyond the reach or the influence of the great atoning sacrifice which was offered for sins on the cross of Christ. I know that I have nothing personal to plead,—but I also know in whom I have believed, and am persuaded, that he is able to keep and secure whatsoever I commit to him. His blood cleanseth from all sin, and he is able also to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them.”

It is in such language as this, that the assertion of the text, “that Christ died for our sins,” is recognised by well-informed and genuine believers, as the foundation both of their principles of duty, and of all their hopes of salvation.

There are those, no doubt, who with better and worse intentions affect to represent the doctrine which rests the remission of sins on the fact, “that Christ died for our sins” by the will of God, as if it were calculated to relax the obligations of morals and religion, and to separate the mercy held out to sinners by the death of the Lord, from the indispensable obligations of those to whom much is forgiven.

But every attempt to misrepresent or pervert the grace of God to our fallen world must be completely defeated, when we seriously examine, and fairly estimate the views and feelings of a genuine penitent, who finds his consolations at the cross of Christ.

There he receives the precious assurance of pardon from the throne of God, and of “good hope through grace.” But he receives it there,

inseparably conjoined with the passion and the agonies of the holy One of God, suffering, the just for the unjust, to bring us to God, when God lays on him the iniquities of us all. And where then can he learn, with such irresistible conviction, that sin is at perpetual enmity with God and men—with God, as the avenger of his own law, and with men whose guilt and impenitence are the cause of all their miseries? Where can he receive a more powerful admonition that there is no peace to the wicked, and no salvation for the human race but by His obedience unto death, “who died for our sins?” Or, finally, where can he be taught, with the same authority, that the pardon which a sinner can only obtain by the blood of atonement, is in no case to be separated from the promise of the Father, “to put his spirit within them” for whom Christ died; and that purity of life, and the fidelity of “a conscience purged from dead works to serve the living God,” are both the result and the pledge of the faith by which he has peace with God, and of the grace wherein he stands?

Is it possible to imagine any other circumstances which have the same commanding power over those who feel their influence—which bring home to their consciences the indispensable obligations of a holy, and circumspect, and conscientious life, with the same irresistible authority—which are as effectual as these to persuade them of the inseparable relation between purity of mind and the communion of God, between their abhorrence of the sins for which Christ died, and every hope or consolation which they can derive from him?

There are, no doubt, hypocrites in every age who presumptuously assume a reliance on the sacrifice of Christ, while they secretly reject his authority; and there are also many individual sinners, who look with desire to the cross of Christ for the remission of sins, from uncertain and unsettled convictions, both of duty and of salvation, which often return, but are successively abandoned.

But Christianity is not to be tried except by its genuine efficacy, among those who believe to the saving of their souls.

They embrace the salvation of the Gospel for time and for eternity. They estimate the consolations derived from it by the sanctifying power of the cross of Christ, and “by him the world is crucified unto them, and they unto the world.” In proportion to the earnestness and affection with which they rely on the sacrifice of Christ for the remission of sins, their progress in purity of mind and in all Christian fidelity, becomes every hour more and more the object of their lives. By the sanctification of the spirit and the belief of the truth, they go from strength to strength, and they are kept by the power of God, through faith, unto salvation.

The sacrifice of Christ, “who died for our sins,” is not therefore to be regarded as a subject of mere speculative belief or inquiry. It is a great practical truth, which affects the most essential interests of personal and vital religion. “If any man be in Christ he is a new creature.” His mind is purified

by obeying the Gospel, and "he walks not after the flesh, but after the spirit."

II. The text affirms, that after our Lord's crucifixion "He was buried, and that he rose again from the dead on the third day."

Though he was arraigned, and insulted, and condemned to death by the high and the low, and though he was followed to the cross by the execrations of the deluded multitude, he was, notwithstanding, honoured in his burial, as no crucified man had ever before been honoured in Judea. Two men, of the highest distinction among their countrymen, with the consent of the governor, received his body from the cross, and with the most significant ceremonies and symbols known among the Jews, laid it in a sepulchre hewn in stone, wherein never man before was laid; a striking memorial of the affection and reverence with which they had regarded him, which neither the ignominy of the cross, nor the hopeless aspect of his crucified body had been sufficient to destroy.

But it is more important to remark, that when it is specially related that our Lord "was buried," this fact is presented to us on the record of the Gospel, to certify the reality of his death, and to make all men know that he who bare our sins in his own body on the cross, submitted to be charged with the penalty of sin in the grave itself, when he was laid in the tomb among the multitude of sinners, for whom he had offered himself a ransom to God. "O death," he said, for that day "I will be thy plague. O grave, I will be thy destruction;" and from that time "was death swallowed up in victory."

And we have now to recollect, that though our Lord Jesus Christ "died for our sins," according to the determinate counsel and foreknowledge of God, it was not possible that death could hold him, and that "he rose again from the dead on the third day," as he himself had distinctly foretold to his disciples. "He is not here," said the angel of the Lord, to the women who came sorrowing to the sepulchre, "He is not here; for He is risen, as he said. Come see the place where the Lord lay: and go and tell his disciples that he is risen from the dead."

Our Lord's resurrection, as a verified fact in the history of the Gospel, is the corner-stone of our most holy faith. "If Christ has not risen, then there is no resurrection of the dead. Then is our preaching vain, and your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" without redemption.

Glory to God, we know, on the most incontestable evidence, of which no inconsiderable part is detailed in the text before us, and will be afterwards adverted to, that "the Lord is risen indeed, and hath become the first-fruits of them that sleep." He was crucified in the weakness of his humanity, but "his resurrection from the dead declared him to be the Son of God with power." And the evidence of this fact is a demonstration to every age and generation of men, that Christ crucified

is the power of God unto salvation to every one who believeth; and that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

This is the precious testimony which God hath given of his Son, whom he sanctified and sent into the world, "to seek and to save that which was lost." The Lord is risen indeed, and "them also who sleep in Jesus shall God bring with him," when he shall come at last, "to be glorified in his saints," and to receive them to himself. The dead in Christ shall rise together, to meet the Lord at his coming, at the sound of the archangel, and the trump of God. Every one of them shall stand in his place before him. They shall all be there. Not one of them shall then be wanting. Not one of them all shall be without his share in the triumphs of that great day.

The hoary head which went down to the grave in peace, and rested from the labours of a long and eventful life, shall rise from the grave with the vigour of the sons of the morning, to triumph and to share in the glories of the first resurrection. The men who died before their time, in the strength of their years, servants of the Most High God, and benefactors of the world—men who were followed to their graves by the regrets and the reverence of the multitudes who survived them—shall then rise to meet the welcome of the Prince of Life, and to join the glad Hosannas of the highest heavens. Many shall be there who lived and died in the fear of God, unnoticed and unknown in their humble sphere, and who were scarcely remembered when they died, except perhaps by the unexhausted affection of the wife or of the child of their youth. Every one of them shall be there; but then many that are first shall be last, and the last shall be first.

The mourners in Zion shall be there. They who lived under the pressure of many sorrows—afflicted, but not forsaken—cast down, but not destroyed—they who always bore about in the body the dying of the Lord Jesus, and often suffered more than is common to men—the mourners of every age and of every tribe, shall rise from the grave to meet the multitudes "who have come out of great tribulation, and who have washed their robes and made them white in the blood of the Lamb." And the youth and the child shall rise together, among the sufferers who wept over their untimely graves, perfect as the first-born of the sons of light; welcomed by that gracious Lord who said of them in the days of his flesh, "Suffer little children to come to me, and forbid them not for of such is the kingdom of God."

All shall be there together to meet the Lord at his coming—"redeemed unto God by his blood, out of every kindred, and nation, and people, and language"—all blessed and everlasting partakers of the glory hereafter to be revealed.

O! it is a precious and powerful recollection, that

he who died for our sins, rose again from the dead for our justification; that our faith and hope are therefore secure, and do not stand in the wisdom of men, but in the power of God. We can therefore believe, with confidence, that "blessed are the dead who die in the Lord," and that the time is fast approaching when there shall be no more death, and when grace shall reign through the righteousness of God unto eternal life, by Jesus Christ our Lord. I now observe,

III. That the death, the burial, and the resurrection of Christ, were events clearly foretold in the prophecies of the Old Testament, of which they were the unquestionable and visible accomplishment. He "died, and was buried, and rose again the third day, according to the Scriptures."

This is a point on which our Lord insists in his conversation with the two disciples on the way to Emmaus. The Apostle Paul also, in his address to King Agrippa, brings forward precisely the same facts on the same authority. "Having obtained help of God," he said, "I continue unto this day; witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles."

It is unnecessary to specify particular prophecies. I shall sum up all in an abridged view of the distinct prophecy of Isaiah, with regard to all these points. "Surely," said the prophet, "he hath borne our griefs and carried our sorrows; smitten of God, and afflicted; wounded for our transgressions, bruised for our iniquities, for the Lord laid on him the iniquity of us all; taken from prison and from judgment; cut off out of the land of the living. For the transgression of the people was he stricken, and he made his grave with the wicked, and with the rich in his death. It pleased the Lord to bruise him, and to put him to grief, though he had done no violence, neither was there deceit in his mouth; yet when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

This identity of the prophetic representations with the events, for which they were intended to prepare the way, presents to us a glorious view of the wisdom and of the uniformity which predominate in the revelations, as well as in all the works of God. There is one grand and uniform plan carried on, from the fall of man to the resurrection of Christ, in which there are many subordinate agents and events, removed from each other by ages and generations, and with no apparent influence or co-operation to connect them together; detached prophecies and revelations, far asunder, with no visible relation to unite them, till, when the fulness of time arrives, all are seen to centre in one result. The subordinate parts of this plan have each a place and a form, suited to the circumstances immediately connected with them, while all of

them are subservient at last to its ultimate issue. The most remote events are employed to accomplish the designs of God, according to the Scriptures; and the Scriptures of the prophets bear witness, in the minutest points, to the spirit and the power of the Gospel preached to us by Christ and his apostles. "O the height and the depth both of the wisdom and knowledge of God! how unsearchable are his judgments, his ways are past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? For of him, and to him, and by him, are all things: and to him be glory for ever. Amen."

On this point I have only to add, that when our Lord was buried, according to the Scriptures, this event (like every other fact in his history) was intended to hold a place in the faith and consolation of those who should believe on him to the end of the world.

It is one of the most humbling recollections of human life, that the bodies of those whom we have most loved and honoured from youth to age, and by whose hands the blessings of Providence have been longest and most affectionately dispensed to us, are consigned at last to the dust of the grave, as their common depository, shut out for ever from all that is visible in the living world. It is a painful and an aggravated recollection.

But the Gospel tells us that the grave itself is not beyond the reach of Christian consolation. It is "the place where the Lord lay," the place which he hath sanctified and blessed by his own presence, for them who are his; a place for them, where the wicked cease from troubling, and where the weary are at rest. But it is never to be forgotten, that though "the small and the great are there," the Lord himself "made his grave with the wicked, and with the rich in his death," to the end, that no variety of characters, mingled in the tomb, might lessen our reverence or disturb our faith in "the rest which remains for the people of God." The least and humblest of them all enters into peace, and rests in his grave till the resurrection of the just; and shall hear at length the sound of the archangel's voice, and the trump of God, when the dead in Christ shall rise together, redeemed from the dust of the grave, to give glory to him that sits upon the throne, and to the Lamb for ever and ever. Before I leave the subject, I have still to direct your thoughts,

IV. To the several appearances of our Lord, after his resurrection, which are detailed in the text by the apostle. "He was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

All these different instances in which our Lord was seen by his disciples after his resurrection, excepting the three last, are detailed in the Gospel; and, in all of them, it is to be remarked,

that He attended to every circumstance calculated to remove every doubt, which either their prejudice, or their want of presence of mind could suggest to them, of the reality of his resurrection. At one time when they were terrified, and supposed that they had seen not their Master but a spirit, "he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And he shewed them his hands and feet." On another occasion, he said to Thomas, who had been more incredulous than the rest, and had declared, "unless I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into his side, I will not believe;" that even this satisfaction might be given to him, he said to him, "Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing;" and then, "Because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed." On other occasions, he eat and drank in the presence of his disciples, and particularly at the sea of Tiberias conversed with them familiarly on different subjects, intimately connected with their mission into the world. Circumstances which demonstrate to the satisfaction of every reasonable man, that while he remained on earth nothing was neglected, which was necessary to furnish them with the most incontrovertible proofs which they were afterwards to give to the world of the reality of his resurrection from the dead, which declared him to be the Son of God with power.

His appearance to five hundred brethren at once, of whom the greater part were alive when Paul first wrote to the Corinthians, though it is not recorded, is evidently referred to by both the evangelists Matthew and Mark, who mention, that after his resurrection, the disciples went away into Galilee, into a mountain, where Jesus had appointed them. There can scarcely be a doubt, that this is to be referred to the appearance specified in the text, when he was seen of above five hundred individuals at one time; a striking proof that most interesting assembly of disciples was, of the reverence and affection with which he was regarded by the multitudes of Judea and Galilee, which neither the reproach of the cross, nor the malignity of his murderers, had been able to extinguish.

The fact, as given by the Apostle Paul, guided by the Spirit of God, is most important in the evidence of the Gospel. It is a public appeal to a great multitude of men, who being still alive when this epistle was written, were competent and accessible witnesses still, and who had the evidence of their own senses that the Lord was risen indeed. No such appeal could ever have been made, in the face of so many living witnesses, except on the supposition that the facts were incontrovertible, and could not be denied.

We have no particulars of our Lord's appearance

to the Apostle James, though it must have been well known at the time among the believers, and given to the writer of this epistle in the most authentic form.

To all this is added his supernatural appearance after his ascension, to the writer of this epistle, when on his way to Damascus he was called to be an apostle by a voice from heaven, by a voice uttered by the Son of God himself, arresting his progress in his infatuated persecution of the Christians, by those awful words, "Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest." We have there the testimony of the persecutor himself, to whom this most miraculous revelation was given. "Last of all," he says, "he was seen of me also, as of one born out of due time."

And after all these authentic testimonies to facts on which so much of the authority of the Gospel of our salvation rests, what more could we imagine to have been done to complete the demonstration for every age of the world, that the Lord Jesus "died for our sins, and rose again according to the Scriptures?" "If it became him, of whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings," we are not less assured, on evidence of most incontrovertible certainty, that God hath made him, who bare their sins in his own body on the cross, both Lord and Christ; and that he is the Lord both of the dead and of the living. Him hath God raised up, and given him glory, that our faith and hope might be in God. A glorious completion of all that the prophets have spoken, or the Scriptures have told us! Christ proclaimed from the highest heaven, the wisdom of God, and the power of God unto salvation, to every one who believeth.

This is "he that liveth and was dead, and behold he is alive for evermore, Amen, and hath the keys of hell and of death!"

O how blessed to be able to bring home to ourselves this glorious consummation of the dispensation of grace! Christ proclaimed from heaven the power of God for salvation to the ends of the earth!

He has the keys of the kingdom of God; and to every individual whom he acknowledges as his, he says, by the Holy Ghost, "I go to prepare a place for thee, and thou shalt be mine in that day when I make up my jewels." We are yet, in our most advanced state in this world, in our frail and mouldering tabernacle of clay, most fallible and imperfect beings; and struggles, and temptations, and death, and the grave, are still before us. But if we believe in the grace which shall be brought to us at the revelation of Jesus Christ, we are certain, that we shall go from strength to strength, and that at last, when, according to his promise, we shall reach the new heavens and the new earth wherein righteousness and blessedness for ever dwell, we shall be like himself, for we shall there see him as he is.

Glorious day! when the Son of God shall come again—when the grave and the sea shall give up their dead—when the redeemed of the Lord shall come together to Zion, from the east, and from the west, and from the north, and from the south, and shall sit down together in the kingdom of God—when the great redemption shall be completely finished—when the children of God shall all be one—shall all be blessed in one great and undivided society—when the infirmities, the struggles, the bereavements, the sorrows of mortality—the varieties in their lot, in their attainments, in their tempers, and in their expectations—shall all be lost in the vigour and triumphs common to them all, and in the fulness of eternal joy.

Amen. Salvation to our God and to the Lamb! Blessing, and honour, and glory, and power, to him who sits upon the throne, who liveth and reigneth through eternal ages, and to the Lamb for ever and ever! Amen and Amen.

#### FORM OF ADMITTING CATECHUMENS.

TO THE PRIVILEGE OF PARTAKING OF THE LORD'S SUPPER, USED IN THE PARISH OF RUTHWELL ON THE SATURDAY PREVIOUS TO THE COMMUNION SABBATH, IMMEDIATELY AFTER THE ORDINARY SERVICE IS CONCLUDED.

BY THE REV. HENRY DUNCAN, D. D.,  
*Minister of Ruthwell.*

THOSE young persons, who propose to join with us, for the first time, in obeying the dying injunction of our common Saviour, by partaking of the Lord's Supper, are now about to give a public profession of their faith, and of their solemn resolution to devote themselves henceforth to the service of their divine Master.

But, before we proceed to this important duty, it may not be unsuitable to say a few words, with regard to the circumstances which ought to determine the period when the young Christian should first unite with his fellow-worshippers in surrounding a communion-table.

It seems sufficiently obvious, that, before any person can be duly prepared for this sacred duty, he must understand its nature. It is a feast of *commemoration*. This is easily comprehended. The most simple may be made readily to understand what it is to celebrate—that is, to call publicly to remembrance, at stated seasons—a great and amazing event, in which his happiness is intimately concerned. But this is not enough: we must also know, *how* our happiness is concerned in that event. Now this implies an acquaintance with the great scheme of salvation; it supposes a deep conviction of our fallen and naturally ruined condition, and an enlightened knowledge of the means by which we are “brought from darkness unto light, and from the power of Satan unto God.”

But further: Though knowledge is necessary, it is not *all* that is necessary. Not only should our understanding be informed, and our judgment be convinced; but, before we can be duly prepared to do this in remembrance of Jesus, our hearts must be affected; and religion—the faith of the Gospel—must become the moving principle of our conduct.

Such considerations as these serve to fix the period, when it becomes the duty of the worshipper to unite with those who surround the table of their crucified Lord.

\* This service was suggested by the practice of the Geneveese Church, and the form still used there has been partly adopted. That Church is endorsed to Presbyterians as the modern birth-place of their own; and though its pastors have degenerated from the faith of their fathers, its forms are still worthy of our affectionate regard.

It is evident, that the mind can seldom be duly prepared for a service which requires such high qualifications, while yet in the first stages of early youth. A child can scarcely be said to have any very fixed principles of his own; he takes his sentiments, in general, from his parents and instructors; and, in the ordinary course of things, cannot be expected to have examined for himself, or to have adopted his religious principles from the deep and enlightened conviction of his understanding.

But let it be observed, that the period of this self-dedication is not to be rigidly fixed by the number of years which a professing Christian has passed; because the operations of divine grace are not thus limited.—Alas! there are many, who, though far advanced in age, are mere infants in the Christian life. They have yet to begin their preparation for heaven, and are altogether ignorant of the nature of Christian communion. But there are others, who, though youthful in years, are rapidly advancing towards manhood in religious attainments; and shall we venture to restrain the ardent desire which these young aspirants feel to lay the first fruits of their ingenuous hearts on the altar of their Saviour, when he himself has said, “Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven?”

No, my friends! Not by the number of their years, but by the preparation of their hearts—by the progress they have made in Christian principles and Christian practice—must we determine the period when those who have been already devoted to God in baptism, should be anew devoted to him at a communion-table. So soon as they have examined themselves with understanding hearts, to discover the nature of their faith, the sincerity of their penitence, the fervour of their love, the firmness of their resolutions, and, after such an examination, can look up to heaven, and say, with humble confidence, “Lord, I believe, help thou mine unbelief,”—from that moment delays become both dangerous and sinful. To these, whatever be their age, the table of their Saviour is open—they are permitted—they are invited—they are commanded, to partake of the feast prepared for believers, at the foot of the cross.

I have said that scriptural knowledge and Christian piety are essential qualifications for this solemn service; but think not that it will be any acceptable excuse for the neglect of your Saviour's dying command, that you are destitute of these qualifications. Ignorance and indifference in such a case are themselves sins, for which no apology can be pleaded; and it were folly to attempt to excuse the commission of one sin by another. Religion is the one thing needful for a being such as man, born as he is for immortality, but standing on the brink of eternal misery. We live in a land of Christian light; and, if we do not know the things which concern our everlasting peace, it is because we voluntarily and perversely shut our eyes. Let no man, then, satisfy himself with the plea of want of knowledge, or of devotional feeling. We invite him not to come forward in such a frame of mind; but we tell him, earnestly yet affectionately, that he is altogether inexcusable for being in this frame, or continuing in it. “This is the condemnation,” says Jesus emphatically, “that light has come into the world, and ye have loved darkness rather than light, your deeds being evil.” The amplest means for your instruction are provided. You have the Scriptures of truth in your hands—you have the ministers of the Gospel at your doors—you have the Holy Spirit asking admittance into your hearts. Make use of these means, and God will shed his grace on your souls, to prepare you, according to the preparation of the sanctuary.

From such aids no period of life is excluded. They are equally the inheritance of hoary age bending over his staff, and trembling on the edge of the grave—of

manhood toiling amidst the bustle of a world full of care, and of unripe youth passing through slippery paths. Whosoever hath ears to hear, and an understanding to perceive, and a heart to feel, to him is the invitation given. But youth is the season when religious impressions may be expected to be deepest and most permanently stamped on the soul. Then the affections are peculiarly warm, and the heart, devoted at that early period to the service of the Saviour, glows with characteristic fervour, and moves in the path of duty with a gracefulness all its own. How beautiful was the character of Timothy, of whom it is said that from a child he knew the Scriptures! He remembered his Creator in the days of his youth: his soul was ennobled by the exercise, and as he grew in stature, he grew, like his divine Master, in favour with God and man.

You, my dear young friends, have "chosen that better part, which shall never be taken away from you." You come this day publicly to declare, that you have taken the God of your fathers to be your God—the Saviour of your fathers to be your Saviour—the hope, the confidence, the joy of your fathers, to be the only treasure of your souls. If these be indeed the sentiments with which you are animated, we do most sincerely congratulate you: For what is our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ? In this hope, I now call upon you to make a public profession of your faith.

[*The Catechumens here stand up.*]

QUESTIONS.—1st, Are you deeply convinced of the truth and importance of the Holy Scriptures? Do you acknowledge them to be the inspired Word of God, receiving them as the only rule of your faith and practice? In particular, Do you believe in God the Father Almighty, the preserver and governor of all things in heaven and earth; in Jesus Christ his only begotten Son, our Redeemer; and in the Holy Ghost, our comforter and sanctifier? Do you acknowledge, that you are fallen and guilty creatures, naturally in a state of sin and misery, from which you cannot save yourselves; that there is no other name under heaven given among men whereby you can be saved but the name of Christ; that he died for your sins, and rose again for your justification, and ever liveth to make intercession for you; that he will come again to judge the world in righteousness, and will bestow eternal blessedness on his servants, while he says to those who reject his salvation, "Depart from me, ye cursed, into everlasting fire?" All these things do you solemnly profess to believe?

[*The Catechumens here express their assent.*]

2dly, Are you resolved, in humble reliance on the aids of the Holy Spirit, to perform the duties which these doctrines imply, and which Scripture enjoins; to impress upon your hearts the obligations which you lie under to God as your creator and lawgiver, and as in Christ Jesus, your never-failing benefactor and friend, morning and evening to kneel before him, and pour out your souls in thanksgiving and supplication; on all occasions to remember that he is present with you, and to bow, submissive and resigned, to his holy will? To strengthen and increase your piety, are you resolved to search the Scriptures diligently, and to be regular and devout in your attendance on divine ordinances? As in the holy communion you profess to be members of one body, are you resolved, as much as in you lies, to live in peace and charity with all men; to love your neighbours as yourselves, and to do to others as you would that they should do to you? Do you, from the bottom of your heart, now renew your baptismal vows, by which you are bound to renounce the vanities of the world, to dedicate your lives to the service of your God and Saviour, to keep a constant guard on your appetites and passions, and to live in the uniform exercise of temperance, holiness, and piety?

All these duties, in a devout reliance on that strength

which is made perfect in weakness, do you now solemnly promise, assiduously and faithfully, to perform?

[*The Catechumens again express their assent.*]

In consequence of these declarations and promises, which I pray that the Holy Spirit may bless, I do now, in the presence of Almighty God and before this assembly of his people, admit you to the high privilege of sitting down with your fellow Christians at the table of your common Saviour, that you may partake with them of that holy Supper which commemorates his sufferings and death, and from which believers, in all ages, have received spiritual nourishment and growth in grace. May Jesus be made known to you in the breaking of bread!

My young friends,—whom I shall so soon be enabled to address by the still more endearing title of fellow communicants,—remember, I earnestly beseech you, the importance of the engagements which you have this day formed, or rather which you have now formally and publicly renewed. Your vows have been made not to man, but to God the Searcher of Hearts, and to Christ the Saviour of sinners. On the genuineness of the faith which you have now professed, and on the manner in which you adorn that profession in your life and conversation, depends your happiness or misery, not in time only, but in eternity. Live, then, as becomes those who name the name of Jesus. "Let your light so shine before men, that they, seeing your good works, may glorify your Father in heaven." "Pray without ceasing." Read assiduously the word of God. Watch that ye enter not into temptation. Avoid evil communications. In devoting your first years to your Redeemer, you will soon become accustomed to that service which is perfect freedom, and will find, by happy experience, that his yoke is easy, and his burden light. God will bless you. He will give you that peace which the world cannot give. His eye will be upon you for good. His ear will be open to your call. The blood of Christ will purify you from all sin. Be not afraid: greater is he who is for you, than all that can be against you. You will be enabled to pass through life in the fear of God, and to perform the duties which you owe to your brethren of mankind, and to your own souls. And at the hour of your dissolution, when the world, with all its vanities, shall have vanished from your view, and every earthly prop shall have failed, you will be supported and cheered by a sense of the divine presence. Through the valley of the shadow of death Christ himself shall bear you in his arms, and carry you safe into the abodes of everlasting joy. Amen.

#### CHRISTIAN TREASURY.

"*The Habitation not made with Hands.*"—Through the great goodness of the Lord, my poor clay tabernacle is in tolerable good repair, although the beams and rafters seem to grow weaker. When the Builder intends taking it down, I know not; and as I may and ought to expect that the time will shortly arrive, when I must quit my present habitation, I desire, wish, and pray that my next house may be built of better materials, and not subject to any decay. I sometimes take a peep at the place where my new house is to be built; but through the dimness of my sight, and the weakness of my understanding, I cannot as yet comprehend the beauty of the situation, nor rightly understand the form of the house; but I am informed by the Builder, that he will make it like his own habitation. I have somewhere read about the form of the city, and the beauty of the streets; and the description is so elegantly grand, and glorious, it is enough to stir up a desire and a longing in the heart to be there. I am told, farther, that there is a vast number of inhabitants in the place where my house is to be built; and also, that

they all live in love, and in peace, and no foe can enter the city, so that the inhabitants live without fear; and I am farther assured, that their employ will be raising the Builder of the city; and as you and I love singing, I humbly hope our voices will be properly tuned, for I should like to sing as well as the best, for really no one will have greater cause to sing than I. Now, I being a tenant at will, the owner of my tabernacle has a right to turn me out at a moment's warning, nay, without any warning at all; therefore, I daily pray that I may be enabled to obey his commands, and that is, to be "always ready." I find a vast number of things want rectifying and altering in my poor tabernacle: but I humbly hope, that as the Builder, I trust, intends my tabernacle for a habitation for himself, he will subdue every thing contrary to his good pleasure, and cleanse the house thoroughly, making it a fit and proper habitation for himself. The glorious Builder of my house has left upon record exceedingly encouraging words of promise, to comfort the wayfaring man while on his journey to the desired city. He has also set up way marks, and given proper directions, inasmuch that if the traveller keeps his eye upon the directing post, and walks according to the plan marked out, he will not greatly err; besides, there is something more encouraging still: the traveller has for his guide One who is perfectly acquainted with the way to the city, and also knows all the dangers, enemies, and difficulties of the way through which the traveller has to pass; and the guide is more than a match for all the foes that infest the road; nay, he has the power over all countries invested in his hand, and all his enemies, and his followers' enemies, will shortly, and for ever, be put under his feet. You, dear madam, have had a taste of the fruit of this upper and better country, and the taste makes you long to feast more bountifully upon the heart-cheering, soul-comforting viands. The earnest of our future possession you have already received, which is a token or seal, that the full enjoyment shall be experienced in due time; in the meantime, it is the pilgrim's duty and privilege, to be desiring, hoping, watching, and striving, till the time of deliverance comes; and as the heavenly manna is daily spreading round our habitation, I humbly hope and pray that you may experience abundance of increase, that you may daily rejoice in full assurance of hope, of for ever enjoying the house not made with hands, in a kingdom that shall never be moved.—THE LETTER OF A POOR BUT JOYOUS MAN.

*Difference between the Christian and the Man of the World.*—The grand difference between the Christian and the man of the world is, that the burden of the one gathering while he proceeds, while that of the other becoming lighter and more easy. The man of carnal mind and worldly affections clings more and more to beloved earth, and new cares thicken around his couch-bed: his burden is collecting as he advances, and when he comes to the edge of the grave it bears him down to the bottom like a millstone. But the blessed spirit, by gradually elevating the Christian's temper and desires, makes obedience become more easy and delightful, until he mounts into the presence of God, where he finds it "a service of perfect freedom."—*Life's Remains.*

*On the Every Day Sorrows of Life.*—This is a queried life, and the changes are mercifully accommodated to our circumstances. Continual comfort and prosperity would be unsafe for us. Continual affliction would be hard upon us. Therefore our gracious Lord appoints changes. Comforts and trials are interwoven in our sensations, and so closely that there is hardly an hour passes in which we have not many causes for thankfulness, and some exercise for faith and patience. I am pleased with a passage in Bishop Cowper, in which he compares the life of a believer to a piece of worked

cloth, the threads of which, from end to end, through the whole length of life, are comforts; but the warp, from beginning to end, filled up with crosses. Surely it is so, for though we are favoured with days and spaces in which we can hardly say we have one cross from the hands of the Lord, we have, in default of these, an unhappy ingenuity in contriving and making up crosses for ourselves. A word, a look, or the holding up of a finger, is sufficient to disconcert us in our smoothest hours, to spoil the relish of a thousand blessings, so that the sun shines upon us almost in vain. We suffer much from imaginary evils, as much perhaps from apprehension of what may never happen, as from the impression of what we truly feel. Thus we put loads on our own shoulders, and then we say, "Alas, how heavily I am burdened!" So great is the goodness and faithfulness of God, that we are usually enabled to stand under heavy trials. Such likewise our weakness, that we are frequently ready to sink under small ones. Could we see the hand of the Lord equally in the great and the small, and consider every thing we meet as designed to practise and forward us in the lessons we profess ourselves desirous of learning, we should be much more happy. We are called to die unto self, to cease from man, to learn that all things are uncertain and vain, to forgive injuries, to overcome evil with good. And the events of life are adjusted so as to give us a frequent opportunity of discovering and proving our proficiency in these lessons. But we would rather suppose ourselves patient without having any thing to bear; disposed to forgive without any thing to forgive, and possessed of a spiritual mind, while, at the same time, we are pleasing ourselves with the hope of a sort of earthly paradise of enjoyments. Yet we believe that our Lord was a man of sorrows; the object of contempt, and that in this situation he wept over his enemies, and prayed for his murderers.—NEWTON.

*Suffering, the Portion of Believers.*—Remember, believer, when the lamb was eat, it was with bitter herbs.—ASHBURNER.

*Christ is Willing to Save.*—Mercy looketh downward, and can quickly spy a sinner in the dust; but cannot leave him there, nor deny him compassion and relief. Art thou cast out as helpless, wounded by thy sin, and neglected by all others that pass by? Thou art the fittest object for the skill and mercy of Him that washeth sinners in His blood, and tenderly bindeth up their wounds, and undertakes the perfecting of the cure, though yet thou must bear the surgeon's hand, till his time of perfect cure be come. Now thou perceivest the greatness of thy sin and misery, thou art fit to study the greatness of his mercy; and with all saints (to strive) "to comprehend what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge." Now thou hast "smitten upon the thigh," and said, "What have I done?" Thou art fitter to look upon him that was wounded and smitten for thy transgressions, and to consider what he hath done and suffered: how he "hath borne thy grief and carried thy sorrows, and was bruised for thy iniquities; the chastisement of our peace was laid upon him, and we are healed by his stripes; all we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." Art thou in doubt whether there be any forgiveness for thy sins; and whether there be any place for repentance? Remember that Christ is "exalted at God's right hand to be a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins;" and that he himself hath spoken it, that "all manner of sin and blasphemy shall be forgiven unto men, except the blasphemy against the Spirit." And this forgiveness of sins thou art bound to believe as an article of thy creed, that it is purchased by Christ, and freely offered in the Gospel.—BAXTER.

## SACRED POETRY.

## TRUST IN THE SAVIOUR.

Not seldom, elad in radiant vest,  
Deceitfully goes forth the morn;  
Not seldom evening, in the west,  
Sinks smilingly foresworn.

The smoothest seas will sometimes prove  
To the confiding bark untrue;  
And if she trust the stars above,  
They can be treacherous too.

The umbrageous oak, in pomp outspread,  
Full oft, when storms the welkin rend,  
Draws lightning down upon the head  
It promised to defend.

But thou art true, Incarnate Lord!  
Who didst vouchsafe for man to die;  
Thy smile is sure, thy plighted word  
No change can falsify.

I bent before thy gracious throne,  
And ask'd for peace with suppliant knee;  
And peace was given,—nor peace alone,  
But faith, and hope, and ecstasy.

WORDSWORTH.

## HOPE IN THE REDEEMER.

Yes! it was true, my Saviour died  
To rescue man from sin and wo!  
My heart at once the truth applied,  
And could not, would not let it go.

I felt it was my last lorn hope—  
A stay to the lone shipwreck'd given;  
And grasp'd it with a drowning grope,  
As sent to me direct from heaven.

In confirmation, word on word  
Rose sweetly, too, from memory's store;  
Truths, which in other days I heard,  
But never knew their worth before.

Lodged by a pious mother's care  
In the young folds of thought and sense,  
Like fire in flint, they slumber'd there,  
'Till anguish struck them bright from thence.

The beacon lights of Holy Writ,  
They one by one upon me stole;  
Through winds and waves my pathway lit,  
And chased the darkness from my soul!

CAMPBELL.

## MISCELLANEOUS.

*A Valuable Life Saved.*—When the late Dr Davidson, formerly Mr Randall, of the Tolbooth Church, Edinburgh, was a child, he experienced a remarkable preservation from death, which he sometimes mentioned to his friends, and always in terms of the liveliest gratitude to the Almighty, who had so evidently interposed to rescue him from going down to the grave. In the neighbourhood of the manse at Inchture, where his father, Mr Randall, was for some years minister, there was an open well, which often gave rise to much apprehension and dread in the minds of parents, lest their children should fall into it. One day, Thomas Randall, when amusing himself near the well, fell in. There being no person at hand when the accident occurred, the child must have perished but for the following remarkable circumstance: The parish schoolmaster, Mr Peebles, and his wife, both very worthy persons, and who had a large family, happened to live in the immediate vicinity. Mrs Peebles one forenoon missed one of her children. She expressed great alarm to her

husband that their boy might perhaps be drowned in the well. Both parents ran together to the well in quest of their child; and on descending the few steps which led to it, Mr Peebles observed something in the water. With a trembling heart he pulled it out, when to his astonishment, and that of his wife, it was not their boy, but the minister's son, Thomas Randall! On mentioning this striking event to an intimate friend, Dr Davidson remarked, "the preservation was of God; can a sparrow fall to the ground without our heavenly Father?"

*An interesting Reminiscence.*—The late Dr Samuel Martin, minister of Monimail, in a letter to a friend after Dr Davidson's death, having noticed the above anecdote, thus speaks of that pious and devoted man, whose memory is hallowed in the minds of all who knew him:—"He studied divinity at Glasgow College. Thomas and I lived together, companions and fellow-students; and I being some years older, was considered as a kind of guardian. On looking back to that period, in reviewing fully sixty years intercourse and friendship, I ever found in him, from first to last, genuine and unaffected piety, affection, benevolence, regular, exemplary, amiable deportment. I recollect, with pleasure, the family devotions of our little society. I well remember an exclamation, on one occasion, to me, after rising from prayer—a striking proof of his characteristic humility, gratitude, and tenderness of conscience. 'O, Martin, it is the divine goodness, of all things, that humbles me most!'"

*The Faithful Minister's Dying Declaration.*—When the late Rev. Sir Henry Moncreiff Wellwood, Bart., was on his death-bed, his attached friend, Dr Thomson, of St. George's Church, Edinburgh, was much with him. On one occasion, it being the Sacramental Sabbath, Dr Thomson was engaged to officiate in the pulpit of St. Cuthbert's, at the evening service, instead of Sir Henry, and before doing so, he called to inquire for his dying friend. He found him in a very weak state, and after conversing with him for a short time, he mentioned his intention to occupy his pulpit for him that evening. Immediately the old man seemed to revive, and his eye assumed, for a moment, its wonted animation. "I shall never preach to my people more," said he. "O! I could go through the whole world preaching salvation through the Cross of Christ."

*The Effect of Missions.*—The Rev. Dr Philip, of the Cape of Good Hope, states, that the Honorable Justice Burton informed him, after a circuit tour, that he had made three journeys over the colony as a circuit judge; that, during these circuits, he had nine hundred cases before him, and that only two of these cases were connected with Hottentots who belonged to missionary institutions, and that neither of them were aggravated cases. On a comparison of the population at the missionary stations with that of the rest of the colony which was under the jurisdiction of the circuit court, the fact stated by the judge makes the proportion of crimes as one only to thirty-five.

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ON THE IMPERFECTION OF THE PRESENT  
CONDITION.

BY THE REV. HUGH RALPH, LL. D.,

*Minister of the Scotch Church, Oldham Street, Liverpool.*

PERFECTION is not the character of the present scene. It is placed before us as a point after which we are to aspire, but, like the horizon, it eludes our grasp whatever advances we may make towards it. The painter has before his mind's eye a more perfect idea of beauty than is embodied in the works of the first masters which he studies, and yet he is unable to transfer conceptions, even so embodied, to his canvass. Harmony, more accurate than they give expression to, is always sounding in the ears of the most accomplished musicians. Nor will the statesman succeed in applying merely abstract views of government. Human nature continues to present features to which theories do not bend; so that, on the most refined principles of legislation, room enough is left for the discontented to cavil.

The Church of God is not excepted from the influence of this universal law. The marks of its members, plainly enough laid down, are sufficient to guide us in pronouncing on our own characters, and holding intercourse with our fellow men. Nevertheless, as in the world of nature, the animal passes by such imperceptible shades into the vegetable kingdom, that we are unable often to conclude to which, particular objects belong; so, in the visible Church, some Christians are so feeble, and some hypocrites are so plausible, that it is difficult to distinguish between them. God's care over the former is such, that, rather than that they should be endangered, the latter are allowed to be confounded with them. Not even the Church is perfect. It is yet, like every thing else, in a preparatory state of being.

This fact is one of the many proofs of the foolishness of God being wiser than men. Our idea of things in the present world is, that our conceptions of it should be immediately transferable to actual existence. But, on this supposition, many important ends would be unattainable. The mind of man, through its inability to reduce its own theories to practice, is kept continually on the outlook for a condition in which its finest imagin-

ations will be realized. The existence of the evil among the good gives occasion for the exercise of graces which would be otherwise unknown, and thus forms a kind of gymnasium of moral training for a better state. The existence of the good among the evil, restrains their excesses, stimulates by example, and leaves them without excuse if they remain as they have been. To accomplish ends such as these, which appear the more momentous the more we consider them, God has wisely constructed our present condition so as that it should be our nature and duty to aspire after, though we never arrive at, perfection. The attainment of it, universally, were a subversion of the whole purpose of the present state of being.

That imperfection characterises the purest Christian association, is graphically illustrated in the parable of the tares. It is drawn from a familiar occurrence in husbandry. A noxious plant, approaching nearest our danel, and not at all to be confounded with our wholesome and often useful tares, is wont to grow up, along with corn, in Palestine, so resembling it in leaf and ear, that it is not easily distinguishable from it until it blossoms. While, therefore, the weed was immature, there would be danger in endeavouring to extirpate it. It were better to wait until it could be removed with safety. Out of materials so simple is delineated the peril of an attempt to mark, with unflinching precision, the line between the precious and the vile, in the visible Church of Christ. May we imbibe the lesson; and, lest we should injure one "for whom Christ died," let not our judgment be too severe, or our discipline go beyond knowledge and profession. In searching for the mind of the Church, at the anxious season of a communion, the wisdom of these few words, in explaining a well known part of her service, has often guided and cheered me: "But if there hath been an imprudent and uncharitable exercise of discipline, in debarring of some wrongously, then the pastor's doctrinal opening of the tables, and inviting such from the Word of God to approach, although debarred by the key of discipline, may nevertheless comfort themselves in the Lord, who will be a little sanctuary unto them who are thus roughly and indiscreetly treated by the watchmen. From all which we may gather, that it is

safer to err on the right hand of charity, than on the left hand of strictness and severity. The civil law gives this rule, 'Always, in doubtful cases, the milder course is to be preferred.'

THE LAST HOURS OF THE  
REV. JOHN COWPER, A. M.,  
*Fellow of Ben'et College, Cambridge.*

THE following narrative of the conversion of his brother from infidelity, is given by William Cowper, Esq., author of "The Task," &c. :—As soon as it had pleased God, after a long and sharp season of conviction, to visit me with the consolations of his grace, it became one of my chief concerns, that my relations might be made partakers of the same mercy. In the first letter I wrote to my brother, I took occasion to declare what God had done for my soul; and am not conscious, that from that period down to his last illness, I wilfully neglected an opportunity of engaging him, if it were possible, in conversation of a spiritual kind. When I left St. Alban's, and went to visit him at Cambridge, my heart being full of the subject, I poured it out before him without reserve; and in all my subsequent intercourse with him, so far as I was enabled, took care to shew that I had received, not merely a set of notions, but a real impression of the truths of the Gospel.

At first, I found him ready enough to talk with me upon these subjects; sometimes he would dispute, but always without heat or animosity, and sometimes would endeavour to reconcile our sentiments, by supposing that at the bottom we were both of a mind, and meant the same thing.

He was a man of a most candid and ingenuous spirit; his temper remarkably sweet; and in his behaviour to me, he had always manifested an uncommon affection. His outward conduct, so far as it fell under my notice, or I could learn it by the report of others, was perfectly decent and unblameable. There was nothing vicious in any part of his practice; but, being of a studious turn, he placed his chief delight in the acquisition of learning. He was critically skilled in the Latin, Greek, and Hebrew languages; was beginning to make himself master of the Syriac, and perfectly understood the French and Italian, the latter of which he could speak fluently. These attainments, however, he lived heartily to despise, not as useless when sanctified and employed in the service of God, but when sought after for their own sake, and with a view to the praise of men. He was easy and cheerful in his conversation, and entirely free from the stiffness which is generally contracted by men devoted to such pursuits.

Thus we spent about two years, conversing, as occasion offered, (and we generally visited each other once or twice a-week, as long as I continued at Huntingdon,) upon the leading truths of the Gospel. By this time, he began to be more reserved; he would hear me patiently, but never reply; and this I found, upon his own confession afterward, was the effect of a resolution he had taken in order to avoid disputes, and to secure the continuance of that peace which had always subsisted between us. When our family removed to Olney, our intercourse became less frequent. We exchanged an annual visit, and, whenever he came among us, he observed the same conduct, conforming to all our customs, attending family worship with us, and receiving civilly whatever passed in conversation upon the subject, but adhering strictly to the rule he had prescribed to himself, never remarking upon any thing he heard or saw. This, through the goodness of his natural temper, he was enabled to carry so far, that though some things unavoidably happened, which we feared would give him offence, he never took any.

In September 1769, I learned by letters from Cambridge, that he was dangerously ill. I set out for that place the day after I received them, and found him as ill as I expected. He had taken cold on his return from a journey into Wales; and lest he should be laid up at a distance from home, he had pushed forward as fast as he could from Bath with a fever upon him. Soon after his arrival at Cambridge, he discharged, unknown to himself, such a prodigious quantity of blood, that the physician ascribed it only to the strength of his constitution that he was still alive; and assured me, that if the discharge should be repeated, he must inevitably die upon the spot. In this state of imminent danger, he seemed to have no more concern about his spiritual interests than when in perfect health. His couch was strewn with volumes of plays, to which he had frequent recourse for amusement. I learned indeed afterwards, that, even at this time, the thoughts of God and eternity would often force themselves upon his mind; but not apprehending his life to be in danger, and trusting in the morality of his past conduct, he found it no difficult matter to thrust them out again.

As it pleased God that he had no relapse, he presently began to recover strength, and in ten day's time I left him so far restored, that he had every symptom of returning health. It is probable, however, that though his recovery seemed perfect, this illness was the means which God had appointed to bring down his strength, and to hasten on the malady which proved his last.

On the 16th of February 1770, I was again summoned to attend him, by letters which represented him so ill, that the physician entertained but little hopes of his recovery. He, however, expressed great joy at seeing me, thought himself much better, and seemed to hope that he should be well again. My situation at this time was truly distressful. I learned from the physician, that, in this instance, as in the last, he was in much greater danger than he suspected. He did not seem to lay his illness at all to heart, nor could I feel by his conversation that he had one serious thought. As often as a suitable occasion offered, when we were free from company and interruption, I endeavoured to give a spiritual turn to the discourse; and the day after my arrival, asked his permission to pray with him, to which he readily consented. I renewed my attempts in this way as often as I could, though without any apparent success: still he seemed as careless and unconcerned as ever; yet I could not but consider his willingness in this instance as a token for good, and observed with pleasure, that, though at other times he discovered no mark of seriousness, yet when I spoke to him of the Lord's dealings with myself he received what I said with affection, would press my hand, and look kindly at me, and seemed to love me better for it.

On the 21st of the same month, he had a violent fit of asthma, which seized him when he rose, about an hour before noon, and lasted all the day. His agony was dreadful. Having never seen any person afflicted in the same way, I could not help fearing that he would be suffocated; nor was the physician himself without fears of the same kind. This day the Lord was very present with me, and enabled me, as I sat by the poor sufferer's side, to wrestle for a blessing upon him. I observed to him, that though it had pleased God to visit him with great afflictions, yet mercy was mingled with the dispensation. I said, "you have many friends, who love you, and are willing to do all they can to serve you; and so perhaps have others in the like circumstances; but it is not the lot of every sick man, how much soever he may be beloved, to have a friend that can pray for him." He replied, "that is true, and I hope God will have mercy upon me." His love for me from this time became very remarkable; there was a tenderness in it more than was merely natural; and he generally ex-

pressed it by calling for blessings upon me in the most affectionate terms, and with a look and manner not to be described.

Through the whole of this most painful dispensation he was blest with a degree of resignation to the will of God, not always seen in the behaviour of established Christians under sufferings so great as his. I never heard a murmuring word escape him; on the contrary, he would often say, when his pains were most acute, "I only wish it may please God to enable me to suffer without complaining; I have no right to complain." Once he said, with a loud voice, "Let thy rod and thy staff support and comfort me: and, oh, that it were with me as in times past, when the candle of the Lord shone upon my tabernacle!" One evening, when I had been expressing my hope that the Lord would show him mercy, he replied, "I hope he will; I am sure I pretend to nothing." Many times he spoke of himself in terms of the greatest self-abasement. I thought I could discern, in these expressions, the glimpses of approaching day; and have no doubt but that the Spirit of God was gradually preparing him, in a way of true humiliation, for that bright display of Gospel grace which he was soon after pleased to afford him.

On Saturday the 10th of March, about three in the afternoon, he suddenly burst into tears, and said, with a loud cry, "Oh, forsake me not!" I went to his bedside, when he grasped my hand, and presently, by his eyes and countenance, I found that he was in prayer. Then, turning to me, he said, "Oh, brother, I am full of what I could say to you." The nurse asked him if he would have any hartshorn or lavender. He replied, "None of these things will serve my purpose." I said, "But I know what would, my dear; don't I?" He answered, "You do, brother."

Having continued some time silent, he said, "Behold, I create new heavens and a new earth." Then, after a pause, "Aye, and he is able to do it."

I left him for about an hour, fearing lest he should fatigue himself with talking, and because my surprise and joy were so great, that I could hardly bear them. When I returned, he threw his arms about my neck, and leaning his head against mine, he said,—"Brother, if I live, you and I shall be more like one another than we have been. But, whether I live or not, all is well, and will be so; I know it will; I have felt that which never felt before, and am sure that God has visited me with this sickness, to teach me what I was too proud to learn in health. I never had satisfaction till now. The doctrines I had been used to, referred me to MYSELF for the foundation of my hopes, and there I could find nothing to rest upon. The sheet anchor of the soul was wanting. I thought you wrong, yet wished to believe as you did. I found myself unable to believe, yet always thought that I should one day be brought to do so. You suffered more than I have done before you believed these truths; but our sufferings, though different in their kind and measure, were directed to the same end. I hope he has taught me that which he aches none but his own. I hope so. These things were foolishness to me once, but now I have a firm undation, and am satisfied."

In the evening, when I went to bid him goodnight, he looked stedfastly in my face, and, with great solemnity in his air and manner, taking me by the hand, resumed the discourse in these very words: "As empty, and yet full; as having nothing, and yet possessing all things—I see the rock upon which I once split, and I see the rock of my salvation; I have peace in myself; and, if I live, I hope it will be, that I may be made a messenger of peace to others. I have learned that in a moment, which I could not have learned by reading any books for many years. I have often studied these things, and studied them with great attention, but was indeed by prejudice; and, unless he who alone is wor-

thy to unloose the seals, had opened the book to me, I had been blinded still. Now they appear so plain, that though I am convinced no comment could ever have made me understand them, I wonder I did not see them before. Yet, great as my doubts and difficulties were, they have only served to pave the way; and, being solved, they make it plainer. The light I have received comes late, but it is a comfort to me that I never made the Gospel truths a subject of ridicule. Though I dissented from the persuasion and the ways of God's people, I ever thought them respectable, and therefore not proper to be made a jest of. The evil I suffer is the consequence of my descent from the corrupt original stock, and of my own personal transgressions; the good I enjoy comes to me as the overflowing of his bounty; but, the crown of all his mercies is this, that he has given me a Saviour; and not only the Saviour of mankind, brother, but my Saviour."

"I should delight to see the people of Olney, but am not worthy to appear among them." He wept at speaking these words, and repeated them with emphasis. "I should rejoice in an hour's conversation with Mr Newton; and, if I live, shall have much discourse with him upon these subjects; but I am so weak in body, that at present I could not bear it."

At the same time he gave me to understand, that he had been five years inquiring after the truth; that is, from the time of my first visit to him after I left St. Albans; and that, from the very day of his ordination, which was ten years ago, he had been dissatisfied with his own views of the Gospel, and sensible of their defect and obscurity; that he had always had a sense of the importance of the ministerial charge, and had used to consider himself accountable for his doctrine no less than his practice; and that he could appeal to the Lord for his sincerity in all that time, and had never wilfully erred, but always been desirous of coming to the knowledge of the truth. He added, that the moment when he sent forth that cry, was the moment when light was darted into his soul; that he had thought much about these things in the course of his illness, but never till that instant was able to understand them.

It was remarkable, that, from the very instant when he was first enlightened, he was also wonderfully strengthened in body, so that from the 10th to the 14th of March, we all entertained hopes of his recovery. He was himself very sanguine in his expectations of it, but frequently said, that his desire of recovery extended no farther than his hope of usefulness; adding, "Unless I may live to be an instrument of good to others, it were better for me to die now."

As his assurance was clear and unshaken, so he was very sensible of the goodness of the Lord to him in that respect. On the day when his eyes were opened, he turned to me, and in a low voice said, "What a mercy it is to a man in my condition to know his acceptance! I am completely satisfied of mine." On another occasion, speaking to the same purpose, he said, "This bed would be a bed of misery, and it is so; but it is likewise a bed of joy and a bed of discipline. Were I to die this night, I know I should be happy. This assurance I hope is quite consistent with the Word of God. It is built upon a sense of my own utter insufficiency and the all-sufficiency of Christ." At the same time he said, "Brother, I have been building my glory upon a sandy foundation; I have laboured night and day to perfect myself in things of no profit; I have sacrificed my health to these pursuits, and am now suffering the consequence of my misspent labour. But how contemptible do the writers I once highly valued now appear to me! 'Yea, doubtless, I count all things loss and dung for the excellency of the knowledge of Christ Jesus my Lord.' I must now go to a new school. I have many things to learn. I succeeded in my former pursuits. I wanted to be highly applauded,

and I was so. I was flattered up to the height of my wishes; now, I must learn a new lesson."

On the evening of the 13th he said, "What comfort have I in this bed, miserable as I seem to be! Brother, I love to look at you. I see now who was right, and who was mistaken. But it seems wonderful that such a dispensation should be necessary to enforce what seems so very plain. I wish myself at Olney; you have a good river there, better than all the rivers of Damascus. What a scene is passing before me! Ideas upon those subjects crowd upon me faster than I can give them utterance. How plain do many texts appear, to which, after consulting all the commentators, I could hardly affix a meaning! Now I have their true meaning without any comment at all. There is but one key to the New Testament; there is but one interpreter. I cannot describe to you, nor shall ever be able to describe, what I felt in the moment when it was given to me. May we make a good use of it! How I shudder when I think of the danger I have just escaped! I had made up my mind upon these subjects, and was determined to hazard all upon the justness of my own opinions."

His remarkable amendment soon appeared to be no more than a present supply of strength and spirits, that he might be able to speak of the better life which God had given him; which was no sooner done than he relapsed as suddenly as he had revived. His experience was rather peace than joy, if a distinction may be made between joy, and that heart-felt peace which he often spoke of in the most comfortable terms, and which he expressed by a heavenly smile upon his countenance under the bitterest bodily distress. His words upon this subject once were these,—“How wonderful is it that God should look upon man, especially that he should look upon me! Yet he sees me, and takes notice of all that I suffer. I see him too; he is present before me, and I hear him say, ‘Come unto me all ye that are weary and heavy laden, and I will give you rest.’” (Matt. xi. 28.) On the 14th, in the afternoon, I perceived that the strength and spirits which had been afforded him were suddenly withdrawn, so that by the next day his mind became weak, and his speech roving and faltering. But still, at intervals, he was enabled to speak of divine things with great force and clearness. On the evening of the 15th, he said, “‘There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance.’ That text has been sadly misunderstood by me, as well as by others. Where is that just person to be found? Alas! what must have become of me, if I had died this day so’ennight? What should I have had to plead? My own righteousness! That would have been of no great service to me, to be sure! Well, whither next? Why, to the mountains to fall upon us, and to the hills to cover us. I am not duly thankful for the mercy I have received. Perhaps I may ascribe some part of my insensibility to my great weakness of body. I hope, at least, that, if I was better in health, it would be better with me in these respects also.”

The next day, perceiving that his understanding began to suffer by the extreme weakness of his body, he said, “I have been vain of my understanding and of my acquirements in this place; and now God has made me little better than an idiot; as much as to say, Now, be proud if you can. Well, while I have any senses left, my thoughts will be poured out in the praise of God. I have an interest in Christ, in his blood and sufferings, and my sins are forgiven me. Have I not cause to praise him? When my understanding fails me quite, as I think it will soon, then he will pity my weakness.”

Though the Lord intended that his warfare should be short, yet a warfare he was to have, and to be exposed to a measure of conflict with his own corruptions. His pain being extreme, his powers of recollection much im-

paired, and the Comforter withholding for a season his sensible support, he was betrayed into a fretfulness and impatience of spirit which had never been permitted to shew itself before. This appearance alarmed me; and, having an opportunity afforded me by every one’s absence, I said to him, “You were happier last Saturday than you are to-day. Are you entirely destitute of the consolations you then spoke of? And do you not sometimes feel comfort flowing into your heart from a sense of your acceptance with God?” He replied, “Sometimes I do, but sometimes I am left to desperation.” The same day in the evening, he said, “Brother, I believe you are often uneasy, lest what lately passed should come to nothing.” I replied by asking him, “Whether, when he found his patience and his temper fail, he endeavoured to pray for power against his corruptions?” He answered, “Yes, a thousand times in a day. But I see myself odiously vile and wicked. If I die in this illness, I beg you will place no other inscription over me than such as may just mention my name, and the parish where I was minister; for that I ever had a being, and what sort of a being I had, cannot be too soon forgotten. I was just beginning to be a deist, and had long desired to be so; and I will own to you what I never confessed before, that my function and the duties of it were a weariness to me which I could not bear. Yet, wretched creature, and beast as I was, I was esteemed religious, though I lived without God in the world.” About this time, I reminded him of the account of Janeway, which he once read at my desire. He said he had laughed at it in his own mind, and accounted it mere madness and folly; “Yet, base as I am,” said he, “I have no doubt now but God has accepted me also, and forgiven me all my sins.”

I then asked him what he thought of my narrative! He replied, “I thought it strange, and ascribed much of it to the state in which you had been in. When I came to visit you in London, and found you in the deep distress, I would have given the universe to have administered some comfort to you. You may remember that I tried every method of doing it. When I found that all my attempts were vain, I was shocked to the greatest degree. I began to consider your sufferings as a judgment upon you, and my inability to obviate them as a judgment upon myself. When Mr M. came, he succeeded in a moment. This surprised me; but it does not surprise me now. He had the key to your heart, which I had not.”

There is that in the nature of salvation by grace when it is truly and experimentally known, which prompts every person to think himself the most extraordinary instance of its power. Accordingly, my brother insisted upon the precedence in this respect, and upon comparing his case with mine, would by no means allow my deliverance to have been so wonderful as his own. He observed, that “from the beginning, but his manner of life and his connections had been such as had a natural tendency to blind his eyes, and to confirm and rivet his prejudices against the truth.” Blameless in his outward conduct, and having no open immoralities to charge himself with, his acquaintance had been with men of the same stamp, who trusted in themselves as they were righteous, and despised the doctrines of the cross. Such were all whom from his earliest days he had proposed to himself as patterns for his imitation.

As long as he expected to recover, the souls committed to his care were much upon his mind. One day when none was present but myself, he prayed thus: “O Lord, Thou art good; goodness is thy very essence and thou art the fountain of wisdom. I am a poor worm, weak and foolish as a child. Thou hast intrusted many souls unto me; and I have not been able to teach them, because I knew thee not myself. Grant me ability, O Lord, for I can do nothing without Thee and give me grace to be faithful.”

In a time of severe and continual pain, he smiled, and said—"Brother, I am as happy as a king." And the day before he died, when I asked him what sort of a night he had had, he replied, "a sad night, not a wink of sleep." I said, "perhaps, though, your mind has been composed, and you have been enabled to pray." "Yes," said he, "I have endeavoured to spend the hours in the thoughts of God and prayer; I have been much comforted, and all the comfort I got, came to me in this way."

The next morning, I was called up to be witness of his last moments. I found him in a deep sleep, lying perfectly still, and seemingly free from pain. I staid with him till they pressed me to quit the room, and in about five minutes after I had left him he died; sooner indeed than I expected, though for some days there had been no hopes of his recovery. His death at that time was rather extraordinary; at least I thought so; for, when I took leave of him the night before, he did not seem worse or weaker than he had been, and, for aught that appeared, might have lasted many days; but the Lord cut short his sufferings, and gave him a speedy and peaceful departure.

He died at seven in the morning, on the 20th of March, 1770.

Thou art the source and centre of all minds,  
Their only point of rest, ETERNAL WORD!  
From THEE departing, they are lost, and rove  
At random, without honour, hope, or peace.  
From THEE is all that soothes the life of man,  
His high endeavour and his glad success,  
His strength to suffer, and his will to serve,  
Ere, oh! Thou bounteous Giver of all good,  
Thou art of all thy gifts Thyself the Crown.  
Give what thou canst, without Thee we are poor,  
And with Thee rich, take what Thou wilt away.

#### ON THE EVIL OF VAIN CURIOSITY, AND INDETERMINABLE AND USELESS SPECULATIONS.

No. I.

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The proneness of mankind to run into extremes, which often been made the subject of remark and of reprobation, is in few respects more common, or more hurtful, than in respect of those things which engage, or ought to engage their close attention. Here the extreme on one hand is, when men either refuse, or neglect, to rest themselves in those objects which really belong to them. "I care not,"—"I shall give myself no trouble about the matter,"—"That is no concern of mine;"—these are expressions often dictated by the culpable inattention to personal interest, or by the selfish indifference to the welfare of others. It is vain, however, for a man to imagine, that because he chooses to shut his eyes to the sight, or his ears to the sound of what is irksome to him, he therefore breaks naturally subsisting relations, and ceases to be accountable for consequences. Did the first murderer do so, or wisely, in endeavouring to shift off all investigation into the deed which lay heavier than a weight of lead on his conscience? And had he really no concern about his fate, because, in answer to a question which ought to have met in a very different spirit, he replied, in the pride and stubbornness of his heart, "Am I my brother's keeper?" Or, had the Jewish priests and elders, who concocted and accomplished the crucifixion of the Lord of Glory, nothing to answer for, because when the hiring tool of their iniquity cried out, in the bitterness of remorse, "I have sinned in that I have betrayed the innocent blood," they chose to say, with an air of indifference, "What has it to do with us? see thou to that." It is quite possible for a man to succeed, in a great measure, in his endeavours

to remain willfully ignorant of many awakening truths with which he ought to be familiar, and to smother many a rising conviction where conscience ought rather to be encouraged to do its office: but sadly must he rue such success amid the solemnities of that searching day on which there will be no room for trifling, or for subterfuge.

The opposite extreme, in reference to things which engage men's attention, is that of being taken up with things which concern them not at all, or very little. Though the evil here may not be quite so direct and imminent as in the other case, it is, nevertheless, very great. To be occupied with things, either trifling in themselves, or foreign to us, must be hurtful, as it must divert our minds from what is useful, and thus interfere with personal piety. This is, in fact, one principal cause why some persons, even in the midst of much discussion, continue altogether unimpressed, and why others, who are truly serious, do not attain to a far higher degree of experimental, practical, and consolatory religion. While there are some inquiries which are altogether improper, there are many which are of little importance. There are many subjects of thought, which are lawful, and even useful, when kept in their own place, but which become vain and ruinous when engaged in and pursued with a keenness disproportionate to their value, and when they are suffered to engross the mind, and to usurp the place of those things which are essential to our safety, comfort, and holiness. Many inquiries, also, have been raised, which either can never be determined, or which, if they were determined, would be of little or no advantage, perhaps even detrimental to us.

The evil of vain curiosity, and of indeterminate and useless speculations, shews itself in many departments of human thought. In the sequel of this paper we shall endeavour to trace it a short way, in the attempts often made to settle certain points more positively and circumstantially than they are settled in Scripture.

For example, many questions have been keenly agitated respecting the manner of the existence of the Deity, and especially his existing in three Persons—a subject which seems to be quite beyond the reach of our faculties, and of which, therefore, there is very wisely no explanation in the Word of God. The attempt to define here what Scripture has not defined, has very unnecessarily distracted the Church, and very materially impeded the good effect which what is clearly revealed was calculated to produce. The attempt is surely vain. Can finite fathom infinite? Can the creature comprehend the Creator? "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? Deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea." We may be certain, that what of himself the Almighty has been pleased to conceal, is not necessary for us to know. He has revealed himself to us sufficiently in the face of Jesus Christ. Enough is known even of the sublime doctrine of the Trinity. It is taught rather in a practical than theoretical form; and that, no doubt, with the wise and gracious intention of diverting us from recumbent and interminable speculations, that fixing our minds on what is said respecting the part which each of the divine Persons performs in the plan of salvation, we may have access through the Son, by one Spirit, unto the Father, and may experimentally know the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost.

Many questions of apparently insurmountable difficulty, and little practical utility, have also been agitated respecting the works of God. We do not here allude even to the speculations of science properly so called, far less to those investigations which are conducted in a judicious and solid manner: for God having left such subjects to be prosecuted by reason, assisted only by ordinary

providential direction, in a way distinct from revelation, no one is entitled either to say how far reason may succeed in discoveries within its own proper sphere, or to affirm that any of its discoveries will ultimately prove altogether useless. But we ought not to confound such inquiries with what is purely religious, nor confer on them that importance, in reference to religion, which belongs to topics altogether different. With respect, for instance, to the great work of creation, volumes of hypotheses and of theory have been written, which, though affording some entertainment to persons of a peculiarly studious turn, are by no means to be recommended with a view to general religious edification. Did the earth exist very long before it was reduced to its present condition? If it did, in what state, and for what period? What was the exact import of its being "without form and void?" By what process was it brought into its present form? How was there light before the sun was created? What was the length of the six days, and how were they measured? On these and many similar questions men may entertain their own opinions; but it will be in vain to search for a definite solution of them in the Word of God. What Moses has written is brief, and calculated, not to satisfy the curiosity of philosophers, but to convey to every reader, whether learned or illiterate, some general ideas of the subject, and some practical conviction of the skill and power of the Creator. Enough is plain to teach the dullest observer, that the heavens declare the glory of God, and that the firmament sheweth forth his handiwork: enough is plain to lead every serious inquirer to fall down before the mighty Maker, and to exclaim, "O Lord, how manifold are thy works! in wisdom hast thou made them all."

There have been several laboured discussions respecting the situation of the garden of Eden. It has been sought for in Syria, in Armenia, in Palestine, in Chaldaea, in India, in Ceylon, in China, in short, in almost every part of the East. But what is that to us? Surely it will prove more for our benefit to be properly affected by the unquestionable and melancholy fact, that wherever Paradise was, it is Paradise lost to us. Driven out by the angel's flaming sword, banished from the face of the Lord God, and exposed to misery and death, instead of looking for the spot where once bloomed the flowers of Eden, instead of searching for the abode of that terrestrial bliss which is gone for ever, let us be thankful that we have heard of Him who came to restore man to greater glory than that from which he fell; let us give no sleep to our eyes, nor slumber to our eyelids, till we regain the forfeited favour of our Maker; and let it be our main business to prepare for that far happier Eden, where lurks no cunning tempter, and where grows no noxious fruit, but, where having overcome by the blood of the Lamb, we shall walk in garments of white, and eat of the tree of life, which is in the midst of the Paradise of God.

That Jephthah "did with his daughter according to his vow," cannot be questioned, for the Scriptures expressly declare it. But whether, as is the more common opinion, she was actually put to death, or whether, as the law allowed the redemption of a devoted person for ten shekels of silver, she was thus redeemed, and then devoted to perpetual celibacy and the service of God, is a question which has been much agitated. And yet, on both suppositions, the history affords much instruction. In either way, the vow was rash and unlawful, and bound Jephthah to nothing but repentance; and if death was the result, a horrid crime was perpetrated. Jephthah certainly had such faith as enabled him to achieve a great victory; and he also probably had some real religion. But this was a dismal blot in his history, arising probably from the rude manner of his early life, which admitted of his receiving only very imperfect instruction; and it ought to teach us the

great evil of an erroneous conscience, and the necessity of having our understandings well enlightened in the path of duty, lest while we imagine we are signaling ourselves for devotedness to the Lord, we be only blindly sinning against him, and creating to ourselves cause of future shame and contrition.

*Did Judas partake of the Lord's Supper?* This, too, is a question which divides commentators, which occasionally engages the attention of most Christians, which it might indeed be desirable to set completely at rest, but on which it is very probable that men will still continue to think differently. And yet, how little does this dispute concern us, in comparison with what is in reference both to Judas and to the communion, is incontrovertible! To whatever conclusion we may come as to this particular point, our conclusion will involve other things of far greater importance. If we think that Judas did communicate, we should be filled with horror at his hypocrisy and presumption, and be led to examine ourselves, lest coming unworthily, we eat and drink judgment to ourselves: if we think he did not communicate, we should pity the traitor whose conscience forced him to retire, and we should see that we ourselves be the real disciples of Jesus, in order to do worthily and comfortably professing ourselves to be so at his table.

We are told that "the graves were opened, and some bodies of the saints who slept arose, and came out of the graves after Christ's resurrection, and went into the holy city, and appeared unto many." But as to who these saints were,—who the particular persons were to whom they appeared,—what account they gave of the state of the dead,—what was their history afterwards,—whether they returned to their graves almost immediately, or lived long on earth and then died, or were translated to heaven: these are points on which we might feel disposed to come to some fixed conclusion; but from which the silence of Scripture rather requires us to turn away, that we may not overlook the more important considerations, that these were so many present trophies of the victory gained by the Redeemer in his death and resurrection, so many proofs that his followers shall be raised up in honour at last, so many encouragements to us to trust in and obey him now, that when he who is our life shall appear, we also may appear with him in glory.

That the souls of believers pass into heaven immediately after death is plainly revealed; but if we attempt to describe how souls can act and communicate their thoughts to each other in a state of separation from the body, we meet with many difficulties which neither reason nor Scripture enables us to solve. More real good, however, may be derived from a proper consideration of the general fact, than could flow from the solution of any of our particular difficulties. Rather than lose ourselves in metaphysical subtleties, let us reflect;—how noble that immaterial principle which survives the dissolution of the body, and which ever continues intelligent, vigorous, and active! How unworthy of immortal being to be deterred from pursuing what is right, by the fear of them that can kill the body, but who after that are no more that they can do! "What is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" To think, that on the dissolution of the mysterious connection between a good man's soul and body, that moment his soul is ushered in to all the joys of heaven, what more calculated to rouse us to immediate concern, to urge us forthwith to receive the Gospel, to inspire us with diligence in duty and fortitude in temptation, in a word, to lead us to make sure of this grand point, that when absent from the body we shall be present with the Lord? It is true that, in answer to all the objections of infidels, the general resurrection may be shown to be possible and credible, nay, that it must be

infinitely easy for Almighty God to effect it; and yet the inquisitive mind that would go beyond this, is soon brought to a stand. As to the exact way in which the resurrection will take place,—how the identity of each body will be preserved,—what will be the nature of the spiritual body fashioned like the glorious body of Christ,—and how bodies will be preserved through eternity; on these subjects it is easy to conjecture and to dogmatize, but difficult, perhaps impossible, to come to an intelligible and satisfactory conclusion. Nor need we regret this. It is enough for us to know the simple fact, in order to comfort us for the death of our pious friends, and teach us the wisdom of following Him who is the resurrection and the life. It is enough for every practical purpose to know, that “the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation.”

Many appalling inquiries might be raised on the state of the *finally condemned*. But let us rest satisfied with what infinite wisdom has disclosed. As for those who are heirs of glory, they have no occasion to distress themselves with such unwarrantable investigations; and as for those who are on the broad road to destruction, they will know all about the subject too soon. What more can be needful towards awakening us to flee for refuge to the hope set before us in the Gospel; than to know, that if we refuse, we shall bring on ourselves misery, certain, heavy, unmitigated, uninterrupted, and eternal?

Scripture gives us various grand and captivating descriptions of *heaven*, representing its glories and felicity by all that is beautiful and sublime in nature, and all that is esteemed exalted and desirable among men. But if it be asked, how far are these representations to be understood literally, and how far figuratively? Where is heaven situated? What is its extent? What its precise nature? What is it to see the living God face to face? In what language do the blessed inhabitants converse? What extent of knowledge have they of what is passing in this world?—These are points to which Scripture either alludes not at all, or alludes in very general terms; so that, in respect of these and many other inquiries, “it doth not yet appear what we shall be.” Having, however, the certain knowledge that heaven is a place of perfect holiness and happiness, it is much better for us to leave uncertain conjectures, and to improve that knowledge, as an encouragement to lead us to seek both a title and a fitness for so desirable a place,—to lead us to follow Christ, who, having opened up and led the way to glory, is now saying to us, “If any man serve me, let him follow me; and where I am, there shall also my servant be.”

These examples may serve as a specimen of the many points which it is often attempted to settle more positively and circumstantially than they are settled in Scripture; whereas we ought rather to fix our attention on those things which are distinctly made known to us, as it is in consequence of these, and not at all in consequence of opinions of conjecture, or of doubtful inference, that “the Holy Scriptures are able to make us wise unto salvation by faith, which is in Christ Jesus.”

#### A MORAVIAN SETTLEMENT IN SOUTH AFRICA.

THE valley of the White River lies at the bottom of the Zureberg mountains, which rise on this side to an elevation of about 2500 feet above the level of the adjacent country. The declivities of the mountain, and the whole of the subsidiary hills which encompass this glen, are covered with the clustering forest-jungle which I have described; but the banks of the stream are comparatively level and open, and covered with luxuriant

pastures of sweet grass. The whole length of the vale may be altogether, probably, about ten or twelve miles, from the spot where the little river abruptly emerges from the recesses of the mountains to where it joins the Sunday River. The scenery of the upper part of the dell is very picturesque. Accompanying the course of the stream, as it meanders through the meadows, you have, on the right, lofty hills covered with woods of evergreens, and broken by *kloofs*, or subsidiary dells, filled with large forest-timber. On the left the hills are lower, but also covered with copsewood, and in many places diversified by rocks and cliffs of deep red and other lively colours. The valley, winding among those woody heights, spreads out occasionally to a considerable breadth; and then again the converging hills appear to close it in entirely with huge masses of rock and forest. At every turn the outline of the hills varies, presenting new points of picturesque scenery; while, scattered through the meadows, or bending over the river margin, appear little clumps of evergreens, willows, and acacias; and sometimes groves of lofty forest-trees (chiefly yellow-wood, or Cape cedar,) enrich the vale with a stately beauty not always met with in South African landscape. This combination of the wild, the grand, and the beautiful, is heightened in its effect by the exotic appearance of the vegetation: the lofty candelabra-shaped euphorbias towering above the copes of evergreens; the aloes clustering along the summits or fronts of the weather-stained rocks; the spekboom, with its light green leaves and lilac blossoms; the more elegantly shaped mimosa, with its yellow-tufted flowers; the baboon's ladder, wild-vine, and other parasitical plants and creepers, that climb among the crags, and festoon in grotesque exuberance the branches of the loftiest trees, intermingled with jasmynes and superb geraniums; these, and a thousand other shrubs and flowers, of which only a few are known to our green-houses, adorn even the precipitous rocks, and fill up the interstices of the forest.

The meadows, too, or savannahs along the river banks, are richly embellished, at least in the spring and early summer, with the large purple flowers of a species of *amyrillis*, which has a very splendid appearance. At the time of my visit, which was the autumn of the southern hemisphere, the vale was thickly overspread with a small, white, delicate flower, somewhat resembling the snow-drop. The river itself, like our own River of Baboons, is but a large mountain torrent, bursting down, after heavy rains, in floods which sweep over a great part of the level meads above described, and which sting up, in their violence, immense quantities of large rolled stones and gravel, through which the stream, when diminished by the summer heats, filtrates silently and unperceived. The current, however, even in the greatest droughts, is never entirely interrupted, though sometimes invisible, but always fills the large pools, or natural tanks, which spread out like little lakelets along its channel, and which its temporary floods serve to sweep and purify.

The Moravian Settlement of Enon was situated near the centre of the valley of the White River, and in the midst of the scenery which I have attempted to describe. It stood upon a level spot of alluvial soil, near the margin of one of the deep lagoons formed by the river, and which the brethren have named the Leguan's Tank, from its being frequented by numbers of the large amphibious lizard called the leguan, or guana. It was also, I observed, well stocked with a species of carp common to many of the South African streams.

The village was laid out in the form of a long street, at the upper end of which were to be erected the church, school-room, work-shops, and dwelling-houses of the missionaries. A small part only of these buildings had as yet been completed; for the good brethren and their Hottentot disciples had returned but a few months be-

fore to reoccupy this station, after having been driven out of it by the Caffres in the war of 1819.

The number of Hottentots at this institution was then about 200. Their dwellings were, with a few exceptions, small wattle cabins of a very simple construction.

The extent of cultivation here was much inferior to what I afterwards witnessed at the elder Moravian Settlement of Genadendal, where the whole village is enveloped in a forest of fruit trees; but, considering the short period that had elapsed since the inhabitants had returned to their labours, as much had been accomplished as could reasonably be expected. The appearance of the whole place was neat, orderly, and demure. There was no hurried bustle, no noisy activity, even in the missionary workshops, though industry plied there its regular and cheerful task; but a sort of pleasing pastoral quiet seemed to reign throughout the settlement, and brood over the secluded valley.

There were at this time three missionaries at Enon, besides another brother who was absent on a journey, all of them natives of Germany. The eldest of these, who was also the superintendent of the institution, was the venerable Brother Schmitt, who, after spending his earlier years as a missionary on the desolate coast of Labrador, had been sent to Southern Africa. Mrs Schmitt, an Englishwoman, and at this period the only white woman in the settlement, appeared to be a person exceedingly well adapted for the station she occupied. The two younger brethren were plain mechanics.

Regularity is one of the most striking characteristics of the Moravian system; and a love of order, even to excess, pervades every part of their economy. In order to give some idea of this, I shall mention the daily routine at this place, which is, I believe, precisely similar to that established at their other institutions in this country.

At six o'clock in the morning, the missionaries and their families are summoned together, by the ringing of a large bell suspended in front of the mission-house. The matin hymn is then sung, and a text of Scripture read, for all to meditate upon during the day; and after drinking a single cup of coffee, they separate to pursue their respective occupations. At eight o'clock the bell reassembles them to a substantial breakfast, consisting of fish, fruit, eggs, and cold meat; each person commonly drinking a single glass of wine. This meal, as well as the others, is preceded and followed by a short hymn, by way of grace, in which all the company join. As soon as breakfast is over, they retire to their separate apartments, for meditation or devotion, till nine o'clock, when the active labours of the day are again resumed, and continued till noon. At twelve o'clock precisely the bell is again rung; labour is intermitted; the school is dismissed; and the brethren and their families assemble in the dining-hall to the mid-day meal. The dishes are sometimes numerous, (especially, I presume, when they have visitors,) but the greater part consist of fruit and vegetables of their own cultivation, variously dressed. I did not observe that any of the brethren drank more than a single glass of wine, and that generally mixed with water. The meal is enlivened with cheerful conversation, and is closed with the customary little hymn of thanksgiving. All then rise and retire, to occupy or amuse themselves as each may be inclined. Most of the missionaries, after dinner, take a short nap, a practice generally prevalent throughout the Cape colony, except among the English. At two o'clock, a cup of tea or coffee is drank, and all proceed again with alacrity to their various occupations, which are prosecuted till six. This latter hour concludes the labours of the day; the sound of the hammer is stilled, and the brethren assemble once more at the evening meal, which consists of light viands, and is soon over. After supper they adjourn to the Church, where a portion of Scripture is briefly explained, or a homily delivered, either to the whole

Hottentot congregation, or to one of the several sections in which the people are classed, agreeably to the progress they may have attained in knowledge and piety. All then retire to rest, with an appearance of cheerful satisfaction, such as may be naturally imagined to result from the habitual practice of industry and temperance, unembittered by worldly cares, and hallowed by the consciousness of having devoted their mental and bodily faculties to the glory of God and the good of men.

Though the Moravians find it impracticable or inexpedient to follow up in their missionary settlements some of the peculiar and rather monastic regulations, which are observed in their European establishments, such as separating the married and the unmarried, the youth of different sexes, &c., still their precision and formality in classification are very remarkable. Among other peculiarities of this description, I may refer to the singular arrangement of their burial-grounds, which are divided and subdivided, by walks crossing at right angles, into several compartments. One of these plots, thus marked off, is appropriated for the sepulture of the married missionary brethren and sisters; a second for the unmarried brothers; a third for the unmarried sisters; a fourth and fifth for baptized and married natives, male and female; a sixth and seventh for the unmarried and unbaptized natives, and so on. This certainly is carrying classification to a most fanciful pitch, especially that of mere mortal dust and ashes! Passing over this, however, there is unquestionably something very touching, as well as tasteful and picturesque, in the appearance of a Moravian burial-ground in South Africa. Situate at some little distance from the village, yet not far from the house of worship, cut out in the centre of a grove of evergreens, and kept as neat as a pleasure garden, the burial-ground of Enon formed a pleasing contrast to the solitary graves heaped with a few loose stones, or the neglected and dilapidated church-yards usually met with in the colony. The funeral service, too, of the Moravians is very solemn and impressive. And still more solemn must be the yearly celebration of their service on Easter morn, when the whole population of the settlement is congregated in the burial-ground, to listen to an appropriate discourse from the most venerable of their pastors, accompanied by an affecting commemoration of such of their friends and relatives as may have died within the year, and followed by hymns and anthems sung by their united voices amidst the ashes of their kindred.

The missionaries at this place, like their German countrymen in general, appeared to have a fine taste for music; and the voices of the Hottentots being peculiarly mellow, there was nothing vulgar or discordant in their singing, but, on the contrary, a sweet, solemn, and pathetic harmony. Nothing, indeed, can well be conceived more exquisitely affecting than the rich though simple melody of one of these missionary hymns when sung by an African congregation in the bosom of their native woods, where only a very few years ago no voice was heard save the howling of wild beasts, or the yell of savage hordes.\*

## DISCOURSE.

BY THE REV. E. B. WALLACE,  
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"Quench not the Spirit."—1 THESS. v. 19.

THIS precept, according to the apostle's general practice, of adding, in the termination of his epistles, such rules, or exhortations, as he deemed suitable, forms one of a considerable number

\* From "African Sketches." By Thomas Pringle. London, Mexon. 1834.



thrown together in the concluding chapter. We propose to make it now the subject of a few observations.

In considering the import of the precept, it is evident from the manner in which it is thrown in amongst others, that we can gather little information from the context. It is only from the terms of the precept, according to the natural meaning which they bear in themselves, or as they are used in other parts of Scripture, that we can appreciate the words of the apostle. We are elsewhere taught, Gal. v. 17, that the "flesh lusteth against the spirit, and the spirit against the flesh;" that is, the Spirit of God suggests thoughts, awakens emotions, or implants desires, that are contrary to the will of the flesh. In the same passage, in the verse preceding, we are exhorted to walk in the Spirit, being assured that, if we do so, we shall not fulfil the lust of the flesh, *i. e.*, to walk in the exercise of those views and affections, which are called the fruits of the Spirit, and then we shall not be debased by an unholy submission to the desires and propensities of nature,—the chains which bind the soul, and with which it is cast into outer darkness. Without further proof, then, we shall consider the expression, "the Spirit," as signifying, what indeed it most obviously imports, the influences of the Spirit, whatever they may be, upon the mind. Then, also, the other term in the language of the precept, "quench not," will evidently mean, give way to these influences, yield to them, encourage them, desire them, do not efface them, do not oppose them.

There is a great variety of ways in which the Divine influence is exercised, and in all of which the exhortation of the text may be observed or neglected, the spirit received and encouraged, or resisted and quenched. God may speak to us in the early instructions of infant years, or afterwards in the checks of the warning monitor within us, or in the counsels and admonitions tendered to us by those who take an interest in our welfare, or in the reproaches and abuses dealt out by an offended partner in guilt. Or the Almighty speaks to us in his oracles, where the word of man is exchanged for "thus saith the Lord God;" and there he speaks to us either in the language of just indignation, hating sin, marking the ways of the sinner, lifting an arm of vengeance, sweeping with a besom of destruction, and consuming the adversary with fire unquenchable; or he speaks in the mild and encouraging accents of an affectionate parent, not willing that any should perish, beseeching and exhorting us to return, sending his own Son to allure and to win us over to a confidence in his mercy, offering in an unqualified manner to wash away all our iniquity by his blood, and giving his spirit to teach, and comfort, and sanctify. Or God speaks to us in every thing we see, or know, or hear of in the ordinary events of life. He speaks to us in the daily course of his Providence, in the bread which we eat, and the water which we drink, reminding us of the imbecility of a frame constructed of and dependent

upon materials so weak and decaying. He speaks to us in the fall of the leaf, and the flowing of the stream, so universally acknowledged as emblematic of the constant rolling on of the tide of time, and with it of the insensible gliding away of the days and years of human life. And when we will not hear the still small voice, unceasingly addressed to us in the common matters of daily occurrence, God again speaks to us in the thunders of his power, in sudden alarms, in sore bereavements, in severe disappointments, in painful distempers, in deaths at the morning of existence, or the noon-day of health, and fulness and freshness of human strength. In these, and in many other ways, too minute and diversified to be particularised, does God speak to each and to all of us. Most justly may it be said, "Day unto day uttereth speech, and night unto night teacheth knowledge. There is no people nor language where the voice of God is not heard. Its line hath gone out through all the earth, and its words to the end of the world." And to whomsoever the Almighty thus speaks, in any of the diversified methods, by which he would arouse us to consideration, the language of the precept is also addressed, "quench not the Spirit."

In directing your attention to these many occasions on which the Spirit of God would exert an influence upon the mind, there are three prominent instances which we cannot forbear to draw into more especial notice.

1. We quench the Spirit when we shut our minds to the knowledge of the Gospel, and prevent the entrance of that light which would flow in upon the understanding from the reading or preaching of the truth.

Man naturally shuns the light of evangelical truth, as the bird of night shuns the light of day. The light shineth, but man is unwilling to come to the light, because his deeds are evil. He has a presentiment of the rebuke which it will give. He has a feeling that religion, even the knowledge of it, is inconsistent with the course which he has been pursuing, and because he is not disposed to abandon that course, he therefore puts away from him that knowledge which would trouble and torment him in following it. When therefore the light of Divine truth is fled from, when the lamp of reason and intelligence in spiritual things, about to be kindled, is extinguished, and darkness is courted as more convenient for the works of iniquity still to be done, then is the Spirit quenched,—then is that voice, which would tell us of our errors, and guide us into wisdom, silenced; and we continue to prowl under the shades of night, afraid of that sun which would disclose our deeds, and hold us up to the reprobation of our own minds.

Now I fear there are few who may not have experienced in themselves, at times, a wish to escape from a knowledge of Christ and salvation, as if that knowledge were our evil and not our good. And some there may be, or are, who have indulged the wish, and succeeded in it, and who remain in a sottish and death-like ignorance. All are not guilty to the same extent. But all may be con-

scious that they have often shut their ears to instruction. The admonitions of teachers have often been slighted; the counsels of parents often neglected, and an anger has been conceived against the friend, who, at the hazard of friendship, has, through friendship, given a seasonable advice; nay, blindness and error have sometimes been desired; the office of reason has been sometimes wantonly abused and perverted, that a criminal purpose might be the more unhesitatingly accomplished. Many may be conscious that at this day they might have possessed much more wisdom and understanding, had they not even violently repelled instruction; had they not for the very sake of killing thought and time, plunged into some vain and unsatisfying amusement; had they not, not only with mere thoughtlessness, wasted away days, or months, or years, which might now have yielded the fruits of enlarged views and more exalted enjoyments, but, absolutely and in very deed, put away from them, or abused, or slumbered over the invaluable means and opportunities of improvement, which were not only within their reach, but solemnly, assiduously, and repeatedly pressed upon them by the course of God's providence, and the warnings and admonitions of God's servants.

To all, therefore, in these and similar circumstances, the precept of the text says, quench no longer the Spirit of God; shut no longer your ears to instruction; open now your mind and receive the word of salvation; slight not now any more the knowledge of the Gospel; listen, and listen attentively to the sound of peace, and of good will to men, which was first heard in the land of Judea; which has since been heard, and repeatedly heard, and is renewed to us every day, to us in these distant isles, and which will at length be heard, for a witness unto all men, echoing on every shore, and on every mountain-side within the circuit of the habitable world.

2. We quench the Spirit when we refuse, in obedience to the command of God, to humble ourselves into the lowliness of penitent sinners.

Man may have an aversion to Scriptural knowledge, but he has a still greater aversion to a penitential confession. The former aversion may therefore be in part overcome, whilst the latter remains. A general conviction of the truth of Christianity may be effected, whilst a conviction of sin is resisted. It is amongst the many strange inconsistencies which we meet with in man, that there are persons who both receive and reject the truth, that is, they receive it generally as a whole, but in many parts of it they reject it; or, receiving and acknowledging it, they yet practise a deception upon themselves, and instead of adapting their minds to it, they colour, and pervert, and explain it, so as to adapt it to them. This is particularly the case with those who retain a self-righteous spirit. They cannot brook humiliation. At the same time, they cannot boldly discard Christianity. It has gained too firm a footing in the world. It is accompanied with too clear and demonstrative evidence of its truth. It has gained

too much upon their own minds; their peace, and respectability, and welfare, here and hereafter, are all too nicely interwoven with it, to allow them now openly to renounce it. But still they will not be humbled into its lowliness; they will not cultivate its broken-heartedness; they will still hold fast their integrity, and rejoice in their meritorious acts, and hope that through them they will find favour with God. All men have naturally a high and unbending spirit within them. All would fain build a tabernacle of their own merits for their stronghold. And whether, therefore, reflection smite them with a conviction of guilt, or remembrance carry them back, with a feeling of shame, to actual transgressions, or whether they read the Divine record, and behold there the sun-bright characters in which human nature is portrayed, and which for the moment may compel all to believe in the general doctrine of original sin and universal guilt, all do manifest a disposition still to cling to a righteousness of their own. Some stoutly, and long, and resolutely put away from them the call to repentance. None frankly and freely comply with it. None comply with it at all, until a necessity is laid upon them; until the mighty hand of God takes hold of them; until their hearts are radically changed; until they are bound by the silken cords of Divine love, instead of the chains of sin, and contemplate, in beauty and in power, the splendours of redeeming grace, and feel the charms and bewitchments of a Saviour's kindness and generosity, and then look to themselves as children of corruption, as heirs of mortality, as slaves who have been hugging the chains of their own bondage, or as worms of the dust living upon their own abominations. Until the effectual change is wrought, all men give the same resistance. And even whilst the change is going forward, they exhibit more or less of the disposition. How do they cling to any little virtues, by which they may be distinguished amongst others! Or, how do they endeavour to rear these virtues into the merit of a sacrifice, by which they may make atonement for their sins! How anxious are they to bury their iniquities in oblivion, as if, because they forget them, God also would forget them! Or, how do they wish to give to them the gentler names of misfortune or imperfection, as if the change of name changed the character of the act, or would alter the mind of God! How careful are men to conceal their faults, as if concealment from men were the same as concealment from the eye of Heaven! Or, how do they add sin to sin for this purpose, as if the shame of detection were a greater evil than the wrath of God, and continued iniquity! Or, if their sin be discovered, how often do they harden themselves against confession and repentance! Or, how do they attempt to justify themselves against the clearest evidence, or to prove that, in the circumstances of the case, they were excusable! Now, all this springs from an unwillingness to be humbled and abased, and where persevered in is a quenching of the Spirit. And if angels in heaven rejoice over the sinner that

repenteth, they may mourn and weep over him that hardeneth himself against conviction, and persists in his error.

3. The Spirit is quenched when sin is knowingly committed. Ignorance will not justify transgression, but transgression is dreadfully aggravated when committed against the light of the understanding. So great is the aggravation felt to be, that in general, before a deed of wickedness is perpetrated, an attempt is made to extinguish the light which shines upon the mind, and to stifle the intimations of a faithful warning conscience. When the endeavour succeeds, sin is then plunged into, crime perpetrated, or unhallowed pleasures indulged in, with less disturbance from compunctious feelings, and fears of the consequences. But it also happens, that passion is often too violent, temptation too strong, and desire too impetuous, to wait for the slow and gradual extinction of reason and conscience, and the knowledge and fear of God. Sin is committed then in broad daylight, in direct and daring defiance of all those monitors put around us to guard the path of righteousness. All the fences of religious truth are fearlessly and awfully trodden under foot, and man, little man, with the impotence of a worm, and a duration in the world short and uncertain as a dream, maintains a proud will of his own, lifts his arm against the fiat of the Almighty, and rushes with his eyes open, upon the thick bosses of Omnipotence.

I wish, my friends, it may not with truth be said, that all, at times, have been more or less guilty of something of this kind. Is there any one who has not sometimes made choice, contrary to the convictions of his mind, of that which is evil and profitless, in preference to that which is good and wholesome for the soul? Are there not many who, at some period of life, have done a deed of darkness, and yet knowingly, and with a feeling that if the truth were published, it would deservedly cover them with shame? Have not most of us, at times, cherished within our breasts wicked thoughts and passions, feelings of irritation, malevolence, envy, disdain, pride, scorn, impiety, dissatisfaction with the course of providence, opposite to the scheme of redemption, or of enmity to a life of holiness, to the commands of God, and the cause of religion, which feelings our own mind at the moment informed us were wrong, and yet we would not for a season restrain them? Or have not all of us, or most of us, at times had opportunities of doing good presented, and felt it to be our duty to embrace them, and yet, because our disposition was contrary at the time, have turned away like the priest and the Levite, and passed by on the other side? Or, when the Sabbath of God made its weekly return, and all was quiet and peaceful, and when the tranquillity of the day and solemnity of the occasion invited to piety, when a favourable occasion was thus offered, and when, in gratitude, we ought to have felt ourselves called upon to use it for the religious improvement of ourselves and others, have not many,

on the contrary, rather studied how to escape from the serious impressions which the day was calculated to make, or, counting it a weariness, have endeavoured to get it passed by in as easy, slumbering, and profitless a manner as possible! Or are there not also some who have endeavoured to seduce others into wickedness, that they might countenance themselves in a course of folly which they were knowingly pursuing? And are not multitudes daily taking shelter, and that with eagerness and with rejoicings, under another man's example, and, against their own understanding, consciously making use of a weak and false argument to justify and encourage themselves, that because another man, who ought to know better, and to be better, unhappily falls into sin, or daringly does wrong, therefore, they also may fall into sin without danger, or do wrong and be excusable? In one word, is there one person here, or any where, who has not frequently left undone that which he knew and felt he ought to have done, or done that which he knew and felt he ought not to have done? It is not here a matter of consequence, what be the particular sin of commission or omission; but the question is, have we not all a thousand times, from the call of indolence, or of pleasure, or of interest, inviting us in an opposite direction, knowingly left undone things which we knew it to be our duty to do, or done other things which we equally knew it wrong to do at all, or wrong to do at that time? Considering, then, the broad question, and considering the others that precede it, we are all compelled to plead guilty to the charge. Perhaps there are few who have that awful spirit of hardness, mentioned in the commencement, by which they would avowedly defy God; but others only do, in a more covert, artful, and self-deluding manner, the same that the few do openly and fearlessly with the spirit of violent daring. Being then found guilty of often thus quenching the Spirit of God, let us humble ourselves and acknowledge our guilt, lest we be doubly chargeable, first, with sinning against light, and second, with resisting the call to repentance.

We should now give, in conclusion, some reasons for complying with the exhortation. Having dwelt, however, so long upon the precept itself, we shall be extremely short. Enlargement, indeed, is quite uncalled for. Compliance is equally and plainly both our duty and interest. The exhortation carries its own importance in it; and the observations which have been made, bear upon them, we think, the impress of truth. We shall add a single remark upon the evils resulting from resistance to the Spirit.

In reference to them, what can be more disastrous to the best interests of mankind, than an attempt to extinguish in the mind the light of truth just as it begins to dawn? What can be more destructive to the fine moral sensibilities, which we ought to cultivate, than shutting our eyes to the baseness of sin, or committing it against the convictions of the understanding? This is to exchange from our soul the handwriting of God,

It is to court the shades of night; it is to invite the horrors of darkness; and it is to walk contentedly down the abyss of folly. It is to plant a dagger in our breast, and voluntarily consign ourselves to everlasting perdition. It is to plunge into a sea of sorrows, using the only means, by which we can escape from the dangers to which we are exposed, as an instrument more effectually to secure our destruction.

Instead, then, of opposing, let us yield to the mild influences of the Spirit. It is one of the first principles in conveying instruction to the young, to keep their minds open to good impressions. These become the seeds of virtues and graces to appear in after life. We are all, however, as children under the training of the Divine Spirit; and it is our part to preserve a kindly feeling, a heart free and open to his entrance and influence, to receive his counsels with the meekness of wisdom, to tremble at his representations of the offensiveness of sin, and, instead of committing sin, willingly and knowingly, to shudder at the thought of committing it at all. Opening, then, our minds in this manner, listening to his voice as addressed to us in the Word of God, in the warnings of conscience, in the admonitions of friends, in the lessons taught by the vicissitudes of life, may we, my friends, all be led by him, and may his impressions now be the seeds of heavenly graces; and, being the evidences of our interest in Christ, in a land of change and sorrow, may they prove the foretastes and forerunners of peace and salvation in the mansions of eternal rest!

#### A DESCRIPTION OF THE HOLY SEPULCHRE.

From Jomiff's Letters from Palestine. 2 Vols. 8vo. London 1822.

THE tomb of our Saviour is enclosed in a Church to which it has given name, and appears in the centre of a rotunda, whose summit is crowned by a radiant cupola. Its external appearance is that of a superb mausoleum, having the surface covered with rich crimson damask hangings, striped with gold. The entrance looks towards the east; but, immediately in front, a small chapel has been erected to commemorate the spot where the angel appeared to the two Marys. Just beyond this is the vault in which the Redeemer submitted to a temporary interment; the door of admission is very low, probably to prevent its being entered otherwise than in the attitude of adoration. The figure of the cave is nearly square, extending rather more than six feet lengthways, and being within a few inches of the same width; the height I should imagine to be about eight feet: the surface of the rock is lined with marble, and hung with silk of the colour of the firmament. At the north side, on a slab raised about two feet, the body of our Saviour was deposited; the stone, which had been much injured by the devotional zeal of the different pilgrims, is now protected with a marble covering; it is strewn with flowers and bedewed with rose-water, and over it are suspended four and forty lamps, which are ever burning. The greater part of these are of silver, richly chased; a few are of gold, and were furnished by the different sects of Christianity, who divide the possession of the Church.

In an aisle north of the sepulchre, is the spot where Christ appeared to the Magdalen in the habit of a gardener; and a few steps further is the scene of his

interview with his mother. The pillar to which he was bound, when undergoing the punishment of being scourged, has been taken from the court near the Hall of Judgment, and affixed to the right of an altar, erected in a chapel at the extremity of the aisle; this chapel, and the altar within the sepulchre, are consecrated to the worship of the Catholics. The place where he was tortured by the crown of thorns, that of the agony, of his being affixed to the cross, and the partition of his vesture by lot, are all severally comprised within the limits of the Church, which is thus made to include a considerable portion of mount Calvary. Tradition has even attempted to designate the spot where the mother of the Messiah stood, a weeping spectatress of the cruelties and ignominy to which he was exposed.

The irregularity of the surface on which the temple is erected, has been made subservient to the preservation of that particular part of the mount, where the sacrifice of our Saviour was accomplished. The place where the cross was planted retains its original elevation, the adjacent ground being merely flattened sufficiently to receive a marble pavement. It is seventeen or eighteen feet above the common floor, and is approached by one and twenty steps. The aperture in which the cross was fixed is below the centre of a Greek altar: it appears to have been perforated in the rock, and is encircled by a large plate of silver, inscribed with bas-relief figures, representative of the Passion and other scriptural subjects: thirteen lamps are constantly burning over the altar.

Not far from this part of the Church, but several feet below the level of the floor, is the descent to the well, where discovery was made of the cross and crown of thorns, and the spear with which one of the soldiers pierced our Saviour's side.

An inscription to the memory of Godfrey and his brother is affixed to the wall, near the steps; but in repairing the injury which the Church suffered from fire about eight or ten years since, the Greek Catholics, who are proprietors of this part of the building, either from neglect or caprice, allowed the tablet to be plastered over.

During the whole of the time that we were engaged in examining the objects of veneration, the numerous altars were thronged with votaries of the different sects, exercising, in their respective rituals, the solemnities of religion.

On quitting the Church, we proceeded to the Mount of Olives: our road lay through the *Via dolorosa*, so called from its having been the passage by which Christ was conducted from the place of his imprisonment to Mount Calvary. The outer walls of what was once the residence of Pilate, are comprehended in this street: the original entrance to the palace is blocked up, and the present access is at one of the angles of the court. The portal was formerly in the centre, and approached by a flight of steps, which were removed some centuries ago to Rome, and are now in a small chapel near the Church of San Giovanni di Laterano. Very little of this structure is still extant; but the Franciscan monks imagine they have accurately traced out the dungeon in which our Saviour was incarcerated, as well as the hall where Cæsar's officer presided to give judgment. The place where the Messiah was scourged is now a ruined court, on the opposite side of the street; and not far from thence, but in a direction nearer to Mount Calvary, is the arch which the Latin friars have named "*Il arco d'Ecce homo*" from the expressions of Pilate, as recorded by St. John, (chap. xix. 5.) Upon an eminence between the pillars which support the curvature, the Roman governor exhibited their illustrious victim to his deluded countrymen. Between this place and the scene of his crucifixion, Christ is said to have fainted under the weight of the cross: tradition

relates that he sunk beneath its pressure three times, and the different stages are supposed to have been accurately noted: they are severally designated by two columns, and an indenture in the wall.

Towards the eastern extremity of the town, not far from the gate of St. Stephen, is the "*piscina d'Israel*:" this is the pool of Bethesda, where an angel was commissioned periodically to trouble. It appears to have been of considerable size, and finished with much care and architectural skill; but I was unable to ascertain either the depth or dimensions; for its contiguity to the enclosure, which contains the mosque of Omar, made it rather hazardous to approach even the outer borders; and our dragoman entreated us to be satisfied with a cursory view. Near to this place is the Church of St. Anna, so named from being erected on the ground where the house of the Virgin's mother formerly stood, and where the Virgin herself was born. Between that structure and Pilate's palace is the Torre Antoniana, a ruined pile, which has a more striking air of antiquity than any other building in the city.

Just without the walls is the scene of St. Stephen's martyrdom: we passed over it in our descent to the brook Kedron, which flows through the valley of Jehoshaphat, at the base of the mountain. At present the channel is entirely dry, the breadth is little more than a yard, and the depth scarcely two feet. At a short distance to the left is a cavern, which has been consecrated to the sepulchres of the Virgin, of Joseph, of St. Anne, and St. Joachim. It is a very magnificent vault, spacious, and chastely ornamented, and preserved with great care and neatness; the descent includes fifty steps. The several tombs are distinguished by chapels and altars, with the usual accompaniments of lamps and tapers, and embellished with decorations adapted to the respective characters whose virtues they commemorate. We had no means of ascertaining on what authority it is asserted that the mother of the Messiah expired at Jerusalem, or that her mortal remains were preserved in such a receptacle. It is worse than useless to apply for information on points of this nature at the convent. Any attempt to investigate traditionary statements, seems to be regarded by our hosts as conveying an oblique reflection on their own credulity. The date of the sepulchre is entirely unknown. The Gospel represents the Virgin as being consigned, by the dying injunction of our Saviour, to his beloved disciple, and some authors have conjectured that she closed her earthly existence at Ephesus; yet, whatever was the original destination of this vault, the cost and labour which must have been expended in its construction, sufficiently entitle it to be classed amongst those objects which claim an attentive examination.

After passing the bridge thrown over the bed of the rivulet, a few paces brought us to the garden of Gethsemane, where the Messiah prayed in agony, and the sweat fell from him as it were great drops of blood. Here too was the scene of Judas's treason. This spot, scarcely half an acre in extent, is partly enclosed by a low wall, and contains eight venerable olive trees, which are said to have been growing at the time of Christ's entrance into the city. They have certainly the marks of extreme age, but Josephus expressly states, that *all the trees* which were in the neighbourhood of Jerusalem, were cut down by Titus, for the purpose of embankments. At the summit of the mountain is fixed the scene of our Saviour's last appearance on earth, and his ascension into heaven. The impression said to have been made by his foot, is engraved on the surface of the rock, so as to preserve a record of the Messiah's attitude when he bade adieu to this lower world. It appears from thence, that Christ's left hand was towards Jerusalem, which lays west of the mountain, and that his face was consequently directed to the north. The view from this elevation is grand and extensive, comprehend-

ing the valley watered by the Jordan, and the entrance of that river into the Dead Sea, which appears like a vast plateau of burnished silver.

The place where our Saviour dictated the universal prayer to his disciples, is supposed to have been a garden about one hundred yards to the north-west. In an opposite quarter, and farther removed from the apex of the hill, is the cave where the apostles assembled to compose the creed which bears their name. It is a long subterranean recess supported by twelve arches, but no otherwise an object of curiosity, than as having been the retreat of those illustrious martyrs.

#### CHRISTIAN TREASURY.

*Health of the Soul.*—It is pitiable and melancholy to hear with what accuracy a sick man will describe all the marks and features of his disorder, how every passing pain, every change, every symptom, and every fluctuation of health and strength, is treasured up, and amplified, and discussed. What a physician does the sick man become in his own case! Nay, with what seeming pleasure does he dwell upon every circumstance! With what fond and longing eloquence he can expatiate upon his pangs and his sufferings, as if he loved them because they are his own! But if you inquire into the health of his eternal soul, its sicknesses, its symptoms, its peculiar constitution, its signs of life and death; all dumb, all languid, all flat and unprofitable! Before we go farther, is not this a sufficient proof that all is wrong,—that the spirit within him has been left to take care of itself, while the heap of dust to which it is attached has excited such an interest, that every grain of it seems to have been weighed and counted! O that it would force itself upon our senses, and burst itself upon our notice! O that this mysterious stranger within us could appear to us in some palpable shape, that we might inspect, and handle, and examine it,—that we might be able to feel the beating of its pulse, and watch the changes of its complexion,—that we might know when it looked pale, and sickly, and death-like, and when it wore the fresh and rosy hue of health! But it hides itself from my view,—it muffles itself from my observation; and though I can amuse myself with looking at the perishable body in which it is contained through a microscope, and studying its very infirmities with a fond and melancholy delight, I do not feel a sufficient interest in the immortal and unseen spirit within to follow it into its hiding-places, and pursue it into its recesses.—*Wolfe's Remains.*

*Satisfaction for Guilt.*—Christ's blood satisfies the law of God and the justice of God; should it not then satisfy the sinner's guilty conscience?—*R. Hill.*

*Virtue, its Nature and Attendants.*—St. Augustine defines virtue to be nothing else, than to love that is to be loved. Thus it has a sweet reference to all the graces. To love this is knowledge; not to be seduced from it by allurements, is temperance; not to be removed from it by calamity, is patience; to do this for God's cause is godliness; to communicate it to others is brotherly kindness; to dilate it to all men is charity. Knowledge seeks virtue; temperance finds it; patience suffers for it; godliness possesses it; charity communicates it. These are so linked together by a golden chain of harmony, like the tabernacle curtains of blue silk, that, pull one, pull all. Hath any man virtue, he must have knowledge,—the ignorant are not capable of the habit of virtue. If there be knowledge, temperance will follow, for folly is the mother of surfeit, but abstinence is the daughter of wisdom. If temperance, then surely there will be patience. Temperance doth no wrong, patience suffers it. He that abhors to hurt others, will much less hurt himself. If patience, there must be piety; for the *thankworthy* patience is that

which, for conscience toward God, endureth wrongful grief. If we be content to suffer evil for God, surely we will do good for God. If godliness go before, paternal kindness will follow after, for no man can love the invisible God and hate his visible brother. If kindness to our brother in Christ, then charity to all. A heathen will be kind to his friends. A Christian must be charitable to his enemies. This is a *golden chain*. The wicked have a chain, their pride compasseth them about as a chain, the cord or chain of their sins, one end whereof reaches to hell. But thy chain is tied to heaven by the one end thereof, fasten the other end to thy conscience, it shall draw thee up thither.—ADAMS.

*The way to the kingdom prepared.*—When God sends men to enter his kingdom, they cowardly excuse themselves, as Israel did. There be giants, the sons of Anak. There are principalities and powers to withstand us. Christ answers, I have slain them on my cross. There is a great red dragon, I have chained him sure enough. That blessed angel, who hath the key of the bottomless pit, and a great chain in his hand, hath bound the dragon, the old serpent, for ever. But there is a fortification of the law against us. Saith Christ, I have scaled that fort, performed full obedience to the law, and given full satisfaction to justice for you. But there is a deep trench—a sea of glass before the throne—none shall be got over that to the kingdom. Be of good cheer, I have overcome the world. But there is a high wall and mighty gates, too high to climb over, and too thick to break through. You need not attempt such a course, for the gates are set open,—the gates of it shall no more be shut at all. But there wants room for so many as thou invitest to this kingdom. No, in my Father's house are many mansions,—there is room enough for you all. Thus is this entrance ready for us. God grant we may be ready for this entrance.—*Old Puritan Writer.*

### HEBREW IDYLS.

BY PROFESSOR TENNANT.

#### No. II.

#### HILLEL, OR THE DESTRUCTION OF SODOM.

Time—dawn of day. Scene—Zophim, on or near Mount Pisgah, about ten miles north-east of the Dead Sea.

HEAV'N'S high revolving wheel, that bears  
Fix'd and inspher'd the sparkling stars,  
From Singar's mountain summits bold  
Had toward the west in silence roll'd,  
Sinking the Pleiad cluster low,  
And dimming more and more their glow;  
Whilst in heav'n's mounting scale, behold!  
With brows tiar'd round with gold,  
Bright Lucifer in joy ascends,  
And far his fiery glances sends,  
That Moab's land and Arnon's stream  
Did glitter underneath his beam.

The shepherd Hillel was awake,  
And watchful of the morning's break;  
He, through his lattice looking, spy'd  
The day-star peering in his pride,  
And kenn'd the first sweet blush of dawn  
Apparent far o'er Sibmah's lawn.  
He left his couch and cot, that lay  
In th' almond grove beside the way,  
And sought his flock, in fold that stood,  
Eager to crop their dewy food;  
He let them forth, and up the hill  
Them led, to feed their dewy fill.

Ere he had reached fair Zophim's height,  
Its dews were gemm'd with morning light,  
For now the sun, with slantier ray,  
Had wheel'd above the Persian bay,

(The bay whose bottoms lie all bright,  
Bespangled with the Edellium's light,)  
And now his golden eyelids open  
O'er Abarim's sheep-haunted slopes.  
As Hillel gain'd the pasture ground  
With all his bleating ones around,  
There came and join'd him, where he stood,  
Two brother shepherds, wise and good,  
Whose flocks at scanty distance fed  
In Ashdoth-Pisgah's rill-nurs'd mead.  
Hilkiah, one, sedate and sage,  
The other, Zur, of tender age,  
Whose souls one love had knitted strong,  
The love of wisdom and of song;  
They came to hear at morning prime  
The mountain-shepherd's song sublime,  
As with his harp, on Sabbath-days,  
He hymn'd (as wont) to God his praise;  
(For God had bless'd him, and had given  
His hand and heart a skill from heaven.)  
"Peace to the shepherd-bard," they said,  
"And grace from heaven upon his head."  
"Peace be to you," came back the word,  
"And grace and favour from the Lord!"

They sat them down on Zophim's height,  
Beneath two planes whose arms unite,  
And intertwine their shoots on high  
Into a cool close canopy.  
Before them lay the land all wide,  
Spread glorious out from side to side,—  
Fair vales, with corn and olives crowned,—  
Fair hills, with vineyards clothed around,—  
Fields intervein'd by winding streams,  
Whose wave, like molten silver, gleams;  
On whose rose-broider'd banks of green  
Wide-wandering herds and flocks are seen;  
And sheep-cotes with their fair watch-towers,  
And herdsman's tents mid brooks and flowers;  
And happy hamlets many a one,  
That shine far gleaming in the sun;  
All the broad goodly land that lay  
Dispread before them green and gay,  
From Zophim to Gomorrah's bay.

"Look round," said Hillel, "look abroad,  
Behold the beauty of our God!  
In Israel's fair and fertile land  
See, see the mighty Maker's hand!"

"And in yon sea," Hilkiah said,  
"That glitters in the morning red,  
Yon sea, that still and stagnant stands  
O'er sinful Sodom's domes and lands,  
Behold of Him who rules on high  
The justice and the majesty!"

They paus'd, and fed their museful mood  
A while upon that prospect good,  
Up-sending their still morning praise  
To Him whom earth and heav'n obeys.

When thus the shepherd-youth began,  
(Mebunna's wisdom-loving son);  
"Hillel! thy hymns to us are dear;  
More sweet than turtle's song to bear:  
The breath of morn, that wafts along  
From Elam's groves sweet odours strong,  
The breath of eve, whose lulling breeze  
Brings freshness from the Tyrian seas,  
The shade of rock, the green retreat  
Of forest in the mid-day heat,  
In Elul's mouth, are not more dear  
Than are thy sweet songs to mine ear;  
Then, sing, my friend, that lay, wherein  
Is sung God's punishment of sin,  
How yonder glimmering sea first roll'd  
Her waves o'er Sodom's spires of gold:—

My father heard the hymn, what day  
He met thee, by Baal-meon's way ;  
And with thee sought, for converse sweet,  
Near Sittah's tomb th' o'erashed seat ;  
High did he laud thy song, and I  
Fain too would hear,—and laud it high."

Thus he ; nor did the elder bard  
His brother's fair wish disregard ;  
His harp he takes, and on its strings  
Short prelude, full of promise, rings ;  
Then, as in rapture roll'd his eye,  
He sang his harp-wed anthem high :—

" O Sea ! that show'st afar thy stream  
To radiance touch'd by morning's beam,  
Whose waters, like a jasper floor,  
All calm, are spread from shore to shore,  
Not ever thus thy long expanse  
Flung dazzling back the morning's glance ;  
Not ever thus, from hill to hill,  
Slept thy waste waters calm and still :  
Dire was the day ; black, black, the hour  
When fell from heaven the fiery shower,  
And a strange flood, at God's command,  
O'erspread King Bera's beauteous land !

" Awake, my harp ! my soul record  
The dreadful doings of the Lord !  
Bright sprung the morn, in glory drest,  
From her bride-chamber in the East ;  
No cloud, before or round her path,  
Fore-ahow'd in heav'n th' Almighty's wrath ;  
Yet were his pair of angels down  
To prove the guilt of Bera's town ;  
Her streets they walk'd ; one night's brief time  
Suffic'd to prove her hideous crime :  
The son of Haran, by the hand  
They seiz'd, and led him up the land,  
Quick'ning the good man's tardy pace,  
That linger'd, loath to leave his place ;  
They brought him forth, with morning-light,  
Half-way up to the mountain's height ;  
Then chid him on, with voices kind ;  
' Scape for thy life, nor look behind !"

" Awake, my harp ! my soul record  
The dreadful doings of the Lord !  
Heav'n's favour'd one past up the hill ;  
The wing'd angelic pair stood still ;  
One stretch'd his right hand to the sky,  
And cry'd, ' Be veil'd, thou sun on high !'  
One o'er the valley stretch'd his hand,  
And cry'd, ' Be thou consum'd, O Land !'  
And, at the word, the sun on high  
Was veil'd in clouds that round him fly ;  
And, at the word, the land below  
' Gan heave with earthquake's fiery throes.

" Awake, my harp ! my soul record  
The dreadful doings of the Lord !  
Then rush'd, all round the cope of heaven  
Thick clouds, together crush'd and driven,  
Like chariots, that, on battle's day,  
Together crash in disarray ;  
Heav'n's hall, that late was rich with light,  
Where the eye wander'd with delight,  
Was now all stain'd with darkness fell,  
And terrible to see, as hell ;  
As whirl'd the reeling clouds all round,  
As crash'd their sides, with hideous sound,  
There fell from high a stormy rain  
Of fire and brimstone on the plain ;  
While water-spouts, to earthward driven,  
Came from the Lord God out of heaven.

" Awake, my harp ! my soul record  
The dreadful doings of the Lord !  
As thus the sky rain'd ruin down,  
Inflaming forest, field, and town,

Earth, from her bowels, bursting fire,  
Heav'd up a ruin not less dire :  
For now, through all its length, the vale,  
From Edom's mount to Achor's dale,  
Was lab'ring, with tremendous throes,  
Like a vext ocean, to and fro ;  
The meads, where pasturing trod the kine,  
The slopes, o'erclad with flowering vine,  
The corn-clad furrows of the field,  
Heaved, and upswelled, and rolled, and reeled,  
And from each heaving heap there came  
A river of red-rushing flame.

" Awake, my harp ! my soul record  
The dreadful doings of the Lord !  
Then Bera's, Birsha's, Shinab's realms,  
One double flood of wrath o'erwhelms ;  
As men in cities walked, each street  
Engender'd fire beneath their feet ;  
As men to chambers made retire,  
Their floors, all cleaving, spouted fire ;  
As to Baal-peor's fanes they flock,  
Fire from the riving pavements broke ;  
Both heaven above, and earth below,  
Conjoined their might to overthrow,  
Whilst God's great thund'ring chariot, hurl'd  
High over-head, did shake the world.

" Awake, my harp ! my soul record  
The dreadful doings of the Lord !  
Then, Jordan's stream, that laved before  
The wilds of Zin, and hills of Hor,  
At once was, by th' Almighty's hand,  
Checked from his march through Edom's land,  
And all its flood (now stopt its course)  
Rebounded back, with wasteful force,  
And overspread the sinful vale,  
From Zoar's hill, to Achor's dale ;  
Then water joined to fire its ill,  
They fought not—but agreed to kill ;  
Towns, temples, towers, their tops did show  
Fired, whilst they flooded stood below.

" Awake, my harp ! my soul record  
The dreadful doings of the Lord !  
The son of Haran up had fled,  
Safe to that southern mountain's head ;  
There, there he halted—thence looked down,  
From little Zoar's lofty town ;  
He stood, and saw the plains beneath,  
All hugely filled with sights of death,  
Dire wreck of city, house, and fane ;  
With fire-scorched carcasses of men  
Afloat, and weltering wide and far,  
The havoc of th' Almighty's war.  
King Bera's beauteous realm beneath,  
Lay now the sink and sea of death ;  
Whilst like a furnace black and high,  
Its smoke ascended to the sky.

" Thus did the Lord shower down a rain  
Of wrath on Siddim's sinful plain,  
And Siddim's lake, to endless time,  
Shall testify her children's crime ;  
Her's is a wave like none beside,  
Her's is a lifeless, moveless tide,  
And, lost in her, sweet Jordan's stream  
Becomes a sea of hideous name.  
O thou my soul ! be hush'd in fear,  
And God's Almighty hand revere !  
Ye sons of men ! with reverence see  
The judgments of his majesty !"

He cens'd—they heard the hymn with joy,  
Hilkiah and Mehunnai's boy ;  
Long tarry'd they with barge delight,  
And sweetly talked on Zophim's height,  
Gazing upon the flood that roll'd  
Its waves o'er Sodom's spires of gold.

## MISCELLANEOUS.

*The King of Sweden.*—Of all the singular virtues which united in the character of Gustavus Adolphus of Sweden, that which crowned the whole was his exemplary piety to God. The following is related of him when he was once in the camp before Werben. He had been alone in the cabinet of his pavilion some hours together, and none of his attendants, at these seasons, durst interrupt him. At length, however, a favourite of his, having some important matter to tell him, came softly to the door, and looking in, beheld the king very devoutly on his knees at prayer. Fearing to molest him in that sacred exercise, he was about to withdraw his head, when the king espied him, and bidding him come in, said, "Thou wonderest to see me in this posture, since I have so many thousands of subjects to pray for me: but I tell thee, that no man has more need to pray for himself, than he who being to render an account of his actions to none but God, is for that reason more closely assaulted by the devil than all other men beside." When the town of Landshut, in Bavaria, surrendered to him at discretion, the principal inhabitants of it fell down upon their knees before him, and presented him with the keys of their town. "Rise, rise," said he, "it is your duty to fall upon your knees to God, and not to so frail and feeble a mortal as I am."

*The Efficacy of Prayer.*—A lady in New York, who had openly avowed infidel principles, was brought to the verge of the grave. Although she and her husband had professed their attachment to deistical abominations, they had yet been accustomed to attend upon the ministry of that faithful, eloquent, and zealous servant of God, the Rev. Dr Mason. In the prospect of death she sent for the Doctor, and, upon his arrival, she declared that she neither felt herself to be a sinner, nor believed in the doctrine of mediation. "Then," said the Doctor, "I have no consolation for you, not one word of comfort. There is not a single passage in the Bible that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity." He was on the point of leaving the room, when one said, "Well, if you cannot speak consolation to her you can pray for her." To this he assented, and kneeling down by the bed-side, prayed for her as a guilty sinner just sinking into hell, and then rising from his knees, he left the house. To his great surprise, a day or two after, he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when on entering the room, she held out her hand to him, and said, with a benignant smile, "It is all true,—all that you said on the Sabbath is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Saviour you said he was, and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on that rock of ages. There I am secure, there I shall remain: 'I know whom I have believed.'" The prayer which had been offered by the Doctor, was the means of bringing her to a sense of her sinfulness, her last moments were employed in the exercises of penitence and devotion, and she passed into eternity in that state of the soul which afforded a well-grounded hope of her acceptance with God through the merits and for the sake of a crucified Redeemer.

*A Pious Physician.*—It was the daily practice of that eminent physician, Dr Boerhaave, throughout his whole life, as soon as he arose in the morning (which was generally very early) to retire for an hour for private prayer and meditation on some part of the Scriptures. He often told his friends, when they asked him how it was possible for him to go through so much fatigue,

"That it was this which gave him spirit and vigour in the business of the day." This therefore he recommended as the best rule he could give. "For nothing, he said, could tend more to the health of the body than the tranquillity of the mind; and that he knew nothing which could support himself or his fellow-creatures amidst the various distresses of life, but a well-grounded confidence in the Supreme Being, upon the principles of Christianity."

*God is Everywhere.*—During the ravages of the great plague in London, Lord Craven, whose house was situated where Craven Street now stands, alarmed at the progress of the disease, determined to retire into the country. His carriage was at the door, and he was passing through the hall to enter it, when he heard a negro servant saying to another domestic, "I suppose, by my Lord's quitting London to avoid the plague, that his God lives in the country, and not in town." The negro said this in the innocent simplicity of his heart, really believing in a plurality of gods. The speech, however, struck Lord Craven most forcibly. "My God," thought he, "lives everywhere, and can preserve me in town as well as in the country. I will even stay where I am. The ignorance of that negro has preached a useful sermon to me. Lord pardon that unbelief, and that distrust of thy Providence, which made me think of running away from thy hand." He countermanded his orders for the journey, he remained in London, he was remarkably useful in administering to the necessities of the sick, and he was saved from the surrounding infection.

*He makes the Wrath of Man to praise Him.*—Soon after Tindale's New Testament was published, a royal proclamation was issued to prohibit the buying and reading of such translation or translations. But this served to increase the public curiosity, and to occasion a more careful reading of what was deemed so obnoxious. One step, taken by the Bishop of London, afforded some merit to the Protestants. His lordship thought that the best way to prevent these English New Testaments from being circulated, would be to buy the whole impression, and therefore employed a Mr Packington, who secretly favoured the Reformation, then at Antwerp, for this purpose; assuring him, at the same time, that, cost what they would, he would have them, and burn them at St. Paul's Cross. Upon this, Packington applied himself to Tindale (who was then at Antwerp,) and, upon agreement, the Bishop had the books, Packington great thanks, and Tindale all the money. This enabled Tindale instantly to publish a new and more correct edition, so that they came over thick and three-fold, into England, which occasioned great rage in the disappointed Bishop and his Popish friends. One Constantine, being soon after apprehended by Sir Thomas More, and being asked how Tindale and others subsisted abroad, readily answered, "That it was the Bishop of London who had been their chief supporter, for he had bestowed a great deal of money upon them in the purchase of New Testaments, to burn them; and that upon that cash they had subsisted till the sale of the second edition was received."

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ON THE BEST METHODS OF STUDYING  
SCRIPTURE TRUTH.

BY THE REV. CHARLES J. BROWN,  
*Minister of Anderston Parish, Glasgow.*

THESE are two principal methods of searching the Will of God, as made known in the Scriptures. The one is the careful and devout perusal of the different chapters and books of Scripture, availing ourselves of such aids as we may happen to have access to, for the removing of difficulties, discovering the exact sense, opening up the connection of the different verses, and suggesting the practical uses to which the whole is applicable. The other, is that of drawing forth from Scripture its grand leading heads of doctrine and duty, in an order more or less regular and systematic, observing and examining them, and thus endeavouring to ascertain distinctly their nature, the Scripture evidence and authority on which they rest, the place which they severally hold in the entire system of divine truth, the light which they are capable of receiving from different quarters, and the grand uses to which God designs them to be applied.

On a very slight reflection upon these different methods, it will be found that each of them has advantages peculiar to itself. By the former, the method of studying divine truth in the very form and shape in which it lies in the Scriptures, the inquirer puts peculiar honour upon the Word of God. Instead of satisfying himself with a selection of those particulars which appear of special importance, he marks his reverential sense of its entire excellence, by perusing in succession its various portions, endeavouring to arrive at their genuine scope and import, and accommodating himself to that particular form in which it has seemed meet to the wisdom of God to deliver His will to men in the Sacred Volume. Hence arises another important advantage of this method. It provides one of the best securities against error. For, in selecting from Scripture those matters which are leading and principal, there is much room for the operation of prejudice; and unless very carefully upon our guard, we shall be exceedingly apt to frame our system, rather on the model of our own preconceived opinions, than of God's revealed will. But when we carefully examine

the Scriptures themselves, through and through, we are necessarily brought into contact with those things which our preconceived opinions or desires might be apt to make us jealous of; while those texts which, when partially extracted, or rent asunder from their connection with the context and other Scriptures, may have seemed to justify our errors, when carefully and devoutly read as they lie in their different chapters, will easily be seen to warrant and require a different interpretation. We notice only another advantage of studying the divine will in the very form and shape in which it lies in the Scriptures. It is thus presented in a peculiarly attractive and interesting light, because accompanied by an endless variety of incident and illustration. Instead of having the different matters set before us in the dry and abstract form of a system, they are associated, at every point, with events of the most rivetting interest, imparting to them an air of perpetual freshness and beauty. What an attractive loveliness, for example, does the history of the Redeemer's life throw around the various doctrines which he taught, and duties which he enjoined and exemplified! There can be no doubt, accordingly, that one of the grand designs of Infinite Wisdom, in giving to the Scriptures their present form, was just that men might be drawn to the study of them, by that delightful variety of incident and illustration with which they every where abound.

On the other hand, however, it is equally clear, that there are defects connected with this first method of inquiry, which the second, that of studying the divine will systematically, or according to the intrinsic and natural connection of its different parts, can alone supply. While there is nothing in Scripture, strictly speaking, unimportant, there are yet evidently certain matters, which occupy the place of heads or leading divisions, standing to each other in a certain fixed order, and each embracing under it a variety of subordinate particulars, which can be fully understood, and their real use and value ascertained, only when viewed in their connection with it. Such are the various attributes of Deity, the doctrine of the Trinity, the divine decrees, the original state of innocence, the covenant of works, the fall and its consequences, the covenant of grace, the person and

work of the Mediator, the person and office of the Spirit, and so on. Unless, in our reading of Scripture, we keep in view some such classification of leading topics, and by a distinct and separate consideration of them, familiarise our minds with their nature, evidence, and practical bearings, our reading will be altogether confused and next to useless. All things will seem as if jumbled together in a heap; nor shall we be able to see in the divine will a beginning, a middle, or an end. It will be as if, when invited to survey some extensive and splendid edifice, instead of fixing our eye first and chiefly on the grand outlines, and thence proceeding to inspect the minuter parts, we should begin with the latter, and, examining them one by one, depart as ignorant as we came, of the real structure, magnificence, and uses of the building. There are very many things in Scripture which, from their occupying only a dependent and subordinate place, it is sufficient to read with care as they occur in the different portions which come before us from time to time. Not so with the grand outlines and leading heads of Scripture truth. These must be not only glanced at, but carefully studied; drawn forth from the particular connection in which they happen to stand in different passages, and examined in their nature, their various proofs, the relations they stand in to each other, and to the entire system of divine truth, and their practical bearings on human conduct and human happiness.

Having thus adverted to the two principal methods of studying the revealed will of God, pointing out the chief advantages and defects peculiar to each, and leaving it to be inferred that neither can with safety be used to the neglect of the other, let us add that, in following out these methods, there are certain aids appropriate to each, which it is of much importance for us thankfully and diligently to avail ourselves of. In pursuing the first method, we cannot fail to find such approved commentaries as those of Henry, Scott, and Brown, of the greatest use in the removing of difficulties, throwing light on peculiarities connected with climate, manners, customs, and language, opening up the connection of the various parts, and suggesting the practical uses to which they are applicable. Then, in following out the other method,—that is, selecting the leading points of doctrine and duty, and viewing them, not as they lie scattered up and down over the Sacred Volume, but in their own nature and mutual connection and dependence,—we may employ, with vast advantage, such admirable forms of sound words, as the Westminster Confession of Faith, and the Larger and Shorter Catechisms, where we have the leading heads of doctrine and duty selected to our hand, expressed in brief and appropriate and perspicuous terms, thoroughly arranged, and formed into one entire system, and accompanied by specimens of the Scripture authority on which the various statements are built.

But there is another aid common to both the methods of inquiry, with which, in the good pro-

vidence of God, we are favoured, and which deserves to be specially noticed. We refer to the weekly ministrations of the pulpit, and with more especial reference to the practice observed generally by ministers of the Presbyterian Church, of dividing their discourses into two principal kinds, the lecture and the sermon. Observing the peculiar object of each of these, it will be found that the one is more immediately connected with the one method of inquiry, and the other with the other. It is the peculiar and characteristic business of the lecture, to lay open the sense of some considerable portion of the Word of God, not dwelling at large on any single topic, but rather showing the import, scope, and connection of the various parts of the passage, with the practical uses of the whole. The characteristic design of the sermon, again, is not so much to expound Scripture as taking up some one principal head in doctrine or in duty, fully to open it up in its nature, evidence, illustrations, and practical bearings. It will thus be further apparent, how the lecture and the sermon, like the two corresponding methods of inquiry into the divine will, have their respective advantages and defects, the defects of the one being supplied by the advantages of the other. The lecture, on the one hand, puts a peculiar honour upon the Word of God, and, if rightly managed, tends powerfully to raise the inspired record to its due place in the hearer's esteem and veneration. It further provides an admirable security against error; since the verses are viewed in their connection, and the lecturer, by going through a complete book, as is usually done, is preserved from all partial selection of topics, obliged to take up whatever subject happens to come in his course, and thus is trained to a spirit of careful and laborious, and, at the same time, free and fearless, and candid inquiry. In one word, the lecture has this mighty advantage over the sermon, that the various topics are presented in a naked, abstract form, but with all the benefits of the surrounding scenery, so to speak, of Scripture incident and illustration, so that an air of agreeable freshness comes to be imparted even to the most common and familiar subjects. On the other hand, however, the very advantages of the lecture are closely allied to its characteristic defects. The lecture, it will be remarked, does not thoroughly investigate any one topic. Much of its peculiar interest just springs from this, its glancing at many, it does not dwell at much length on any one. But then the edification of the Church imperatively demands, that we not merely glance at the grand subjects of Christian doctrine and duty, but, even at the risk of offending a scrupulous taste, and seeming to grow common-place, again and again set these forth fully and distinctly, in their nature, their grounds and evidences, and their various practical applications. And this is the characteristic object of the sermon as distinguished from the lecture. We shall only further add, that the sermon has this important advantage over the best standards, that it

gives room for a variety of illustration and amplification which they, of course, do not admit of; and that it is, moreover, within the reach of those whose occupations during the week may leave them but little leisure, either for the perusal of commentaries, or the careful examination of catechisms.

BIOGRAPHICAL SKETCH OF  
THE REV. OLIVER HEYWOOD, A.B.

THIS eminent nonconformist divine was born, March 1629, in Little Lever, in the parish of Bolton. His parents were pious and respectable; and accordingly he, along with his eight brothers and sisters, were trained up in the fear of the Lord. But, however judiciously conducted, early education is not always sufficient to restrain the wicked propensities of the human heart; and in the case of Oliver Heywood, the truth of this remark was strikingly exemplified. He himself bears testimony to the waywardness and improper conduct of his youthful years.

"When," says he, "one of my sisters found fault with me for profane swearing, I replied, 'I had not sworn so much as a neighbour's child with whom I used to play;' so foolish was I, and ignorant. How fond was I of trifles! how backward to good exercises! how forward to sinful practices! how easily led to follow bad examples! I may say, 'childhood and youth are vanity;' yea, next akin to brutish stupidity and atheistical blasphemy. 'When I was a child, I spake as a child;' yea, rather like a devil incarnate. O the desperate wickedness of my deceitful heart!"

At length it pleased God to awaken his mind to a sense of the importance of religion, and to call him effectually "out of darkness into God's marvellous light." The instructions of his affectionate parents were not lost upon him, but, by the divine blessing, they proved the means of preserving him from the destruction into which he was but too obviously rushing. To his mother he seems to have been more especially indebted for the knowledge of divine things which he acquired in youth, and this he readily owned in after life. "I may say," to quote his words, "I owe much to her, as the instrument under God, of that saving good I at first received; and I hope I shall never forget the instructions of a mother." He early showed an inclination to prepare for the important and highly responsible office of a minister of the Gospel. In his eighteenth year, accordingly, he was sent to Cambridge, where, besides prosecuting his studies with diligence and success, he enjoyed the opportunity of attending the faithful ministry of the celebrated Dr Hammond. The ministrations of this distinguished divine were much blessed to him, as well as to many other students at the same time. Several of these pious young men were in the habit of meeting together frequently for prayer and mutual edification.

Mr Heywood was desirous to obtain a scholarship, with the view of contributing towards his own support at College; and in all probability he would have obtained it, had he not been arrested in his studies by a severe fever, which reduced him so low that he was not expected to live. In his sickness he solemnly vowed to the Lord, that if his life should be spared, he would dedicate it to the service of the sanctuary—a

vow which he accordingly performed, with the earnest desire of winning souls to the Redeemer.

The first situation in which Mr Heywood settled as minister was at Coley Chapel, in the parish of Halifax. After he had preached for two years among the people, with an evident blessing from the Almighty, he was at length ordained as their pastor according to the Presbyterian form. Not long after he had commenced his labours among the people of Coley, he was seized with a fever so severe that his life was despaired of. The state of his mind under affliction he thus beautifully describes:—

"How is it with thee now, O my soul, when the casket that keeps this precious jewel is so cracked? What sayest thou, trembling inhabitant, when thy house begins to fall, and the foundations of this tabernacle of clay are felt to totter? Art thou troubled? Thy head was sick through a blind and perverse understanding, and thy heart faint through weakness in grace and strength of sinning; now thy head doth ache with pain, and thy heart is sick with a grievous distemper. God will retaliate with a judgment suitable to the offence. Acknowledge the justice of awarding suffering according to thy sin, and admire God's goodness that it is not more severe; praise him for his gentleness and pity; improve this blessed opportunity to get thy heart nearer heaven and further from the world; long for thy house from above, and wait for it till it come, and watch over thy heart. The alarm is sounded, the signal is given, therefore lay down thy weapons, surrender thyself as the Lord's prisoner, he will not harm, but deliver thee. Is not a happy deliverance better than a cruel slavery? Fear not God's call, it is but to bring thee to himself, and canst thou be in an evil place when in God's presence, who is the perfection of happiness? But stay, he comes not yet, thy time is not yet expired, thy sun is not yet set; knowest thou that? Granted; but will it therefore follow that he will not come at all? Will it be any disadvantage to thee to be ready long before death come? Surely not, but the contrary. What comfort will redound to thee thereby, and what glory to God!"

A short time after his restoration to health, he married Miss Elizabeth Angier, daughter of a pious and able minister, whom Mr Heywood highly esteemed. For several years after this happy union, the sunshine of prosperity seemed to gild his path. He was beloved by his people, and in the full enjoyment of every domestic comfort. But uninterrupted happiness is not allotted to mortals in this world. The truth of this remark, the faithful minister of Coley Chapel was doomed at length to feel. Besides the death of his affectionate mother, a few days after the birth of his second son Eliezer, disturbances arose in his congregation, which rendered him very uneasy. The cause of this dissatisfaction with Mr Heywood was an attempt, which he successfully made, to restore the celebration of the Lord's Supper, which had been long neglected among his people. Above one hundred and twenty persons applied on that solemn occasion, the greater number of whom were admitted to the sealing ordinance. Some persons, of improper character, intended to disturb the congregation during the service, but they were so struck with the morning sermon that their courage failed. Though foiled in this attempt, however, by the overpowering influence of the Word of God, these enemies of the truth endeavoured, by the most malicious insinuations and calumnious assertions, to weaken the hands of their devoted pastor. And it was a source of

peculiar distress to him, that some who were most violently opposed to him, were those to whom he had hoped his ministry had been useful. His reflections on the occasion show how deeply his mind was affected.

“If God be with me, why doth all this evil come upon me? If God be for me, why are men against me? Hath not God said, that if a man's ways please the Lord, he maketh even his enemies to be at peace with him? Surely something must be amiss, else God would not thus have permitted the devil and his agents to come in upon us. Have we not miscarried in the business; in matter, manner, or end? Is not this a punishment? Certainly there is cause for deep humiliation on our part; though the work was God's, the defects were ours; what is good was from heaven, and what was evil from ourselves. O my soul, never till now didst thou feel the vigorous opposition of the prince of darkness, especially in such open hostility, opposing the power of godliness! He has been accustomed to come under a visor, but now he comes in his own colours, and with mighty force strikes at the heart of religion.”

In addition to the troubles connected with his congregation, Mr Heywood became involved in the national commotions of the period. He was conscientiously opposed to the arbitrary measures of Cromwell, and earnestly desired the restoration of monarchy. The disaffected in his congregation taking advantage of his sentiments, endeavoured to find an opportunity of bringing upon him the hostility of the then existing government. An opportunity soon presented itself of effecting their malicious purposes. In August 1659, an insurrection took place in Cheshire, headed by Sir George Booth, afterwards Lord Delamere. The object of this plot was to put an end to the government of the Protector, and to restore the ancient family. Several of Mr Heywood's relations in Lancashire approved of the design; and as his own sentiments were well known to be in favour of the restoration, though he took no part in the Cheshire rising, his enemies were eager to implicate him in the civil troubles which it caused. The shameful manner in which some of his people acted he thus describes:—

“They came to discourse with me, pretendedly in love and friendship, got what they could from me on state affairs, and then, when they saw their opportunity, threatened they had, in writing, a charge against me uttered unawares by my own lips; and their own jealousy helped them to invent other things, wherein they imagined I was guilty, though far otherwise. I may truly say, as in the presence of God, ‘they laid to my charge things which I knew not,’ and which had not entered into my thoughts. They wrested my words, and when I desired liberty to be my own interpreter, if it were contrary to their groundless surmisings, they charged me with falsehood, and condemned me without trial.”

The suspicions of the government being thus excited, an excuse alone was wanting for bringing him to punishment. A letter which he sent to his friends in Lancashire, announcing the birth of his third son, was intercepted; and, under the pretence that he was holding correspondence with the enemies of the government, he was seized upon, and dragged away from his afflicted wife and family. “The soldiers,” to use his own words, “kept me one night, with the resolution of sending me to York, but God prevented, and raised up some to be my friends, from whom little could be expected, who obtained my release.” Thus was this good man providentially delivered in a season of great trial, and restored to his beloved family and flock. His

joy, however, was soon turned into weeping, for the child born amid these troubles, died in the course of three weeks from his birth. The mind of Mr Heywood, naturally ardent and affectionate, felt the bereavement deeply, and his distress was greatly aggravated by the harsh treatment to which his fidelity, in the exercise of Church discipline, now subjected him. The unchristian and outrageous conduct of his persecutors would exceed belief, were they not recorded in his own words.

“At this time,” he says, “men triumphed over us with intolerable pride, threatened sequestration, shot off a pistol under our window, and had once almost driven me from my dear people. Once, indeed, I had resolved to go within a day or two, but being better advised, I thought it best to abide the trial; for I knew I was not guilty, no, not in the breach of their own law. Little, ah! little did I think, that persons whom God hath made instruments of my trouble would have proved so. A military gentleman in the neighbourhood, to whom my heart was much endeared as a Christian friend, and who had expressed the like affection for me, sent for me, and in private discourse obtained a full discovery of my opinion about state concerns, and, with some misinterpretations, divulged the same among the soldiers and in a public meeting at the chapel. Others were sent on purpose to tempt me to speak, and catch me in my words, whom I formerly judged as genuine friends. These strictly marked me, and without my observation wrote down what might be thought an accusation against me. Some suspected me of having held correspondence with those in Lancashire, and have been much anxious for themselves, lest they should be unawares surprised in their houses. Others have watched all night, and kept an observant eye on my habitation, as if I were their enemy, and contrived mischief against them; whereas, the Searcher of Hearts knows, that such things never entered my thoughts.”

About the commencement of his troubles at Coley, Mr Heywood received from Sir Richard Houghton a presentation, seconded by the urgent invitation of the people, to the vicarage of Preston. After much deliberation, however, and earnest prayer, he resolved to remain in his present sphere of duty. His distresses were, for some time, severe and harassing, but the restoration of the second Charles—an event in which he greatly rejoiced—brought him a period of peace and tranquillity. This season was but of short duration, for in less than two years, he began to experience the trials for nonconformity which so remarkably distinguish the subsequent part of his life. These severe afflictions, however, were preceded by a sore domestic calamity, the death of his beloved wife. His own feelings, and her character, are thus depicted by himself:—

“What a sad breach hath the Lord made in my bosom comforts! O, my soul, he hath taken away thy dear partner! the heaviest blow that ever I experienced in my outward enjoyments. I may say with Naomi, ‘the Lord hath dealt very bitterly with me. I was out full, and the Lord hath brought me home again empty.’ We went with the whole of our family to visit our native county, and in less than two months I was not only a member, but a main pillar thereof—the vigour of my youth, a plant of grace, strong in faith, though weak in body. Her old nature was long decaying, but her spiritual strength rapidly increased. The Lord had been long adorning her soul with heavenly graces, that she might be as a bride made ready for the marriage of the Lamb. I have no cause to lament her condition, but my own; the loss is mine, the gain hers, and both unspeakable. She is now put into the enjoy-

ment of that which is not attainable here; she is with Christ, which is best of all. Her many doubts and fears are lost in the beatific vision. Her sad complaints are changed for the triumphant song of Moses and the Lamb; her prayers and tears, for joys and praises; her sins and sufferings, for perfect holiness and happiness; her much lamented duties and performances, for uninterrupted communion with the Lord. She is removed from a tempestuous sea to a quiet haven, where the weary are at rest, and the wicked cease from troubling."

At the restoration of Charles II., the nonconformists had good reason to believe that their conscientious scruples would be respected by the government. The prelates, however, having been reinstated in their offices, exerted all their power and influence to force the clergy to a uniformity in ceremonies. On their own responsibility they established ecclesiastical courts, to which the nonconformist ministers were cited, and arbitrarily punished. In these troubles Mr Heywood did not escape. During a whole year he was harassed with repeated citations for refusing to read the Book of Common Prayer, and at length he was suspended from the exercise of his ministry at Coley, and thus reluctantly driven, even before the act of uniformity had passed, from the bosom of that establishment in which it had been his anxiety to labour as a faithful and conscientious minister. His reflections on that mournful occasion are remarkably pathetic.

"Now I am as a dead man out of mind; my voice must no more be heard upon the mountains of Israel. I am not only turned out of the pulpit, but out of the Church, and must neither speak nor hear God's Word. I am cast out of the synagogue by men, yet the Lord doth not cast me off: though I be as dead, yet through mercy I am alive to praise my God, yea, alive to God through Jesus Christ. Though I be cast out of the visible Church-state, yet not out of the mystical body of Christ, who can and will take up those that are cast out by men. I am thrust out from communion with a corrupt administration, yet, through rich grace, I may enjoy communion with God and his saints in private: none can banish me from the presence of the Lord. O the days of liberty, the opportunities of salvation we have enjoyed! when God's candle shone upon my head, and when, through grace, my candle shone upon others; when, by the light of his love, I walked through the darkness of temptation. 'Remembering these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with the multitude that kept holy-day.' But those pleasant days of the Son of man are gone for the present; and behold a gloomy day, yea, a dark and lonesome night."

Not contented with his excommunication, warrants were issued for the apprehension of his person, if he should venture to appear in Lancashire. Thus kept in constant state of alarm, he was under the necessity of reaching only in private houses, and during the night. And even on such occasions, more especially after the conventicle act had passed, he felt himself in constant danger of being seized and imprisoned. At length he resolved to procure an acquittal, if possible; and if that could not be obtained, liberty to attend public preaching without fear of disturbance. Both requests, however, were denied; and he was compelled to worship in the utmost secrecy and retirement.

Mr Heywood's trials were, for some time, considerably mitigated by the kindness shown him by his friends at Coley. Of this privilege he was also deprived, by an act which was passed prohibiting nonconformist min-

isters from coming within five miles of any place in which they had acted as ministers. On the 24th of March 1666, the day appointed for putting in force the five-mile act, as it was termed, Mr Heywood commenced his diary, containing a minute account of his journeyings at this interesting period of his life. Having left his two motherless sons in care of his faithful servant Martha, he set out on his pilgrimage, scarcely knowing whither he went. At the earnest entreaty of his friends and relatives, he lingered in the neighbourhood, preaching by night in private houses. He took occasional journeys also into various parts of Yorkshire, Lancashire, and Cheshire.

After having remained in a state of widowhood above six years, Mr Heywood married Miss Abigail Crompton of Brightmet, near Bolton, not far from his native place. During all his wanderings, and amid his frequent exposures to danger, this lady proved a source of great comfort and encouragement. Feeling himself conscientiously called upon to preach the Gospel, unawed by the threats or the opposition of man, he continued to prosecute his ministerial vocation wherever opportunity offered. For a few years he was permitted to do so without any direct interference on the part of the civil authorities. This forbearance, however, was not always extended to him. On the 14th of March 1670, he was apprehended at Leeds, at a private meeting, and carried before the Mayor, who treated him harshly, and ordered him to be confined in a dungeon. By the mediation of some of the respectable inhabitants of the town, he was set at liberty the next day.

About this time the nonconformists began to indulge the prospect of a favourable disposition being manifested towards them, on the part of the king. In this, however, they were disappointed. The conventicle act was renewed with severer penalties than before. But Mr Heywood continued indefatigable in his exertions to promote the honour of his master, as far as he possibly could. On one occasion the authorities entered his house, and seized upon his goods, for having contravened the act forbidding him to preach. This did not deter him from declaring the truth wherever he could find an audience. Such was the severity of the law, however, that his ministrations were conducted under cloud of night, in garrets, and secret chambers. Finding himself precluded from publicly preaching the Gospel, Mr Heywood resolved to attempt the diffusion of the truth by means of his pen. At this period, accordingly, he published several works of a practical nature.

The late Dr Fawcett records an anecdote of Mr Heywood, which, as referring to his wanderings, may probably belong to that part of his life which we are now considering.

"One winter's morning, while it was yet dark, the horse was saddled, and this good man set out, like Abraham, when he left his father's house, not knowing whither he went. He went along in bye-ways for some time, for fear of being seen. Having nothing in his pocket to bear his travelling expenses, he committed himself to the protection of Providence. He determined at length to leave his horse at full liberty to go what way he would; and thus travelled on till both were weary. Towards evening, the horse bent his course to a farm-house, a little out of the road. Mr H. called at the door, and a decent woman came out to inquire what he wanted. 'I have reason,' said he, 'to make an apology for giving you this trouble, being an entire

stranger in these parts. My horse stands in need, as well as myself, of shelter and refreshment for the night; if you could any way make it convenient to furnish my horse with a little hay, and a stand under cover, and myself with a seat by your fireside, I ask no more.' The good woman, a little surprised at his request, told him she would consult her husband. After a few minutes, they both came to the door, and Mr H. repented his solicitation, but told them he had no money to satisfy them for their trouble, yet he hoped God would reward them. They immediately desired him to alight; the master led the horse into the stable, and the mistress began to prepare something for Mr H. to eat. He told her, he was concerned to see her give herself so much trouble, he did not request either a supper or bed, but only to sit by the fireside till the morning. The mistress assured him, that for an act of hospitality she did not expect any reward, and that, though the accommodations her house would afford were but indifferent, he should be welcome; and therefore hoped he would make himself easy.

"After supper, they all sat down by the fire, and the master of the house desired to know of the stranger, what countryman he was. 'I was born,' said he, 'in Lancashire, but I have a wife and family in the neighbourhood of Halifax.' 'That is a town,' said the farmer, 'where I have been; and some years ago, I had some acquaintance there. Pray do you know Mr S. and Mr D.? And is old Mr F. yet alive?' The stranger gave suitable answers to these, and other inquiries. At length the kind hostess asked him, 'if he knew any thing of one Mr Oliver Heywood, who was formerly a minister at some chapel not far from Halifax, but was now, on some account or other, forbidden to preach.' The stranger replied, 'There is a great deal of noise and talk about him; some speak well, others say every thing that is bad of him: for my own part I can say little in his favour.' 'I believe,' said the farmer, 'he is of that sect which is every where spoken against; but pray, do you personally know him? And what is it that inclines you to form such an indifferent opinion of his character?' 'I do know something of him,' said the stranger, 'but as I do not choose to propagate an ill report of any one, if you please we will talk on some other subject.' After keeping the farmer and his wife in suspense for some time, who were a little uneasy at what he had said, he told them, he was the poor outcast. All was then surprise, and joy, and thankfulness, that a merciful Providence had brought him under their roof. The farmer said, 'Mr H. I am glad to see you here, having long had a sincere regard for you, from the favourable report I have always heard of you. The night is not far spent, I have a few neighbours that love the Gospel, and if you will give us a word of exhortation, I will run and acquaint them. This is an obscure place, and as your coming here is not known, I hope we shall have no interruption.' Mr H. consented; a small congregation was gathered; and he preached to them with that fervour, affection, and enlargement, which attending circumstances served to inspire. On this joyful occasion, a small collection was voluntarily made to help the poor traveller on his way."

*(To be concluded in our next.)*

LETTER FROM THE REV. SAMUEL MURRAY, MINISTER OF PENPONT, TO MRS BOSTON, ON THE DEATH OF HER HUSBAND, THE REV. THOMAS BOSTON, AUTHOR OF THE "FOURFOLD STATE," &c.

COMMUNICATED BY THE REV. JAMES SMITH,  
*Minister of Ettrick.*

DEAR FRIEND IN CHRIST,—Although my loss of a worthy brother, an eminent and faithful servant of the Lord, is very great in many respects, yet I must own

your loss, considering the special intimate relation betwixt you and him, which was continued for many years, to your mutual comfort, is, on that account, the more heavy. But, what the sovereign Lord of life and death hath done cannot be quarrelled. He does all things well, and for the best to his own family, of which I am persuaded you are. If one servant or member of a family be sent away before another, to an infinitely better lodging than any hereaway, even to an everlasting habitation in heaven, whither the whole family is to be transplanted at last, who can say against it? The servant is a gainer beyond what we can conceive, and those who are left behind should encourage themselves in him, who, in due time, even most seasonably, will transplant them to the paradise of God, that they may be all together, and for ever with him, without any danger or fear of parting from him, or one another. They will encircle the throne to eternity without weeping, and with perfect delight and joy. Those who die in Christ will rejoice to see such as here were their dear relations, walking in white, and crowned with victory, and, through redeeming love, made more than conquerors over all the evils they were liable to, either from within or from without; no sin, nor any of its consequences, will give them the least disturbance; they will sing for eternal redemption from all these, to the praise of sovereign grace; but yet their exceeding joy, and the well-spring of it, will be God and the Lamb, who are in the temple above. There is no need there of ordinances and sacraments; in the triumphant Church all her members are perfectly taught and comforted, notwithstanding of degrees among them. They are exactly like Christ, and see him as he is, which the strongest believer cannot attain in this imperfect state. They are favoured and blessed with such near and direct views of their exalted Redeemer, as are unspeakably ravishing. They all say, without one dissenting voice, "it is good for us to be here," and therefore we may not say it is ill for us, having a sweet comprehensive promise that all things, even the death of dear friends, shall work together for our good, which will be fully accomplished, as all the promises will be, in the complement of believers, and in their enjoyment of the chief good. This we will then clearly understand to our everlasting comfort. The promises being confirmed and ratified by our Surety, will not fail; they will be made out to all that embrace them in Christ, even though providence seems sometimes to go counter to them, and our misbelieving haste is ready to say, "fail his promise for evermore!" This is graciously overruled in love and mercy to us, that we may believe, and hope against hope, and that the Lord may surprise us with his faithfulness in performing his good word. I doubt not but you have sweet experience of this, as in former incidents in your life, and after this great trial of your faith, I hope you will say with pious Durban, when his wife died, "that if all the world had said this will work for my good, I would not believe them, but seeing my faithful God hath said it, I will believe him." The Lord may rightfully pull up his strongest cedars while he continues the weaker, to shew that his thoughts are far above ours, and to display his strength in bearing up the weak. According to human reason and probability, which he often baffles, that we may learn more infinite understanding than it, few or none thought

would have stood out so many storms; but he is the glory of your strength. Trust in him,—wait on him. Ere long we will forget all our troubles, and rejoice together. Our sorrows will be turned into joy, and no man will be able to take our joy from us. He hath broken us on earth that he may set us up in heaven. I hope, through grace, your family and mine will make a greater figure there than many who have prospered more in the world than we. A sight of Christ shining brighter than angels and saints, will make us forget all our sad days and nights; here we sit often in black, but we shall at last put off all our mournings for ever. I bless the Lord for what is intended anent your son's passing his "trials." May he be blessed and long spared to make up the absence of his worthy and renowned father. The Father of all mercies, and the God of all comfort, grant your consolations may abound through Christ. My wife and I sympathise with you.

*Penpont, June 26, 1732.*

### MAN IN WINTER.

#### PROVISIONS FOR HIS COMFORT.

From "The Sacred Philosophy of the Seasons," by the Rev. Henry Duncan, D. D., Minister of Baskwell. Vol. I. Winter. Oulphant and Son. Edinburgh, 1836.

It is most interesting to look into the various features of that providential administration, by which, under a very peculiar and surprising discipline, the progress of society is advanced, and man rises in the scale of moral and intelligent beings. In the wants of his natural state, as regards the season of winter, a stimulus is employed, which, combined doubtless with other incentives, induces him to seek, first necessities, then conveniences, then comforts and luxuries, till he draws around him the resources of the world, and, by the ever-expanding views of an aspiring mind, calls progressively into action those mental powers and faculties, both in himself and his fellows, which might otherwise have lain dormant.

If, from this view of the exercise given to genius and talent, in counteracting the privations of winter, we turn to the provisions which have been bountifully made, in external nature, for affording scope to these faculties, we shall find additional cause of devout admiration. The first thing worthy of remark, in this department of the subject, is, that, speaking generally, the materials by which exposure to the inclemency of the season may be obviated, lie patent and abundant in those climates where such inconveniences are liable to be felt. In proportion as we penetrate into the colder regions, animals are found in greater plenty, whose coats of soft and downy fur, furnished beneficially by their Creator, for their own protection, when transferred to the human body, defy the wintry storms. If we approach still nearer the polar circle, we discover a provision which renders even these regions of gloom and intense cold habitable during the severest part of the year. The enormous tenants of the icy seas which surround these inhospitable coasts, not only furnish the inhabitants with food, but, being enveloped in immense loads of fat, yield to them all that is needful, both for light and heat, in their dark and chilly winter months. Nay, the very snow, which clothes Nature as in a winding-sheet, and seems to augur nothing but desolation and death, is converted, by the ingenuity of man, into a comfortable habitation, and thus becomes a preserver of life, and a means of enjoyment.

Then, again, if we speak of fuel, how bountiful is Providence in supplying those exhaustless forests of pine in the northern regions of Europe, and those immense fields of coal in Britain, and other similar climates, by which frost is charmed away from the dwellings of the

inhabitants! Can we believe it to be without a beneficent design, that such amazing magazines of combustible matter should be deposited within our temperate zones? And does it not add to the wonder of this provision, that coal is known to be a vegetable production of a climate altogether different from that in which it is found,—a climate probably not inferior in warmth, and in the power of nourishing vegetation, to the most favoured of our tropical regions? When, and under what circumstances, did that profusion of gigantic trees and plants cover the face of the earth, and luxuriate, in the sunshine and the shower of a blessed climate, which, under the name of Surturbrand, has erected the platform on which northern Iceland rears its burning mountain, and spreads its rugged hills and plains; and in Britain, the land of manufactures, and America, that new country, buoyant with youthful enterprise, has laid up those amazing stores of fuel, which many centuries of human toil and industry can scarcely be said to diminish? A mystery hangs over the subject, which the geologist, with all his zeal and acuteness, shall probably in vain attempt to penetrate; but it is enough for our present purpose to know the fact. By whatever natural catastrophe these ancient woods and forests were submerged, there they are collected, in the most convenient localities, at once for furnishing the means of comfort during the rigours of an ungenial winter, and for affording facilities to the increase of human power, in the cultivation and improvement of the arts of life. Is it too much to say, that here is the hand of a paternal Providence?

Fuel implies the use of fire, and this leads us to look at some of the properties of that wonderful element, which, on the hearth and in the lamp, contributes so materially to the comforts of winter. This is the very same element, which by its subtle and all-pervading powers, gives light and warmth to the world, and the effects of which, the poet of the Seasons so beautifully describes, in speaking of the adorable power and goodness of the Creator, when he says, that His mighty hand

"Works in the secret deep; shoots steaming thence  
The fair profusion that o'er spreads the spring;  
Flings from the sun direct the flaming day;  
Feeds every creature; burls the tempest forth;  
And as on earth the grateful change revolves,  
With transport touches all the springs of life."

In the treatise on Heat, published in the "Library of Useful Knowledge," there are the following introductory observations, which describe, in a popular manner, some of the most obvious effects of this remarkable agent:—"In all our excursions over the surface of the globe, innumerable objects excite our admiration, and contribute to our delight. But whether our gratitude is awakened by the verdure of the earth, the lustre of the waters, or the freshness of the air, it is to the beneficial agency of heat (under Providence,) that we are indebted for them all. Without the presence and effects of heat, the earth would be an impenetrable rock, incapable of supporting animal or vegetable life; the waters would be for ever deprived of their fluidity and motion, and the air of its elasticity and its utility together.

"Heat animates, invigorates, and beautifies all Nature. Its influence is absolutely necessary, to enable plants to grow, put forth their flowers, and perfect their fruits. It is closely connected with the powers of life, since animated beings lose their vitality when heat is withdrawn. Such is the universal influence of this powerful agent in the kingdoms of Nature. Nor is this influence diminished in the provinces of art. It is with the aid of heat that rocks are rent, and the hidden treasures of the earth obtained. Matter is modified ten thousand ways by its agency, and rendered subservient to the uses of man, furnishing him with useful and appropriate instruments, warm and ornamental clothing, wholesome and delicious food, needful and effectual shelter."

Heat is the principle of *fire*, under whatever modification it may appear; and nothing can be more worthy of admiration, than the fact, that an element of such tremendous power, whose operations are on so vast a scale, and whose mastery is so fearful, should yet be capable of being subjected to the service of man, in the most menial offices, and, in that capacity, should become so mild and tractable. What human mind, in the wildest flights of its fancy, could, previous to experience, have conceived the existence of an agent, which appals nature with its angry roar, and, rending the clouds, darts its livid bolts from heaven to earth, or uprears mountains in its throws, and, opening the solid crust of the globe, overwhelms whole regions with torrents of melted rock, poured forth like water; or more amazing still, which displays its might and glory in shedding the effulgence of day over the smiling earth, and regulating the changes of the seasons, and calling the wonders of vegetation from the solid land, while it causes the liquid seas to flow,—which performs all these wonders, and a thousand more, and yet is so entirely under the control of man, and so subservient to his use, that it remains meekly glimmering amidst smouldering ashes in the grate, ready at his command, to cheer and enlighten his winter evenings, by blazing from a taper, or to employ its obsequious powers, for whatever purpose of culinary preparation, or of genial warmth, his necessities or enjoyments may require. What amazing power and wisdom is here, tempered, not less wonderfully, with all the tender condescension of paternal kindness!

#### DISCOURSE.

BY THE REV. JAMES NOBLE, A. M.,  
*Minister of St. Madoes.*

"If any man be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass, for he beholdeth himself and goeth his way, and forgetteth what manner of man he was."  
—JAMES i. 23, 24.

At the eighteenth verse of this chapter the apostle refers to the "Word of truth," which Paul, in his epistle to the Ephesians, identifies with "the Gospel of Salvation," as the instrument through which God, in the exercise of his own good pleasure, had regenerated those Jews to whom he addressed his epistle. And while he states that the object for which they were thus regenerated was, that they should be consecrated to God's service and glory, "as a kind of first fruits of his creatures;" he urges from this that they should be ready to listen and submit to the instructions laid before them, by that "Word through which they had been begotten to newness of life;" cautious in delivering their opinions about matters of faith, of which that "Word" was the only standard, and wary in the suppression of their displeasure against those who might differ from them. "Of his own will," says he, "God begat us by the Word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my be-

\* In presenting to our readers the above extract, we cannot refrain from stating our sincere conviction that the present work of our able and accomplished correspondent, Dr Duncan of Ruthwell, will prove no slight accession to our popular religious literature. It is publishing in four quarterly volumes, illustrating each of the seasons, and the first which has just appeared, does the greatest credit to the piety, ability, and learning of the author. Formed somewhat on the plan of Sturm, it is far more interesting, from the sound scriptural views which it contains, and from the extensive range of valuable facts, selected both from science and natural history.

loved brethren, let every man be swift to hear; slow to speak; slow to wrath, for the wrath of man worketh not the righteousness of God." He further urges from this fact, taken in connection with the fact that they were regenerated, that they should lay aside every thing of a defiling nature, and permit no overflowings of evil to come from their hearts; giving a humble and sincere admission to the declarations of divine truth, which could alone make them "wise unto salvation." "Wherefore," says he, "lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls." Lest, however, they should misapprehend what he said, or attach a different meaning to the "reception of the Word" than he wished to convey, under the guidance of the Spirit of truth, he proceeds to show the necessity of a real practical obedience to its injunctions, or that they should "be doers of the Word, and not hearers only, deceiving their own souls." And in order distinctly and forcibly to impress this important truth upon their minds, he exhibits a contrast between the fruitless and forgetful hearer of the Word, and the man who attentively, conscientiously, and practically regards it. The former, the forgetful hearer, he describes by comparing him to a man who beholds his natural face or appearance in a glass, and who, though he discovers defects that might be remedied, instead of allowing the discovery to make any settled and becoming impression upon his mind, turns away his thoughts from it, and instantly forgets "what manner of man he was." The latter, the attentive and conscientious hearer, he describes by representing him as "steadfastly looking into the perfect law of liberty, and continuing therein," or contemplating himself in the mirror of the Gospel, so that he may impartially discern his defects, and obtain the knowledge requisite to secure their removal; and, instead of forgetting what he has learnt, he remembers it, that he may reduce it to practice, and he has his reward for so doing; "being not a forgetful hearer, but a doer of the Word, this man is blessed in his deed." Now, that to which the words of our text most obviously point our attention, is the description which they give of the "forgetful hearer of the Word;" but there is also a figurative representation set before us of that "Word," which is calculated to disclose a peculiar aspect of its character, and, at the same time, to suggest some very important instructions. It is this peculiarity of the Gospel which we are desirous of illustrating in the present discourse.

The Word, in reference to him who hears but forgets it, is represented under the figure of a *glass* or *mirror*, the general use of which, you are aware, is to exhibit by its reflective power, or by the formation of a correct image, what we cannot otherwise perceive by the eye; and thus a person is enabled to discover whatever is disordered or unsuitable in his outward appearance. When a man looks into a mirror, his own image is placed before him, he sees a true representation of himself;



and whatever may be the defects that externally disfigure him, they are brought into his view, and in this way he becomes acquainted with what requires to be amended, as well as with what requires to be removed. Now, what a mirror is to the outward man, the "Word of truth" is to the inward man. What a mirror is for the discovery of deficiencies or stains upon the countenance, the "Word of truth" is for the discovery of deficiencies and stains in the heart and conduct, and he who carefully listens to and ponders the statements of that "Word," can no more fail to have a correct image of his spiritual condition brought before him, than he who looks into a mirror can fail to behold the similitude of his outward man. He must see himself as a moral being, represented in all the reality of truth. The picture of his character must arise upon his mind's eye fully and faithfully portrayed, and it only requires his steady contemplation that he may see what defilement pollutes him, and what is the reformation, both in its kind and its degree, that is required. "The Gospel," says one, "is distinguished by a power peculiar to itself,—the power of revealing their true character to all who will consent to give attention to its announcements. To vicious men,—to men of mere worldly virtue,—to men of pretended religious principle, as well as to Christian men, it is fitted and intended to act as a self-detector, that being by its instrumentality made aware of the error of their ways, they may be induced to come also to its light for correction."

Now, in order to illustrate the general view which I have stated, we may not unprofitably dwell upon some such examples of the self-disclosing power of the Gospel, as those just suggested. We may take the case of a licentious profligate, a man within whose bosom there is nothing to be found bearing any resemblance to moral far less to religious principle. He is the slave of his passions, and following no dictate but that of corrupt and depraved inclination, he lives as far from God and from the recognition of his authority, as it is possible for a human being to do. If, perchance, there be a pure emotion that struggles but for a moment for existence within him, he is restless until its efforts be smothered and destroyed. To every evil propensity he gives unrestrained indulgence. He delights to revel amid the impurity and darkness of vice. Every intimation of the beauty of virtue he loathes as the most nauseating and revolting of all subjects. His employment is to devise, and his delight is to execute guilty schemes, and thus he lives as it were in the atmosphere of hell, while he is still upon the stage of earth. Now, although it may not be a common thing that such victims to debased feeling and profligate habits should place themselves within the hearing of the "Word of truth," yet we know that sometimes they do hear the Gospel proclaimed; and when this is the case how can they escape from seeing the picture of their own character which it unfolds? If they listen with any degree of attention while it describes the features and

traces the descending footsteps of those who have thrown off all regard for divine authority, and all deference to human opinion; if they hear it testifying of them that the "imagination of the thoughts of their heart are only evil, and that continually;" that "they drink up iniquity like water;" that "being past feeling, they have given themselves over unto lasciviousness, to work all uncleanness with greediness;—that they sport themselves with their own deceivings, having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, being cursed children, which have forsaken the right way, and gone astray;"—and that "though they know the judgment of God, that they which commit such things are worthy of death, they not only do the same, but have pleasure in them that do them,"—if, I say, they hear "the Word of truth" thus testifying of the conduct and progress of those that have abandoned themselves to the ways of vice, can they fail to perceive that it is just describing themselves? Must not their consciences, though they have ceased to exercise any decided authority over them, still make them to see, in the Gospel's delineations, what Nathan made David to see in the parable, even that *they* are the realities of the picture? and must they not feel, that, as in a glass, their moral image has been made to pass before the eye of their mind with all its deformity distinctly and vividly brought out? Now, this is not mere speculation or fancy. We have the sanction of Scripture to bear us out in what we have been stating; for what was it that led the profligate and licentious Felix to tremble at the words of a poor, unbefriended, despised prisoner? What was it that so appalled his mind, but just the view that he obtained of his dissolute and deformed character in that faithful mirror which the apostle presented to him when he "reasoned of righteousness, temperance, and judgment to come?" And how is it that many a daring and high minded sinner has been stunned in the midst of his guilty career, and made to sink down as if heaven's lightning had smitten him to the earth, but by a truthful and startling exhibition of his depravity and ungodliness, through the instrumentality of "the Word of truth."

But, again, in illustration of the power of the Gospel to discover their true condition and character to those who listen with any attention to its declarations, we may contemplate another and a very different class of persons, when brought under its reflective influence; I mean those who may be characterised as *men of virtue without godliness*—men who are distinguished by a strict regard to the morality of the world, and are ready to exult in the self-righteous thought that, as they stand well with their fellow-men, they cannot have much to dread from God. They are, doubtless, endowed with many amiable and attractive qualities. They can appeal without any fear of contradiction, to the decency of their outward conduct, and refer to many an action that bears upon it the aspect of

goodness and virtue. They can complacently point to the benevolence of their dispositions, the active charities of their life, and their prompt endeavours to benefit, relieve, and comfort their fellow-men. They can compare themselves, without suffering from the comparison, with many around them. And, in the pride of their spirit, they are often ready to declare, that no stain has ever darkened their reputation—that no suspicion has ever attached to their character, and, like the lawyer who came to our Lord to ask how he could “inherit eternal life?” they may be found, after a self-complacent view of their fancied attainment, virtually exclaiming, “What lack we yet?” With all these lofty claims, however, to moral excellence, and all the anxiety which they manifest to maintain a character for untainted rectitude and honourable dealing in the intercourse of this world, they may yet be chargeable by the God that made and that sustains them, with an alienation of heart from him and his authority, no less guilty than that of the licentious profligate; and when the question comes to be put to each of them, “What hast thou done unto me?” they may, every one, be as little able to give a satisfactory reply, as the most daring and ungodly of our rebellious species; and thus there may be, in the sight of a holy and heart-searching Judge, chargeable against them, deficiencies of as fatal a nature as those with which the characters of the most abandoned are degraded and deformed. Now, when the Gospel is proclaimed to such persons, if they duly consider what it says, it will not fail to reveal to them a faithful picture of their condition before God, and to summon up before them a lively representation of blemishes, from which they perhaps imagined themselves to be free. It will shew them what they *are*, and it will lead them to see how far short they have come of what God requires, by telling them what they ought to *be*. When it brings within their hearing those distinctions which it constantly recognises between the decencies and observances of mere outward morality, or the offspring of natural disposition, and the fruits of that “pure and undefiled religion,” which has had its vital principle imparted in a renewed and sanctified heart—when, for instance, it lays before them the history of the young man whose amiable deportment and external conduct were such as to call forth an expression of the Saviour’s kindness towards him, but whose love to the world and its possessions was such as to exhibit the weakness and imperfection of his character, they must see a very obvious likeness of themselves; and when the divine law, in all its extent and spirituality, is brought to their notice—when its high, and holy, and uncompromising demands are urged upon them, or when the example of Christ as a living exhibition of the law, and as a standard to which every Christian is bound to seek conformity, is spread out in all its fulness and in all its excellency to their view, must they not feel that their best and most beautiful moralities are sadly defective—that the pride with which they have often con-

templated themselves on account of their fancied virtues, though it might find food for itself in their superiority to many around them, should be converted into the deepest humility when they compare themselves with the standard of God’s holy law, and that, though from the mere dictates of their own nature, they have been prompted to benevolence, and high-minded honesty, and upright dealing, they never knew the love of God to operate as a principle of action upon their minds? Yes; whatever be the amiable feelings, the kind dispositions, the upright conduct, and the honourable motives, which the man of worldly virtue may be ready to claim for himself, so long as pride or any other earthly affection holds ascendancy in his heart, he is destitute of that supreme regard to God, which can alone consecrate and ennoble him into a truly virtuous and moral man; and however little he may be impressed by it, it is a truth, that as often as he attends to the declarations of the Word of God, he not only sees in it, “as in a glass,” the reflection of his own moral image, but also distinguishes the stains, the deficiencies, the blemishes, by which it is defaced; and thus it is, that many who have spent a long period of their life in the conviction that the moral decency of their conduct, and the unblemished character of their reputation, had placed them beyond the reach of danger, and given them a title to think that displeasure from God could be resting upon them, have been brought at length to pronounce themselves “unprofitable servants,” and to exclaim, with all the anxiety of guilty criminals, “God be merciful unto us sinners!”

Let us advert to another illustration of the detecting power of the Word of truth, which is to be seen in its bearing upon the *hypocritical formalist*. He is a man who, under the guise of an outward sanctity, and from a regular observance of all the external rites of religion, endeavours to impress upon the minds of those around him the belief that he is in earnest upon the subject—who, though he is in appearance sincere, is a dissembler of heart—and who, while he is noted for his punctuality and seriousness of aspect in waiting upon the formalities, is utterly destitute of the essentials of religion. He makes a fair, sometimes a bold, sometimes a most flaming profession. He is familiar with the language of piety, and loud in the expression of attachment to its every precept. Whatever homage he can pay with the lip, and more ready to give it than he; whatever sacrifice he can offer with the outward man, none more forward to present them than he. But all the feelings of his heart contradict and belie the intended meaning of such offerings; and though there may be nothing discoverable in his actings to bear out a charge of wilful imposition against him, in the hidden recesses of his bosom the base motive is masked, the unhallowed purpose is covered up, which constitutes him a false professor—a hollow pretender—a hypocritical formalist. Now, when the “Word of truth” falls upon the ears of such persons, like the licentious profligate and the ma-

of mere worldly virtue, they will be made to feel that it exhibits a faithful image of their moral condition, detects the lurking hypocrisy of their hearts, and holds them up to their own contemplation, under the ignominious aspect of worthless pretenders and paltry formalists. When they hear its reiterated references to those who deal "guilefully;" who offer God the service of the body while "their hearts are far from him;" who present "vain oblations, but delight not in obeying the voice of the Lord;" who have a "form of godliness, but deny the power thereof;" who are, to all human appearance, "fair and honest," while their inward man is defiled with wickedness, and inhabited by "vain thoughts;" when, I say, they hear the frequent references of the "Word of truth" to such persons, and have brought before them the many illustrations of their hollow and deceitful character which it furnishes, can they fail to see that it truly represents their own likeness, and displays before their mind's eye, in vivid but faithful delineation, those secret imaginations and hidden artifices, which they thought were confined to their own knowledge? When they are directed in their thoughts to our Lord's description of the Pharisees, who "for a pretence made long prayers, and paid tithes of mint, anise, and cummin, while they omitted the weightier matters of the law, judgment, mercy, and faith;" who "made clean the outside of the cup and of the platter, but were within full of extortion and excess;" and who, while "they appeared outwardly righteous unto men, were within full of iniquity and hypocrisy," is it possible for them to escape from the impression that they are themselves virtually described? No; their similitude is set before them true to the life; and however faint they may be to avert their inward sight from its bloated aspect, they are compelled to acknowledge its correctness, and thus to testify the detecting power of the Gospel.

I might adduce other and not less striking illustrations of the description which, in our text, is figuratively afforded of the "Word of truth." It would be no difficult matter, indeed, to shew that it is a mirror in which every variety and class of character are exhibited in their moral features; or, in a word, that no man can *attentively* look into it without feeling that its reflective power is such, as to present him to himself, in the actual reality of his spiritual condition, without the least exaggeration in the blemishes or in the virtues that may attach to him.

In conclusion, my brethren, I would put the question to each of you.—To what purpose have you heard the Gospel? Some of you have sat for a shorter, and others for a longer period under its preaching. I dwell not upon that; but having listened to its revelations, having enjoyed the privilege of its instructions, having stood, as it were, before its glass, what, I ask of every one of you, has been the result? It surely cannot be that you have come Sabbath after Sabbath to the house of God, and retired as often without carrying

away salutary thoughts in your memories, and serious impressions in your hearts. You must, at least, have seen your guilty and polluted condition set before you in all the reality of truth; and having seen it, is it possible that you can have remained satisfied with that condition, or that you have left at the doors of the sanctuary all thought and concern about it? Is it possible that you can have allowed those truths which are fraught with the interests of eternity, to be overshadowed or banished by the vanities of earth? And can you, whether you may have been the slaves of vice, the advocates of a self-righteous dependence, or dealers in hollow-formality, can you, after seeing the deformity of such characters in the mirror of the Gospel, still contentedly consent to be of their number? Alas! it may be so—the Word of truth declares it,—for a man may be a "hearer and not a doer of the Word," because he forgets it. And it concerns you far above all earthly interests to take heed unto your way according to God's Word. If you have any wish to be freed from those defects which you may see in your character; if you have any wish to be prepared for appearing in the presence of unspotted holiness, without those stains which must render you subject to its consuming indignation, it behoves you to take a steady and impartial view of yourselves in the mirror of the Gospel, and to resolve, in the faithful application of the means which are therein prescribed, that you may be thoroughly purified, and furnished with every ornament of the Christian character. To continue to forget the condition in which the "Word of truth" exhibits you, is just the way to ensure your fixture in that condition; and though you may be blind to the fact, it is not the less true, that every time you turn away from the representations of the Gospel, you are increasing the danger of being left to that state of judicial infatuation, which is realised by those to whom the Gospel is said to prove the "savour of death unto death."

## THE EARLY PROTESTANT CHURCH OF FRANCE.

No. II.

By THE REV. JOHN G. LOMIER,

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In a former paper, I gave a short account of the Protestant Church of France, from its origin to its greatest glory in 1571, when it could count above 2000 congregations, many of them very numerous. The progress was exceedingly rapid, and indicated the outpouring of the Spirit of God in a remarkable manner. But matters were not long permitted to remain in this prosperous condition. Provoked, it would seem, by the amazing growth of the cause of God, the great adversary of the Church stirred up the most violent opposition against her members, and, doubtless, their own shortcomings also lent an important influence in bringing down upon them the heavy chastisement under which they were now destined to groan. No sooner had the Church of France become eminent for character and numbers, than she became eminent for her sufferings. The day of affliction often follows quickly upon the day of prosperity.

Various are the forms of persecution which the Church of Rome has employed, but the present was, perhaps, one of the most savage and cowardly of the whole. A scheme was devised for treacherously cutting off the whole Protestant population—at least the influential portion—at a blow; and to a considerable extent the scheme was successful. I allude to the massacre of St. Bartholomew's day, in 1572,—a massacre which was begun at Paris, at midnight, upon unoffending Protestants collected into the capital on false pretences, and which was afterwards extended to the country, lasting for days and months, and destroying not less than sixty or seventy thousand persons. The first who fell was Admiral Coligny, eminent at once for his rank and his piety. Many Christian men imagine, that persecution must always render good service to the Church of Christ, that the blood of the martyrs must always prove the seed of the Church. But various sad cases, and this among others, shew that the experience is not universal. The Protestantism of France was deeply and permanently injured by the exterminating persecution to which it was subjected, and so did it fare with the early Protestantism of Italy and of Spain. "Multitudes," says Quick, "were frightened out of their native land, and others were frightened out of their religion. In such a dreadful hurricane as that was, no wonder if some leaves, unripe fruit, and rotten withered branches, fell to the earth and were lost irrevocably." The leading Protestants, in point of rank and political influence, were destroyed, and so the body of the people were left the more exposed to the violence of their enemies. Unlike the Protestants of Scotland, those of France never, even in their greatest strength, rose to such numbers as to divide the population of the country into any thing like equal parts, nor to acquire such power as seriously to affect the movements of the ruling party. Government was always in the hands of Popery, and almost always hostile, and so the suffering was great, and apparently without end. For six years after the massacre, the annual meeting of the General Assembly of the Protestant Church was discontinued. It was not safe to meet; and when, in 1578, the Synod did assemble at St. Foy, no special notice was taken of the recent persecution. The only allusion is to be found in the appointment of a general fast, in the course of which it is said, "For as much as the times are very calamitous, and that our poor churches are daily menaced with many and sore tribulations, and that sins and vices are rising up and growing in upon us in a most fearful manner, a general day of prayer and fasting shall be published, that our people may humble themselves before the Lord." While the brave and heroic manner in which the Protestant Church stood out the savage persecution to which we have referred, proves how enlightened and sincere was the profession of faith which her members generally maintained, the fearful increase of wickedness, of which the fast appointment speaks, was doubtless the fruit of the persecution. When the Protestants were reduced in number and discouraged in spirit,—when apostasy deteriorated the character of many of their friends, and enemies were emboldened to act as they pleased, and to triumph in cruelty, it is not wonderful that crime broke out in fresh virulence, and that the country was marked with the presence of an angry God. Nothing very remarkable occurred in the history of the Protestant Church till 1598, or twenty-six years after the fearful massacre of St. Bartholomew. During all that protracted period, the Protestants might be said to be an oppressed people,—any liberties which they enjoyed were by mere sufferance, and were ever liable to be, nay, were, frequently invaded. The most arbitrary and unreasonable restrictions were imposed upon their meetings for divine worship,—still they maintained their ground. For several years after the massacre, the diminution of their numbers was not very serious,

though their spirit may have declined. By a singular providence of God, the ministers were spared from the destruction of the persecution, as if reserved for another harvest, and this tended to keep the people together. A new and greatly improved edition of the Protestant version of the Scriptures, revised by the College of Pastors and Professors of the Reformed Church at Geneva, of whom Beza was one, was published at this time, and, under the divine blessing, exerted a favourable influence in maintaining and diffusing a knowledge of the truth. But other influences were in operation, which were destined to affect the Protestant Church most perniciously. Before considering these, we shall quote a few facts and circumstances from the proceedings of the National Synods, or General Assemblies of the Church, which were held from the period of the massacre, in 1572, till the year 1598. These assemblies were only six in number in a course of twenty-six years; but they serve to illustrate the character of the Church, and frequently present her in an interesting light.

Well aware that, under God, a chief share of the prosperity of the Church is ever dependent upon the character of her ministers, the Protestants of France, with great wisdom, continued to devote much of their attention to the qualifications and faithfulness of their religious teachers. There is no subject which is more frequently, or earnestly, pressed upon individuals and Churches, than the necessity of educating young men for the ministry,—the poverty and danger which were associated with the profession, the decline of the Church, and the temptation of other pursuits, seem to have rendered such calls peculiarly urgent.

"Whereas divers persons do solicit this National Synod to supply the congregations, who have sent them hither, with pastors, they are all answered, that at present we are utterly unable to gratify them, and that, therefore, they be advised to set up propositions of the Word of God, (i. e. religious services,) and to take special care of educating hopeful young men in learning, in the arts, languages, and divinity, who may hereafter be employed in the sacred ministry; and they are most humbly to petition the Lord of the harvest to send labourers who may get it in."

"Because there is every where a visible decay, and a great want of ministers, and that some provision may be made for a succession, the Churches shall be admonished by our brethren, the provincial deputies, that such as are rich, would maintain some hopeful scholars at the Universities, who being educated in the liberal arts and sciences, and other good learning, may be fit for, and employed in, the sacred ministry."

"The deputies of every province are charged to advise and press their respective provinces, to look carefully to the education of their youth, and to see to it, that schools of learning be erected, and scholastic exercises, as propositions and declamations, be performed, that so their youth may be trained up and prepared for the service of God and of his Church in the holy ministry."

"The colloquies shall be exceedingly careful, that that article of our discipline, concerning the maintenance of poor scholars designed for the ministry, be diligently observed, and that they make report of it unto their Provincial Synods, and the Provincial Synods shall give account thereof unto the National, that so it may be manifested how they have performed their duty in this particular. But forasmuch as the expedients contained in that article are not sufficient for this end, and the Church's stock is very mean and low, the further consideration hereof is referred unto the General Assembly at St. Foy."

Indeed, so zealous was the Church in this matter that she resolved to apply to the King of Navarre and the Prince of Conde, and other lords professing the Reformed Religion, and to beseech them to contribute

liberally "towards the maintenance of poor scholars and candidates for the ministry;"—"and all churches are exhorted to press this duty vigorously upon their richer and more substantial members." Nay, to such an extent did the zeal of the Church reach, that where a Protestant had acquired a right to tithes, he was entreated to consecrate them, not to private profit, but to pious uses, such as the "education of scholars who be the seminary of the Church;" and he was censured if he refused. And when a suitably qualified minister was found, he was not allowed to secularize himself, poor as his outward provision might be. It was expressly decreed, that a minister should be permitted neither to exercise the office of a judge nor to practise medicine. And as soon as any minister departed from the faith, or refused to submit to the discipline of the Church, he was set aside. At one Synod, we read of seven ministers being deposed, and at another of twenty-four; the latter number included "vagrants." In some cases there may have been harshness, but the circumstances of the times required zeal and determination, and it is not easy always to separate these from severity. The directions addressed to ministers, as to the manner in which they should preach and catechise, are good.

"Churches shall be admonished more frequently to practise catechisings; and ministers shall catechise by short, plain, and familiar questions and answers, accommodating themselves to the weakness and capacity of their people, without enlargements, or handling of common places. And such Churches as have not used this ordinance of catechising, are hereby exhorted to take it up. Yea, and all ministers shall be obliged to catechise their several flocks at least once or twice a-year, and shall exhort their youth to submit themselves unto it conscientiously. And as for their method in preaching and handling the Scriptures, the said ministers shall be exhorted not to dwell long upon a text, but to expound and treat of as many in their ministry as they can, fleeing all ostentation and long digressions, and heaping up of parallel places and quotations; nor ought they to propound divers senses and expositions, nor to allege, unless very rarely and prudently, any passage of the Fathers; nor shall they cite profane authors and stories, that so the Scriptures may be left in their full and sovereign authority."

While thus in earnest to render the labours of the ministry as effective and interesting as possible, the Church of France did not undervalue the Word of God. She hailed the new translation of the Scriptures, and encouraged the brethren of Geneva to continue their explanatory observations; and when the copies became rare and expensive, she rejoiced in an edition being brought out at Rochelle, and entreated the printer that he have "a singular care that it be done most accurately and correctly."

"Reserving liberty unto the Church for a more exact translation of the Holy Bible, our Churches, imitating the primitive Church, are exhorted to receive and use, in their public assemblies, the last translation, revised by the pastors and professors of the Church of Geneva. And thanks shall be presently given unto Monsieur Rotan, and by letters unto our brethren of Geneva, who have, at the desire of our Churches, so happily undertook and accomplished this great and good work; and they be further entreated to amplify their notes, for the clearer and better understanding of the remaining dark places in the sacred text: and ministers in the respective provinces are ordered to collect those difficult passages, and to make report of them unto the next National Synod, who shall consider which most needs explication."

With regard, again, to the sanctification of the Sabbath, another of the great means of spiritual good, we find that she was not insensible. Living in the heart

of a Popish country, where the Sabbath is uniformly desecrated, the Protestants of France may not have entertained such just and scriptural views of the sanctity of that day as other Protestants who are placed in more favourable circumstances; but the following deliverance indicates serious concern for the honour of the Lord's day.

"Whereas public notaries in divers Churches, keep open doors on the Lord's day, and pass all manner of contracts and transactions, whereby very many souls are taken off together with themselves from the religious sanctification of the Lord's holy Sabbath, it is decreed by this Synod, that for time to come the said notaries shall pass no manner of contracts on the Lord's day, unless it be contracts of marriage, last wills and testaments, articles of agreement between dissenting parties, and the amicable terminating of vexatious lawsuits, and such other business as cannot possibly be delayed; under which head fall in matters of necessity and mercy, and such contracts may be dispatched on the most holy days, provided always that such writings be not drawn up, nor executed, during the time of divine service, and of the public worship of God; and their offices shall be shut, if possible, whilst they be thus employed."

Nor was the concern less for the honour of God's name.

"All swearers, who, in passion or hastiness, do take the name of God in vain, and others who affront the divine Majesty, shall be most sharply reprov'd; and if, after one or two admonitions, they do not refrain, they shall be suspended the Lord's Table. And all outrageous blasphemers, forswearers, and such like persons, shall in no wise be tolerated in the Church, but upon the first offence shall be punished with suspension from the Lord's Supper, and if they continue in their ungodliness, they shall be publicly excommunicated. And this assembly voted unanimously, that when the deputies of the provinces shall be returned to their several respective homes, they shall cause this article to be read in all the Churches, in the audience of all the people."

## ALL CHRISTIANS ARE NOT ALIKE.

BY THE REV. DUNCAN MACFARLAN,  
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THE extraordinary diversity of character observable among true Christians, has often led to misapprehension, and we fear, on some occasions, to misrepresentation. Religion itself is the same in every case, but its effects are almost necessarily different. Speaking of religion in the abstract, it is pure and unmixed, but the very moment that it becomes the property of man, it appears under all the peculiarities of individual character and special circumstances. Men of different constitutional tendencies will, under the same teaching, both feel and act differently. Two men laid on sick-beds and suffering from different complaints, may, with great similarity of Christian attainment, be the one cheerful and the other depressed. Those who, like Timothy, have known the Scriptures from their childhood, and those who, like Apollos, have been taught in advanced life, are not likely to speak, or even to act in all respects alike. Then, there are differences arising from the peculiarities of the teacher or class of teachers, under whose ministry different individuals have been instructed; and this will be the case, even when these belong to the same Church, and teach substantially the same doctrines. But beyond these, there are different churches or denominations; and even such of them as may be accounted orthodox, will nevertheless differ materially in the particular cast of Christian character given to their members. The expressions "I am of Paul, and I of Apollos, and I of

Cephas, and I of Christ," must be founded on certain alleged differences; and these, whether real or imaginary, will give a special cast to the religious character of individuals. And then there is beyond all of these manifold diversities of character, growing out of different states of society; as among persons of different ranks, different countries, and different ages. The absolute neglect of differences so great and diversified, would obviously lead to very erroneous impressions; and where they are but little attended to, the effect must be proportionally the same. However, we have sometimes observed what we were disposed to account misapprehensions of religious character; and even misrepresentations founded upon these; and all of them springing mainly from this source. We have heard truly Christian men desiderate in others, what was little else than a portion of their own peculiarities, and condemn in others, things not more special than those which they would have them to possess. We have thus been sometimes reminded of the feelings of men but little acquainted with the natural history of their own race; of the negro looking upon the European as less perfect than himself, because different in colour and features; and of some of the wise Europeans, doubting whether a poor Bushman be in reality of the same race with themselves. It is not abstract reasoning, but an abundant detail of the natural history of man, which will dispel such illusions respecting his outward appearance; and as little do we expect, that mere doctrinal and controversial discussions will lead to a similar result respecting the moral and religious character of men. Instead of these, therefore, it is our wish merely to detail a few of the varieties in question; and in doing so, to draw our illustrations mainly from Scripture example or from what we may have personally observed or read in works of authority, and which may be verified by all to whom the subject is a matter of interest.

## SECTION I.

## THE RELIGION OF ABSTRACT STATEMENTS NOT THE RELIGION OF THE HEART.

All are to a greater or less extent familiar with the difference which exists between Christianity as a system, and the Christianity of the heart. When we speak of the former, we mean the doctrines and duties of revelation, forming together one general system. When we speak of the latter, we mean the moral furniture of a renewed heart. This last indeed cannot be properly spoken of, in the abstract. The Christianity of the heart, though an expression, has properly no separate existence. It is intended merely to express the condition of the heart, under the influence of religion. The one, therefore, is the *revelation* of God's will in the word, and the other the *operation* of that will in the heart. Both of them are dependent on the Spirit of God. He speaks in the word, and speaking effectually through the word, he operates upon the heart. But these very facts lead to a difference. He speaks *singly through the word*; the will of the inspired writer not being allowed to mingle with the will of God. But he speaks *not through the heart*. He operates *upon the heart*. Like the clouds of heaven bearing from place to place their watery treasures, were those originally intrusted with divine communications. They merely received and transmitted them to others. The things revealed are still carried from place to place, and by the blessing of God, they descend on many a heart, with generating and fructifying power. But as the natural rain, which watereth alike the mountain and the valley, the corn field and the comparatively barren heath, giveth not to the plants of each their particular form and character, but these remain dependent on soil and other special circumstances; so the same Gospel truth produceth in different men and classes of men effects apparently different, that is, different in form and special character. In all, there is

the seed of the word, and that seed begeth a common likeness, and that likeness becomes more and more perfect, with the progressive conformity of each individual, to the image of their common head. But till this be perfected,—“till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,” there will be a difference even in religious character. And as this process of perfecting will not be completed till death, so neither will this assimilation of Christian character. The wood, and the hay, and the stubble, must first be burned up, and the gold and silver must be purified from their dross. They must be so purified, as that the image of Christ will be fully reflected in them. But even then, all difference will not be obliterated. Abraham is still Abraham, though he has now received the promise; Lazarus is still Lazarus, though resting in Abraham's bosom. And they, who come from the east and from the west, from the north and from the south, have each their special hymn of praise. However, one of the very marks, which God has impressed on all his works, is that of endless and yet graduated variety. The heavens would declare less brightly the divine glory, if they did not exhibit a variety of starry lights and an assemblage of systems which the wisdom of man shall never fully grasp. And one of the main evidences of a divine cause, in the subjects of natural history, is just their endless variety, combined as this is with order and consistency, rendering the whole harmonious. And so doubtless will it also be in the new creation.

The difference thus noticed, between the abstract statements of the Word, and the concrete forms of the human heart, may be abundantly illustrated from the Scriptures themselves. Divine wisdom has so arranged, that we have in the same revelation, statements of God's will, and descriptions of the operations of that will on the heart. These statements are to be found throughout the Scriptures, and so are the examples; thus enabling us to compare them together. We have, for example, the revelations communicated to the patriarchs, and with these, we have the character of an Enoch and a Noah, an Abraham and a Lot, an Isaac and a Jacob, a Job and his friends. Then we have the Mosaic dispensation, with its more abundant revelations and its corresponding examples; its Moses and Aaron; its Joshua and Samuel; its David and Josiah; its Elijah and Elisha; its Daniel and Nehemiah, and its Simeon and Anna. And then we have the revelations of the New Testament, and under their teaching, we have the apostles of our Lord; Paul and his companions, such as Barnabas and Timothy; and with these many in private life, such as the Roman Centurion; the Philippian Jailor; Lydia the seller of purple, and those particularly mentioned in the different epistles. Now let any one read first the revelations communicated to the patriarchs, and then the history of some of the most noted under this dispensation, and he will not fail to rise with very different impressions. And let him do the same, respecting what occurs under the Mosaic economy, and then if we mistake not, the difference will be greater. But if from these he proceed to the Christian, it will be greater still. Read, for example, our Lord's discourses, and then examine the sentiments and feelings of his disciples, who constantly waited on his ministry, and see how different they are! Or take again the discourses and epistles addressed to the apostolical Church, and then read the account given of these in such epistles as those addressed to the Corinthians and Galatians, and you will not fail to observe differences sufficient to stumbling. One cause is, that while the abstract statements of the Word are altogether perfect, the subjects of their teaching, even when divinely influenced, are exceedingly imperfect. “Noah was a just man and perfect,” when compared with “his” own “generation,”

and yet he has left behind him a blot of character, associating his name with a vice chiefly prevalent among the goddess and profane. "Lot" is described as "just," and as being "vexed with the filthy conversation of the wicked" in Sodom, and yet he fell into transgressions foul and unseemly, even in the estimate of the world. Jacob wrestled with God and prevailed, and had besides many precious seasons of communion with the Highest, and yet was he, in some respects, rightly called a "supplanter," for he discovered, on various occasions, more of the feelings and policy of this world, than of one who felt himself to be altogether as a stranger and pilgrim. Job was declared by Jehovah himself to be "perfect and upright," beyond any then living, and yet, when sorely tried, even his religious feelings were deeply tinged with the characteristics of fallen humanity. Moses also was meek above all men, and yet he sinned at Meribah, and left his bones, with those of other transgressors, in the wilderness. Samuel was from his birth dedicated to the service of God, and his life, so far as it is recorded, is almost spotless, yet in his old age, he committed the government to his sons, and they proved unfaithful, and this led to one of Israel's greatest sins—their seeking a king to the rejection of Almighty God. David also was anointed with holy oil when but a youth, and, in some respects he proved a man "after God's own heart;" yet, as a man, he fell into very heinous and scandalous offences. But it were tedious, and perhaps unprofitable, to recount the special blemishes of all the characters adduced. "Elias was a man subject to like passions as we are," and among the disciples even of our Lord, there were, besides the traitor, a doubting Thomas, an ambitious James and John, and a Peter who denied his master. And if such were the faults and blemishes, even of the most perfect, how much more of such as were comparatively laden with iniquity! The eye of Jehovah seeth the precious seed, though small and buried in the earthliness of our nature; but in the eye of man, many doubtless would be cast-aways, who are truly the Lord's servants.

There is another view of such examples as these which ought not to be overlooked. They are all different from the Word in its pure and abstract character, but they also differ one from another. Compare the religious character of Peter with that of John, or Thomas with that of Paul, and how marked the difference! And thus it would also prove, were we to examine all the other examples referred to. They would be all found to agree in the substantial of religion, and all to disagree in constitutional character and circumstances.

Now this ought, in the first place, to silence the sceptical objection, that there is no truth in religion, because the lives of men do not strictly agree with the regulations of the Word. The objection itself proves a very important doctrine of the Bible, namely, that of our fallen condition. If the influences of religion received no moral tinge from the impurities of the heart, this would doubtless be held to disprove the alleged corruptions of our fallen nature. But seeing that, be the truth ever so pure, and the natural character of the individual ever so amiable, the effect is imperfect and bears upon it marks of moral impurity, we ought not to reason otherwise than that the heart is itself impure. And apart from this reasoning, it ought to be evident, even to such as deny all such doctrines, that the character of a simple principle is one thing, and the effects of that principle, modified and determined by other principles, is something wholly different. Seed precisely the same, if sown upon different soils, and cultivated according to special methods, will yield, not different crops, but crops differing greatly one from another. And the same medicine administered to patients, differing in constitution and circumstances, will operate very differently. And if it be thus with the things that grow

out of the ground, and even with the body, it is not to be wondered at, that it should be so with the soul.

Another prevailing error, which ought to be corrected by a knowledge of these facts, is the persuasion, that because no believer does in all points come up to the description of the Word, and because some do greatly deviate from it, we are to regard the whole as a matter of contemplation, rather than realization. We fear that there are many who regard declarations of the Word, respecting the inhabitation of the Spirit, the union of the soul with Christ, and intimate communion with God, as either figurative language designed to mean much less, or as intended to be to us a matter of contemplation merely, and not to describe any thing which is the common property of every believer. And we have sometimes observed, that when the actual experience of Bible Christians was referred to, they put it off by alleging that they lived during an age of miracles, and that such things are not now to be expected. Now with regard to this allegation, the best answer is, that the same Word which records those examples, expressly declares that the experience in question was to belong to every true believer, and that if any man has not the Spirit of Christ, that man is none of his. And then the difference observed between the abstract statements of the Word, and the actual experience of individuals, is resolved into the matters explained in this section. There must be a difference between religion as spoken by God and felt by man, a difference not essential but in form, and strongly apparent. And there will be a difference between different individuals, though of the same like precious faith. And therefore we infer, that such as are thus prejudiced against what may, for distinction's sake, be called heart religion, do fearfully deceive themselves. Suppose the mathematician, accustomed only to his diagrams and abstract speculations, to be let forth, for the first time, on a voyage of discovery; and suppose him to judge of every thing he saw, simply from his generalized notions of what every thing ought to be, how very inapt, though substantially correct, would all his opinions prove themselves to be. And just so is it with the merely speculative professor. He has only principles in the system of his belief. But to understand these, he must see them in operation. He must experience their power on his own heart, and he must observe it among others.

#### CHRISTIAN TREASURY.

*A Summary, in review, of the First Chapter of Peter's Second Epistle.*—The whole of the chapter hath been a sweet garden of grace and mercy. The first flower was a *salutation*, and that is a wish of mercy. The second, a *promise*, and that is a word of mercy. The third, a *consolation*, and that is a work of mercy. The fourth, an *exhortation*, and that is the way to mercy. The fifth, a witness of our *election*, and that is an assurance of mercy. The sixth, an *induction* to heaven upon earth, and that is a high degree of mercy. The seventh, a *testimony* from heaven, and that was the voice of mercy. The eighth, a *word* of performed prophecy, and that was an argument of mercy. The ninth, an *illumination* of the Gospel, and that is a light of mercy. The last is the *glory of heaven*, and that is the full day and perfection of mercy. Through these blessed degrees, my discourse hath brought you; first, we began with peace, then dwelt long with grace, and lastly, are come to glory. This peace possess your consciences, this grace beautify your hearts, and this glory crown all your souls.—ADAMS.

*The Source of Dependence in Prayer.*—When you send your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.—MATT. HENRY.

## SACRED POETRY.

## THE DYING CHRISTIAN'S ANTICIPATIONS OF DEATH AND GLORY.

By RICHARD HUIE, Esq. M.D.

My body wastes, my strength decays,  
 My cheek is sunk and pale;  
 My feeble, flutt'ring pulse betrays  
 How fast my spirits fail.  
 The garden spreads its ev'ry charm,  
 To tempt me forth again;  
 But friendship's kind encircling arm  
 Assists my steps in vain.

In vain the sun ascends the sky,  
 Or darkness veils the lawn:  
 By day, for evening's close I sigh;  
 By night, for morning's dawn.  
 Each waking act a burden seems  
 To nature's sinking pow'rs;  
 And fancy's wild and fever'd dreams  
 Disturb my sleeping hours.

Come then, my soul! since human skill  
 Disowns all hope to save,  
 My thoughts let death and judgment fill,  
 And realms beyond the grave:  
 And while my friends, with doubt and fear,  
 My fading members see,  
 Let this dear truth my bosom cheer,  
 'That Jesus died for me!

Jesus, my Prophet, Priest, and King,  
 In death's cold arms has lain;  
 Jesus, who blunts the monster's sting,  
 Shall raise my dust again.  
 'Tis sweet to feed upon his grace,  
 Who reigns on Sion hill;  
 But oh! to see him face to face,  
 It must be sweeter still!

My soaring spirit heav'nward tends,  
 Ev'n now its porch I view;  
 Adieu, my dear, desponding friends!  
 And thou, vain world, adieu!  
 The faith that Christ is Lord on high  
 A blest assurance gives;  
 Shall ransom'd sinner fear to die,  
 While his Redeemer lives?

## MISCELLANEOUS.

*The Providence of God.*—When Queen Mary, upon the death of Edward VI., ascended the throne, Bishop Jewell was expelled from his college because of his opposition to Popery. At length he was taken; and his subscription to the system he abhorred, upon pain of proscription and torture, was demanded. Jewell's firmness gave way, and with a timidity which long obscured his reputation, he signed a paper expressive of his approbation of some of the articles of Popery. But his recantation was of no use to him whatever. The inflictions of providential judgment were used to bring him again to the faith he had denied. Suspected of having only acted a part, and his sincerity being entirely disbelieved, snares were soon laid for him; and he would have been inevitably caught in the toils of those who were vigilantly on the alert for his destruction, had he not, as he thought accidentally, gone in a road on a way to London, different from that on which he was accustomed to travel. On this journey, which he was prosecuting on foot, he was found on a snowy winter's night, alone, lying on the ground, starving, faint, unconscious, and at the very gates of death, by the servant of Dr Latimer; by his attentions his life was preserved, and he was conducted to a place of shelter and repose. But on his arrival in London, though

he had sacrificed his conscience to his interest, he found no hope of safety. The emissaries of Bonner were prowling about in search of him, until he escaped from their hands and obtained a passage to the continent. But there also his circumstances were desperate. He found no one to befriend him, he had no pecuniary resources, and he wandered about often in want of a lodging for the night. At last he arrived in the city of Franckfort, where he met with some English exiles, who received him with considerable kindness. But the recollection of his apostasy continually tormented him; and before the whole congregation he declared, that it was his "abject and cowardly mind, and faint heart, which made his weak hand commit this great wickedness." With sighs and with tears, his public confession was mingled; and it was concluded with earnest supplications, first to Almighty God whom he had offended, and then to the Church which he had scandalized. His conduct was so ingenuous, his expressions were so affecting, and his whole demeanour displayed so much genuine contrition and sorrow, that the whole congregation received him not only as a dear brother, but as an angel of God.

*The benevolent Cruden, Author of the Concordance.*—A sailor, whose name was Richard Potter, in 1762, was tried and capitally convicted at the Old Bailey, for uttering a seaman's will, knowing it to be forged—a crime to which, with some propriety, the royal mercy is rarely extended. The evidence which was brought forward on the trial, proved that Potter was a poor, ignorant, credulous person, who had been made the tool of designing cunning, and who was utterly unconscious of the offence which he had committed. Providentially Mr Cruden was in Court; and being firmly convinced that Potter was a proper object for the royal clemency, he determined to attempt to save him from a punishment which he believed the condemned person did not deserve. That he might not act without due caution, he had an interview with Potter in the prison, and after a careful examination, he became certain that ignorance had been the sole cause of the perpetration of the crime. However improbable it might seem, Mr Cruden's indefatigable diligence, and his constant and importunate applications to government, were attended with success, and the sentence of death was transmuted into that of transportation for life. But Mr Cruden's benevolent solicitude did not terminate here. He prayed with the poor criminal, exhorted him, instructed him in the principles of religion, brought him to a proper sense of the wickedness of his past life, and, in one word, conducted to the vital knowledge of the truth, a wretch who had previously scarcely known of the being of a God. The amiable tenderness with which Mr Cruden visited, taught, fed, and clothed his poor pupil, and the anxiety he felt and displayed for his temporal and everlasting good, must ever endear his memory, in spite of all his oddities, to the heart of humanity, and the fact must be contemplated as a memorable event in the providence of God.

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IS IT A VALID OBJECTION TO THE TRUTH  
OF REVELATION THAT IT CONTAINS  
MYSTERIES ?

BY THE REV. PETER CURBOR,  
*Minister of St. Martin's.*

THE word translated mystery in the New Testament, we are aware, means a truth which was unknown until it was revealed, and would have remained unknown had it not been revealed. But the English word mystery, means also, and more frequently, a truth which we do not fully comprehend. In this sense it is often applied to some of the statements of revelation. It sometimes takes the shape of a difficulty, and sometimes of an objection. Some humble inquirers lie long perplexed, either at the threshold of the temple of divine truth, or at their entrance into some of its apartments, struggling with difficulties which they cannot overcome. There is always some inconsistency which they think they see, and which they must have reconciled, a spell of some mystery on this truth or that truth, which they must have broken. There are others who take a prouder position, who make the standard of their own reason be measure of revelation. Whatever of its disclosures come within its scale they receive; whatever they suppose rises above it, or falls below it, they reject. If any of its descriptions of human nature do not coincide with the views which they take of it, they set them aside as untrue, and as, therefore, no part of revelation; if any of its reasonings do not arrive at the same conclusions which they have arrived, they blot them from pages as inconclusive, and as, therefore, unworthy of the pen of inspiration. Such portions they reckon as falling below their standard; there are others which they reckon as rising above it, and which they as unceremoniously reject. Some of its truths are wrapped in difficulties which they cannot get away; some are, to their view, standing in irreconcilable inconsistency; some are enclosed in a mystery, which the utmost efforts of their reason cannot unveil; and they think it unwise of revelation to let us but half way into any of its secrets, to leave any of its disclosures so far below the level of our comprehension. Now, to satisfy both these parties, to relieve

those who are perplexed, and convince those who object that they are acting an unreasonable part, we shall not conceal that there are mysteries deep and unsearchable in the volume of revelation; but we shall set before them other objects, not within that volume, which they admit, and which are admitted on all sides, to be from the hand of God, and we shall shew them that they are as thickly wrapped in mystery as those at which they stumble. The works of God are stretched out before our eyes. All confess them to be from his hand; and if we find mysteries in them, we surely should not be startled when we see mysteries in his word. If both have proceeded from the same hand, both must be expected to wear the same character. If we find difficulties in the one, difficulties must be looked for in the other; if we find mysteries in the one, mysteries must be looked for in the other.

There is not a field of creation on which we can turn our eye, where our inquiries do not instantly terminate in inscrutable mystery. How soon do we come to processes which we cannot explain, to the operation of causes of which we know nothing? We might go to any district of nature we choose, all alike we should find wrapped in an under mantle of darkness. We shall select a specimen which is familiar to every eye, and which most of us, probably, have been supposing we know all about. Look to a single blade of grass. It is a part of a plant which we see every day; which overspreads the earth with verdure. It springs from a substance the most unlike to itself. It draws its nourishment from the clods of the earth; and from the materials which it thence derives, it forms a substance the most opposite in its aspect and its properties. In the former, there is no beauty to admire, in the latter all is loveliness; in the former, there is nothing nutritious for the living inhabitants of the globe, the latter is their provided food. Yet from the earth, almost every particle of which the herb is composed has been derived. A process has been undergone by which these particles have been differently combined, and a substance produced altogether unlike in its complexion and its character. But over this process a mystery hangs which we cannot penetrate; there are secrets which we cannot unveil. It is a process which no chemistry can imitate or understand.

If it be thought that it is the minuteness of these processes which baffles our researches, look at the objects of creation on a larger scale. As thick a shroud of mystery will be found enveloping its largest as its minutest operations. In the globe of the earth itself, in the material of which it is formed, our inquiries would soon have been stopped by a screen of unsearchable mystery, though nothing else had been done but calling it into existence, and though the energies which now clothe it with beauty and verdure had slumbered for ever. We might have gazed on its composition and its magnitude; at every step of our examination we should have found mystery. We might have lifted a stone or a clod from its surface, that we might examine more narrowly the materials of which it was formed. And all our philosophy might have gone forth in search of a cause, from which a stone or a world might have sprung. We might have laboured from the varying arrangement of those causes which we knew, to educe another cause, or a combination of causes adequate to the magnificent result. But our most accomplished philosophy might have gone forth in vain; it would have returned with a report only of baffling mystery. But still more unsearchable is the mystery which meets us when we are surrounded, not merely by a creation slumbering in silence and in death, but by a world which is full of life, which, though ages and centuries have rolled over it, is still as fresh and vigorous as ever, which with every returning season is clothed with a new mantle of verdure, which with every returning year covers its ample board with a new provision for the wants of its living inhabitants.

Amid the works of God, then, we are hedged round with unsearchable mystery on every side. We see a world in existence, we cannot tell how it acquired it. We see it revolving on its axis, and giving us the pleasing changes of day and night; we cannot tell how its motion is upheld. We see it rolling round its orbit, and carrying us through refreshing varieties of spring and summer, and autumn and winter; we cannot tell how this ceaseless movement is prolonged. We see its plants covering its fields with verdure, its flowers expanding in loveliness, its trees bursting into foliage; we cannot tell how a blade of its grass is made to grow, how its flowers are painted with their variegated tints, how its trees cover themselves with their branches and their leaves. We know that a hand beyond our own deals out to us every breath which we draw, and upholds every step which we take; we cannot tell how it works. We know that our souls are united with our bodies, but we cannot tell how. We know that the resolutions of the one are instantly obeyed by the other, but we cannot tell how the commands of the one are communicated to the other. In the midst of all that is beneficent in creation, we see the various races of animals which people our globe preying upon, and devouring one another; and we know that we ourselves cannot tread on a world on which we are appointed to dwell, without crushing to death,

at every footstep, a crowd of living and sentient beings, and that we cannot quench our thirst without inhaling and entombing, with every mouthful of water which we drink, thousands of animals in the full possession of that life and enjoyment which their Creator gave them. We have ample proofs of the goodness of God; but how all this is compatible with his goodness, we may be unable to tell. If we lift our eyes to the firmament over our heads, we see the moon as she walks her course, and draws towards herself the heaving waters of the ocean; but we cannot tell how her attractive influence is conveyed. We see the sun travelling our firmament and dispensing light over our path; but we cannot tell how that light is produced, how it travels, how it pencils surrounding objects with so many varying hues, how it enters our eye, or how it paints its representations on a tablet within the view of our minds. We see the firmament sparkling with innumerable stars; but we cannot tell their character, or their distance; we can form no conception of that power which, while it is minute enough in its care to sustain the fluttering of every insect's wing, and the teeming population of every drop of water, is wide enough in its range to uphold these countless and unmeasured orbs.

Since then the works of God are so thickly shrouded in mystery, we need feel no disappointment, should we find the shade of mystery lying also on his word. If we find God in what we know he has already done, leaving many things but half understood by us, we are prepared to expect, in any of his farther proceedings, some things also which we cannot fully understand. The mind of every one, within our sphere of knowledge, is marked by a certain character, and we see the features of that character tracing every thing which he does or says. If that character is one of serenity, then we anticipate a long-sighted prudence in all his conversation and conduct; if it is one of folly, then should we look for folly in all his irregular steps. The writings of every author are characterised by a certain style of thought. We speak of it as his style; it may be clear or obscure, it may be cold or glowing, but if we are familiar with it, on looking into a volume, we know at once whether or not it is his. Should any anonymous production appear, we can often ascertain from its internal character, whether it is from the pen of such an author. It may be unlike his other productions, that we are sure it is not his; or it may be so unlike them, that we are sure it is not his. And certainly if there was one feature imprinted on each, *that*, instead of discriminating, would go so far to prove a common parentage to both. If there is one feature, therefore, imprinted both on the works and on the word of God, *that*, instead of disproving, goes so far to prove that both have proceeded from the same hand. If we find mystery in the works of God, that is at least enough to silence the objection which is raised from the existence of mysteries in his Word. This is all the use which we now per-

pose to make of it. We might, however, even go farther, and use it as a positive, though a collateral argument. If we find a certain degree of obscurity in the writings of an author, and if in an anonymous production we find the same degree of obscurity, that of itself does not prove, but, along with others, it is a collateral proof that they have come from the same hand. In like manner, the existence of the same mystery in the word and in the works of God, while it does not of itself prove, is, along with others, a collateral and strengthening proof of a common authorship to both.

We do not wish, then, to conceal—we have no object in concealing—that there are mysteries in revelation. It is alike more modest, more honest, and more philosophical to confess, that there are, than to spend fruitless ingenuity in trying to explain them away. There is one topic shrouded in mystery, which is common both to the word and the works of God. The origin of evil stretches over both into a night of darkness, which the light of neither can dispel. It plants one poisoned foot on the one, and another on the other; but its head is enveloped in clouds which neither can dissipate. We know that evil exists; revelation tells us of the first breath which it drew, but how it acquired its existence, is a mystery which we cannot unveil. That there are three persons in one Godhead, is an express announcement of revelation; but how they co-exist, is an unfathomable mystery. We know the fact, of the mode we know nothing. The consistency of the predestination of God with the free agency of man, is another truth of the same class. Both we know to be true. Whether we look to nature or to revelation, we may be satisfied that God predestines all things; given fore-knowledge and sovereignty, there results predestination. We know, too, that we act freely: I feel at this moment at freedom either to write or to lay down my pen. Both being true, they must be compatible with one another, but how they are so, is a mystery which the ingenuity of man has often attempted to solve, but in which it has always been foiled. The incarnation of Deity, too, the residence of that which fills immensity in the compass of a human frame, we know to be a statement of revelation; but how they were united together, how the one could be the habitation of the other, are questions which we cannot answer; they are veiled in inscrutable mystery. "God was manifested in the flesh, but it is a great mystery of godliness." We know, too, that the Spirit of God exerts a sanctifying influence on the soul of man; but how, unheard and unseen by us, he exercises this influence, is a mystery which we cannot unravel. We can read the statement that he does so, we can see the result of his doing so, but how he does so, we cannot tell. Ages rolled over our world before the plan of mercy unfolded in revelation, was fully made known; ages roll over it still, before it shall reach every umily of our race. Why it was not at once uttered in notes which every ear might hear, or

written in characters in the sky which every eye might read; why it was not earlier and more widely made known, we are unable to tell. There may be, there must be causes, and the best of causes why it was not otherwise. Purposes may be answered which no other method could have answered so well; evils may be avoided which no other method was so well fitted to avoid. But these have not been disclosed. What they are we cannot tell. They are in the number of those mysteries from which the curtain has not been drawn. The state of our souls when dislodged from their present habitations, and the manner in which our bodies are to be reconstructed from their dust, as well as many other topics scattered over the volume of revelation, are mysteries of which we can give no explanation. We know that they are revealed, but how they are brought about we know nothing. We find alike, then, mysteries in the word of God and mysteries in his works; and those who hesitate to embrace this revelation till all its mysteries are cleared away, are demanding of the word of God, what they do not seek and what they do not find in his works. They are applying, moreover, a principle to the one which would be fatal to them if applied to the other. They are acting like one who, though dying of thirst, should refuse to drink of the waters of a lake till he explored all its depths. And were they, on the same principle, to refuse to partake of the fruits of the earth till they had fathomed all the mysteries of their growth and organization, digestion and nutrition, not one would survive the inquiry. Had the Israelite refused to eat of the manna sent down from heaven till he understood how it was produced, he would have perished in the wilderness. And if death to our natural constitution is the unavoidable consequence of such a principle, when applied to our bodily wants, then, under the economy of the same God, death to our spiritual constitution is what we are entitled to expect, when it is applied to our spiritual wants. Mysteries are inseparable from a revelation, coming from a God whose understanding is infinite, and not to comprehend them is inseparable from the finite, the short-sighted understanding of man. Some, however, wrested them to their own destruction in the time of the apostles, and they may be wrested to the same purpose still. And if we stand wrangling on the threshold of this temple of heavenly truth, till we have scaled the height of its pillars, which reach to heaven, then will the grave find us as closely wrapped in mystery as now; eternity will find us still beholding, still wondering, still perishing.

BIOGRAPHICAL SKETCH OF  
THE REV. OLIVER HEYWOOD, A.B.

(Concluded from our last.)

AFTER ten years of the utmost harshness and severity exercised towards the nonconformists, Charles, finding that such measures were unavailing to force their compliance with his wishes, issued a suspension of all the venal laws which had been passed against them, Mr

Heywood having, in consequence, received his license to preach publicly, gladly took advantage of the privilege, and dispensed the word and the bread of life to his affectionate people at Coley, who, after so long a separation, gladly welcomed the return of their former pastor. The Church which, at this time, he constituted, was formed on Presbyterian principles. His labours were very abundant, his ministry was numerously attended, and crowned with much success. Mr Heywood's two sons were now about to set out to an academy in Westmoreland, with the view of prosecuting their studies for the sacred ministry. The solemn scene of parting from their father's house is thus pathetically described:

"My sons being to go abroad for learning next week, I took them with me," he says, "to three private fasts this week; and Thursday, May 15th, 1673, was such a day as we have seldom had. I purposely appointed to seek God this day on their behalf, and he wonderfully helped all his servants to plead for them. About the middle of the day I called them both forth, before the company, and asked them several questions, as to what calling they chose? With tears they both answered, the ministry. I asked them, for what end? and told them they might suffer persecution, and must not dream of honour therein, or of living like gentlemen. They replied, their only end was to glorify God and win souls. I marked John's words; he said, he desired to do God more service than any of his ancestors. I asked them, what they desired Mr Dawson and the rest of God's servants should pray for, on their behalf? Ebenezer spoke first, and said, that God would give them grace and gifts, forgive their sins of childhood, and loss of time, make them studious, and keep them from temptation and sinful company. John's answer was much of the same nature. They both wept exceedingly, and so did the whole company. Then I solemnly gave them up to God in his work. Those that went to prayer read also a portion of Scripture. W. B. read 1 Sam. i. on dedicating Samuel to God. Mr Dawson read Gen. xxviii. respecting Isaac sending away his son Jacob. R. R. read Prov. iii. on getting and prizing wisdom. Mr Hodgson Gen. xlviii. from 8th verse to the end. When he came to those words, 'The angel which redeemed me from all evil, bless the lads,' the tears stopped him and he made a solemn pause; and we all wept. I read and briefly expounded 1 Chron. xxviii. containing David's charge to Solomon about building the temple. God helped us all in prayer. O what a flood of tears! What pleadings with God! I can scarcely remember the like. Blessed be God; it is a token for good. I wait to hear what God will speak to all these things; surely he will speak peace. O that I and mine may not return to folly. Ebenezer!"

The labours of Mr Heywood were not confined to his own limited congregation, but for twenty miles round he was accustomed to itinerate, preaching with all boldness that word which is alone able to make wise unto salvation. The liberty, however, which he and the other nonconformist brethren thus enjoyed was but of short duration. By the advice of his ministers, the king recalled the licenses which he had granted, and put the former laws against nonconformity in operation. In obedience to these laws, Mr Heywood took leave of his attached people, not knowing that they should ever again enjoy the opportunity of assembling publicly for religious worship.

"The most heart-melting day and exercise," he says, "that ever I remembered was Lord's day, Feb. 14th. The week before we received the king's order for calling in licenses, and it was judged fit we should cease preaching publicly. I therefore took my solemn

farewell that day, preaching on Rev. ii. 4—5. At the close I gave my reasons, and some advice. The occasion excited the tenderest feelings, and floods of tears, such as I never witnessed in all my life in public. I promised my best assistance to them all in private. O that God would set the stamp of his grace and Spirit on these warm sensations! Who knows what good may be done by this closing sermon? However, these feelings are a token for good, and a presage of the Lord's gracious return."

Excluded once more from publicly declaring the Lord's Word in his sanctuary, Mr Heywood embraced every opportunity of preaching in private. About this time his amiable and sensitive mind was deeply affected by the death of several relatives in rapid succession. He felt these to be loud warnings to repentance for past transgressions, and increased exertions in his Master's work. Though still abundant, however, in ministerial labours, he was closely pursued by his relentless enemies, who eagerly took advantage of every excuse for harassing and annoying him. For some time before the recalling of his license, he was not exposed to the inconveniences which some of his brethren experienced: but at length, on the 15th August 1680, he was summoned before the consistory court at York, with his wife and several of his friends, for not receiving the sacrament at his parish church; and failing to appear, they were excommunicated. This treatment did not prevent Mr Heywood from boldly preaching the Gospel wherever he had the slightest prospect of doing good to the souls of men.

In 1684, the persecution against the nonconformists raged more keenly than ever. Many of them were thrown into prison, and the utmost severity was exercised towards them. It could not be expected that Mr Heywood should escape in such a season. He was apprehended, and, without much show of reason, thrown into York Castle, where he was detained for twelve months. On his liberation, he felt himself in peculiar difficulties, from the engagement under which he had been brought to keep the peace, by which was meant, that he should not preach. The state of his mind under these painful circumstances, he thus describes:—

"I am in the heaviest condition as to my liberty of doing God service and good to souls, that ever I was in all my life. Men have broken in upon us, scattered our meeting, and indicted me for a riot. I am bound in £100 traverse, and to be of good behaviour. My adversaries are watching me narrowly to find me forfeiting my bond. Providence seems to make against me, and that which is the heaviest burden of all is, it is the occasion of some difference between my wife and myself; for she being naturally timorous, when we are above the number of four she is perplexed exceedingly, though it be not purposely but providentially. Truly my zeal for God's glory and love to souls, on the one side—and endeared love to my wife, fears of being censured for rashness and indiscretion by prudent persons, and making myself a prey to knaves, on the other side—do so rack and torture my spirit, that it almost makes me weary of my life. I know not what to do, and am often forced to go contrary to my wife's mind. Sometimes God helps me in prayer to roll myself on him, and then I am easy; but, O! how often I am at a loss! O my soul, this is a very great strait that Providence has brought thee into!"

In the commencement of the following year, Mr Heywood was again indicted for having a riotous assembly in his house, because he preached the Gospel of peace.

to above four grown persons. The result of the trial was, that he was fined in the sum of L. 50; and being unable to pay the fine, he was cast a second time into York Castle. While in prison, he spent much of his time in study, and in promoting the spiritual interests, as far as possible, of his fellow-prisoners; so that this faithful servant of God might well have adopted the language of the persecuted Apostle of the Gentiles, "the things which happened unto me, have fallen out rather unto the furtherance of the Gospel."

After the lapse of nearly a year, Mr Heywood was released, and, at the next assizes, his fine was paid. On his return home he spent two days in thanksgiving to the Almighty for his goodness. During the imprisonment of Mr Heywood in York, Charles II. died, and was succeeded by his brother James. The reign of Charles, who was, with too much reason, suspected of being favourable to Popery, had been a memorable period to the nonconformists, and they had little to expect from a monarch who had ascended the throne, an avowed Papist. It was a remarkable circumstance, however, that one of the earliest acts of James, was to proclaim liberty of conscience to all persons of every persuasion. Though the real design of this act of toleration was generally understood to be to promote the growth of Popery, yet the nonconformists who, for nearly twenty-five years, had been treated with so much harshness, hailed the declaration as a gracious boon. Mr Heywood now renewed his labours at Coley, and, on the afternoon of every Sabbath, at Halifax. Hitherto his hearers had been in the habit of assembling at his own house, but the number was now so much increased that they required additional accommodation. Various attempts were made to build a chapel, but all of them, from various circumstances, failed. At length, he undertook the work at his own expense. It is related of him, that when he laid the first stone, he knelt down upon it, and spent a whole hour in giving thanks to God for the liberty now enjoyed, and in praying for the success of present and future endeavours to promote the cause of the Redeemer. The building was finished in the course of a few months, and, on a review of what God had enabled him to expend in rearing this sanctuary, he felt that he had no cause to repent it.

The freedom of worship which the nonconformists enjoyed during the reign of James was very precarious, but, in the course of events, it was placed on a firmer footing. The monarch soon abdicated his throne, which was afterwards filled by William and Mary. A short time after their establishment on the throne, the renowned toleration act was passed, and the freedom of religious worship was secured to the dissenters by law. This to the nonconformists was like life from the dead. Mr Heywood, though now nearly sixty years of age, felt himself called upon to labour with greater ardour than ever, after the many opportunities of usefulness from which he had been so long debarred. Hitherto he had enjoyed almost uninterrupted health of body, amid all the trials which he had been called to endure. Now, however, he began to feel the infirmities of age, but still persisted in preaching to his own congregation at home, and itinerating occasionally to the towns and villages around.

Mr Heywood's high character, both as a Christian and a faithful and laborious minister, was well known throughout the whole of England, and even at an ad-

vanced age many urgent applications were made to him by congregations in different places, all of which he refused. In looking back upon his past life, we find the good man's heart thus teeming with gratitude to Him "from whom all blessings flow."

"Blessed be God who hath brought me hitherto through a variety of duties, difficulties, and mercies, to enter upon the seventieth year of my life, the age of man. Whether I shall accomplish this year, I know not, nor am I much concerned, so that I may live to God, and finish my course with joy in his service and to his glory. I said to him this day, when prostrate before him, now, Lord, I would welcome my last breath, that this poor carcass may never rise, but be carried to the grave, if only my soul may ascend to heaven; but I have arisen in health, and this breath I give to thee, this body and all its powers and senses shall be for thy service, this soul and all its faculties shall be for thy glory. I am here to comply with thy mind, to be at thy disposal; service or suffering, this ensuing year, shall be welcome. Make my heart sound in thy statutes, search me to the bottom, discover to me all the deceit and fallacies in my heart. Leave me not to myself, hold me by my right hand, that my soul may still follow hard after thee. Give me this year seals to my ministry, set my soul some steps nearer heaven, and let me have some further attainments towards perfection. O that I could bring forth still more fruit in old age to myself and others, and in both to God. Help me to arise and depart, for this is not my rest, that my soul may aspire more after my everlasting rest above."

The longest life must at length draw to a close. Mr Heywood's bodily vigour began sensibly to diminish, and even, when no longer able to endure the fatigue of walking to his chapel, though but a short distance from his residence, he was carried to the house of God in his chair, where he conducted the services with his accustomed energy. The subject on which he preached a series of discourses for several Sabbaths immediately before his death, was in striking accordance with that solemn event,—“Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity.” No particulars of his decease are preserved, except that he died in peace, May 4, 1702, in the seventy-third year of his age, and fifty-second of his stated ministry.

## CHRISTIAN PHILOSOPHY.

No. VII.

LAWS OF MOTION.

BY THE REV. JAMES BRODIE,

*Minister of Monimail.*

MOTION is a continued and successive change of place. It is performed in space, and requires time. In examining its laws, we must consider the quantity of matter that is in motion, the direction in which it tends, and the velocity with which it moves. The velocity is sometimes uniform, and sometimes irregular, sometimes accelerated, and sometimes retarded.

Force is the term which we apply to the mechanical cause which either originates or destroys motion, and receives the distinctive names of accelerating or retarding, regular or irregular, according to the nature of the motion that it produces.

With respect to the different kinds of forces, a very strange error has hitherto prevailed. In the words of Professor Robison, (Mech. Phil. vol. I. p. 6.) "Mechanical actions have been usually classed into two

heads; they are either pressures or impulsions. They are generally considered as of different kinds, the exertions of different powers. Pressure is supposed to differ essentially from impulse." He then proceeds to say, "Instead of attempting to define or describe these two kinds of forces and actions, we shall just mention some instances that will give all the knowledge of these distinctions that we can acquire." To the same effect, in the Library of Useful Knowledge, (No. VI. sec. 23,) it is said, "The force of gravity, or any other attraction, differs essentially from an impulse. An impulse acts instantaneously, and produces all its effect at once, and time does not change that effect. On the other hand, attraction, such as gravitation, requires time to produce any effect at all, and the effect produced increases exactly in the same ratio as the time of producing it." And Professor Whewell, (Bridgewater Treatise, p. 232,) when he enumerates the laws of motion, considers it necessary to limit his statements to forces "of the nature of a pressure." Notwithstanding, however, the high authority of the writers, we do not hesitate to affirm that these distinctions are utterly absurd. *All forces are of the nature of pressures.* Omnipotence alone can act instantaneously. Attraction and impulse are identically the same in their manner of acting; time is essential to both; and all the wonderful effects produced by impulse and percussion, may be calculated (as will afterwards be shewn) by the established and well known laws of accelerated and retarded motion. The laws we are now about to examine, apply to every species of matter, and to every kind of force; they regulate all the endless variety of movements that the universe exhibits; and, if rightly considered, illustrate the procedure of Him who is Governor alike of matter and of mind.

*First Law.*—A body at rest continues at rest, and a body in motion continues in motion, with its velocity and direction unchanged, unless it be acted upon by some external force.—That matter can never put itself in motion is allowed by all, the want of such a power constituting an essential part of the idea which we form of it, and universal experience confirms our belief in its truth. We see that a stone, lying on the ground, never removes itself from its place, nor does any one imagine it ever can. Most people, however, are apt to suppose that all matter has a propensity to rest, because the motion of bodies on the surface of the earth is soon stopt, however rapid it may be at first. But this stoppage is easily explained, when we consider the gravitation of the body which brings it to the ground, notwithstanding the impulse that may have been given, and the resistance offered to it by the air, by which its velocity is retarded every moment till it falls. A bowl moves but a little way upon a bowling green, because the unevenness of the grassy surface soon creates friction enough to stop it. But if the green were perfectly level, and perfectly smooth, the bowl would have nothing but the air to resist it, and would go a great way farther; if, then, the air were taken away, and the green extended round the earth, it would go on without any resistance, and consequently without any diminution of its velocity, round and round the globe forever.

The rotation of the earth on its axis affords one of the best examples of continued uniform motion. To this constant revolution we owe the succession of night and day; and the calculations of astronomers assure us, that there has been no change on it, no increase or diminution of its velocity, since the first observation was made. "Each day, measured by the passages of the stars, is so precisely of the same length, that, according to Laplace's calculations, it is impossible that a difference of one-hundredth of a second of time should have obtained between the length of the day in the earliest ages and at the present time. Now, why is this? How

is this very remarkable uniformity preserved? How is it, that in the celestial machine no retardation takes place by the lapse of time, as would be the case in any machine which it would be possible for human power to construct? The answer is, that in the earth's revolution on her axis no cause operates to retard the speed, like the imperfection of materials, the friction of supports, the resistance of the ambient medium, impediments which cannot in any human mechanism, however perfect, be completely removed. But here we are led to ask again, why should the speed continue the same, when not affected by an extraneous cause? Why should it not languish and decay of itself, by the mere lapse of time? That it might do so involves no contradiction, for it was the common, though erroneous, belief of all mechanical speculators to the time of Galileo. We can conceive velocity to diminish in proceeding from a certain point of time, as easily as we can conceive force to diminish in proceeding from a certain point of space, which in attractive forces really occurs. Why must the speed of a body, left to itself, continue the same, any more than its temperature? Hot bodies grow cooler when left to themselves; why should not quick bodies go slower when left to themselves? Why must a body describe 1000 feet in the next second, because it has described 1000 feet in the last? Nothing but experience can inform us whether bodies do move according to such a rule. We find that they do so, for we learn that all diminution of the speed which ever takes place, can be traced to external causes. Contrary to all that man had guessed, motion appears to be of itself endless and unwearyed." (Whewell.) And why is it so? Because thus the Creator has determined; because by these means he is able most fully, and effectually, to promote the happiness of his creatures. If the earth did not continue its daily revolutions unchanged, the alternation of light and darkness, of coolness and warmth, of repose and activity, would immediately cease, and comfort and life would soon be destroyed.

In like manner, if the velocity of the earth in its annual course were retarded, it would approach nearer and nearer to the sun, till it was consumed in his blaze; and, on the other hand, if that speed should be accelerated, it would wheel farther and farther away from the centre, till it flew off into the voids of space and regions of endless night.

*Second Law.*—The quantity of motion produced is always proportioned to the force applied, and corresponds to the direction in which it acts.—This law requires to be viewed in three different aspects. 1. When the body acted on is previously at rest, the proposition merely affirms, that a double force will generate a double velocity, and a triple force a triple one, &c. 2. When the body is previously in motion, the velocity which the force communicates, will be added to that which the body had before, if they are in the same direction; it will be deducted from it, if they are opposed to each other, and will be combined with it, if they act obliquely. 3. When two or more forces act on a body at once, the effect produced in any given time, will be the same as if they acted upon it in succession for a period equal to the given time. That this must be true, is evident from a consideration of the general law; for if the effect of any force be always proportional to that force, this effect must be the same, whether the force act alone, or whether it act conjointly with others.

By adopting this mode of stating the effect of combined forces, we get a much more simple mode of resolving various problems than has hitherto been obtained. Let a line drawn in the direction in which the force acts, and of a length proportional to the distance to which it would carry the body in a given time, represent the force. If the forces impressed be uniform,

and, when combined, produce uniform rectilinear motion, however numerous, and however varied in their direction and degree, by representing them as acting successively, the point to which the body is carried by the last, will be that to which it will be carried, in the given time, by the combined operation of the whole; and a straight line drawn from this point, to that from which it set out, will be the line in which it moves. To take the simplest illustration, let us suppose that only two bodies act on a body, as, for example, when a ship is sailing before the wind, and at the same time is carried along by a current, if, in any given time, the one forces carry it a mile to the south, and the other carry it a mile to the east, when these two act together, their effect will be the same as if they acted successively; the distance sailed will be the diagonal of a square, of which each side is a mile, and the vessel's course will be south-east. If there be ever so many forces acting together, the effect may be found in the same manner. If the last force bring the body back to the point of starting no motion will be produced, and the forces will be in equilibrium. When the forces produce curvilinear motions, these motions must be considered as formed of a number of small rectilinear ones, each of which may be determined by the rule laid down above.

When we contemplate the various movements that occur in creation, and remember that every one must have proceeded from some proportionate cause, how wonderful does the power of Jehovah appear! The flowing of the streams, the swelling of the waves and the tide, the breath of the zephyr, the fury of the hurricane, and every motion that takes place on the earth, originate in his appointment, and are guided by his might. "He makes a weight for the winds, and he weigheth the waters by measure." "He shuts up the sea with doors, and saith, hitherto shalt thou come but no further, and here shall thy proud waves be stayed."

These proofs of the Creator's energy are open to every eye, and leave the atheist without excuse; but, in the discoveries of modern science, we find manifestations of power far more amazing. The earth itself is in motion. It forms a vast globe, eight thousand miles in diameter; its surface contains two hundred millions of square miles; when compared to its mass, the loftiest mountain is but as a grain of sand; yet this immense body is in constant motion, and that motion is inconceivably rapid. Unconscious of its progress, we naturally imagine that it is at rest, that the habitations in which we dwell, and the ground on which we tread, are standing still, while, in fact, we are flying through space with a speed a thousand times more rapid than the flight of the swiftest bird, for the ascertained rate of the earth's progress round the sun is nearly 70,000 miles in the hour. Nor is the earth alone in motion; the other planets, and their attendant moons, emulate its speed. All these bodies, too, and the sun himself, are rapidly wheeling around their axis. Nay, the vast extent of the solar system seems but a fragment of a mighty whole, of which every part is moving too. And by whom are all these motions regulated and sustained? By Him who, even in his day of humiliation, could rebuke the tempest, and make its swelling cease, and who is now exalted King of Kings and Lord over all. And yet men reject his offered friendship, and will not depend on his care; they trust to their own righteousness and strength rather than to the arm of the Redeemer, and are more afraid of the displeasure of their fellow-mortals, than of the wrath of creation's King!

No part of the works of nature is better calculated for shewing forth the character of God, and the method of his procedure, than the laws of motion. Their extreme, yet beautiful simplicity, and their harmonious

operation, by which perfect order is preserved through a universe in motion, shew the extent of his contriving skill. Their universal application to every kind of force, whether it impel the revolution of the stars, or move the dust that floats in the sunbeam, proves the extent and unity of his government. Their beneficial result, in which every movement tends to advance the comfort of his creatures, evinces the benevolence of Him who made and governs all. While the fearful consequences that would follow if they were suspended or broken, shew the direful fruits that transgression of his appointments must ever produce.

STRAY LEAVES FROM THE JOURNAL OF  
A RESIDENCE IN SOUTH AMERICA,  
IN 1830 AND 1831.

BY THE REV. DAVID WADDELL.

No. II.

STATE OF THE SLAVES AT MONTE VIDEO.

THE blacks in Monte Video are very numerous. Most of them are free, some having purchased their freedom by the earnings of their industry, others having obtained it by the generosity of their masters. A few of these have acquired considerable property; and all who are emancipated appear happy and industrious. Many of the negroes act as *peons*, or porters, and are obliged to give a certain number of dollars weekly to their owners, who permit them to appropriate to themselves whatever they may earn beyond the stipulated sum. With this overplus, not a few have succeeded in purchasing their freedom. And it is a singular fact, that, so soon as they have thus obtained their own release, they immediately begin to buy slaves for themselves; and many of them have a considerable number in their possession. They are also very generally employed as domestic servants, and, when kindly treated, they usually prove honest, faithful, and attached to their master and his family.

As this was the first time I had ever come into contact with human beings in a state of slavery, I was anxious to ascertain something of its real character; and, as I had not been aware that the Spaniards generally treat their slaves with greater mildness than any other nation, I was agreeably surprised to find that slavery presented here a less repulsive aspect, than I had been led to expect. I observed enough, however, I confess, to confirm my previous abhorrence of the system, and to satisfy me of its tendency to degrade and brutalize the human mind. Though in general treated with much kindness by the Spanish Creoles, they appear sullen, sulky, and unhappy. Unlike their emancipated brethren, who bear the erect and manly port of freemen, they sneak along the streets, like an inferior race of beings; and, on meeting a white man, they will lift their hats and make their obeisance to him, as to some superior intelligence; nay, they have been known sometimes even to kneel before a white man, and implore his blessing.

They are generally accused of ingratitude, and it is alleged that no degree of kindness can excite any corresponding feeling in their breasts, and that the more leniently they are treated, the more sullen and perverse they become. This idea, which has, I presume, given rise to the unnatural and cruel maxim, that a harsh and rigorous discipline is necessarily adapted to the negro character, may be perfectly true. It is strange, however, that this, which is but the natural consequence of slavery, should be adduced as a reason for perpetuating the horrors of such a system. That these poor degraded creatures should sometimes betray a spirit of restiveness and perversity, is not at all wonderful. When they look around them and see their fellow-men basking in the sunshine, and rioting in all the luxuries of liberty, having their time and their persons at their own dis-

posal, and then perceive themselves, though partaking of the same nature, and entitled to the same rights, doomed to perpetual bondage, and subjected to the caprice of a *fellow-creature*, who regards them in the same estimation as the horse that he rides, or the ox that drags his car; is it surprising that the negro should refuse to kiss his chains, and bless the hands that fastened them?

They are accused of ingratitude forsooth; and what are the mighty favours for which their gratitude is claimed? Are they to be grateful to the man who tore them from the bosom of their country and homes, who has robbed them of their birthright, who has rivetted their fetters, holds them in hopeless thralldom, and, ranking them with the lower creation, seeks to obtain their affections, only from the same motive that induces him to treat gently and mercifully his favourite horse? It is not consistent with the principles of reason, much less with the feelings of human nature, for a rational being to be grateful or contented in a state of bondage. And it is invariably found, that the nearer the state of the negro's mind approximates to that of contentment, the more degraded and brutalized has his intellect become.

They are, besides, accused of idleness and dishonesty. But do not these evils, also, naturally arise from the enslaved condition in which they are held? Perceiving, as they do, that all their earnings go to fill the coffers, and pamper the avarice of their owners, who have no just claim or natural right to them; and aware that they themselves have been stolen from their native country, and robbed of all that is dearest to the human heart; is it surprising that these unfortunate victims of rapacity should manifest some reluctance to labour, or a disposition to plunder their oppressor?

In Monte Video, however, as in some other places, the poor negroes are not always treated with gentleness and lenity. Here, too, their backs often smart under the lash of their masters, and the most trivial delinquency is not unfrequently atoned for by the blood of the offender. In a land where the breath of life is often, for the acquisition of a trifle, extinguished by the hand of violence; and where the assassin roves unpunished, hardly heedful of his concealment, it is not to be expected that any great restraint can be laid upon the evil passions of the negro task-master. Occasionally, therefore, crimes of the deepest dye are committed, and not much regarded where a negro is the victim. This statement is strikingly illustrated by an occurrence which came under my own observation. A few days after my arrival, I noticed from my window a man of European extraction, pursuing along the street, with a drawn sword, a man of colour brandishing a large knife in his hand; and, having overtaken him within thirty yards of the house in which I resided, he assaulted him with the most brutal ferocity, and broke his arm, when the poor unfortunate, dropping the bootless weapon, fled into the next street, with his arm dangling at his side, and his adversary pursuing at his heels, to strike a deadlier blow. They were then concealed from my view, and I escaped the horror of witnessing the shocking scene that was enacted. The assassin, however, soon returned, and, with a grin of malignant satisfaction, described to those around him the manner in which he had despatched his victim. I felt inexpressibly shocked; and, as I could not rest till I had ascertained what the ruffian had actually done, I went out, a few minutes after, to the spot where I saw the blood first spilt; and, following the purple track till I reached the adjoining street, I perceived a small group of negroes carrying a box, over which hovered an immense multitude of flies, forming a cloud so dense, as, at a little distance, to prove quite impenetrable to the eye. In the box lay, "ghastly and ghostly," the wretched object of my anxiety, weltering in his blood, and groaning his last. I shuddered at the sight; and, turning

back, I happened to meet a British resident, and asked him who the sufferer was, and what he had done. He informed me, with great coolness, that "he was only a *slave*, who had got drunk, and that his employer having been insulted by him, had sent out a young man to *kill him*." On further inquiring if the public authorities would investigate the affair, he replied, with a *smug frown* worthy of the meanest burgher of a slave city, "O, the doctors will examine his wounds—that's all!" I shrunk from my heartless countryman, with almost as much horror as I had done from the hapless object of my inquiries; and hastening home, I soon found myself alone, sighing and weeping over the miseries of fallen humanity in an unchristianized state, and recalling, with fond remembrance, the sweet charities, the soothing sympathies, the calm and peaceful scenes of my own, my native land,—the happy land of liberty, and pure religion.

Such is the estimation in which the life of the poor negro is held at Monte Video. And many a fell deed, like the foregoing, is perpetrated there. The poor unfortunate beings have, no doubt, their faults; but who is chiefly to blame? Is it the uneducated and hard-tasked slave? or is it his iron-hearted master, whose treasures are amassed by the sweat of the negro's brow? They received no education in their youth, and no opportunity is ever allowed to them of obtaining religious instruction. The day of holy rest never comes to them, to solace and sanctify, with its benign influences and heavenly consolations, their weary and toil-worn spirits. They grow up like the wild ass's colt, and no more care or attention is given to the formation of their minds and virtuous habits, than is paid to the training of their master's dog or his horse.

I had almost forgotten to mention, however, that the poor neglected negroes have one "bright sunny spot," which, when unshaded by counterpoising sorrows, faintly glitters in the waste of their wretched existence, like the fresh and fair *oasis* in the wilderness. They are permitted to employ the *evenings* of Sundays and *fast days* as they please; but, unfortunately, in their ignorance, they devote them uniformly to music and dancing. On these evenings, they assemble in groups around the walls of the town, and dance to the wild *airs* of their native country.

"Such have I heard in Scottish land  
Rise from the busy harvest band,  
When falls before the mountaineer,  
On Lowland plains, the ripen'd ear.  
Now one shrill voice the notes prolong,  
Now a wild chorus swells the song;  
Oft have I listen'd, and stood still,  
As it came soften'd up the hill,  
And deem'd it the lament of men,  
Who languish'd for their native glen;  
And thought how sad would be such sound  
On Susquehanna's swampy ground,—  
Kentucky's wood-encumbered brake,  
Or wild Ontario's boundless lake,  
Where heartsick exiles, in the strain,  
Recall'd their native hills again."

The negroes are passionately enchanted with their native music; and, on such occasions, if wild screaming, odd grimaces, comical attitudes, and fantastic gesticulations, be indicative of happiness, they then reach the *acme* of human felicity.

The revolution in the government, however, has opened a prospect of better and brighter days to the black population in Monte Video. By the new constitution, all distinctions of caste and colour have been abolished; and by one of its articles it is ordained, that no slave shall in future be brought into the country, and that henceforth all children born of slaves shall be free, and provided for by the owners of their parents, till they be fifteen years of age. The evils of slavery will now, therefore, gradually disappear; and there is some reason to hope, that the day is not far distant, when no vestige of this horrible system of inhumanity will exist throughout the *Banda Oriental*, except the



sable hue of "tropic cheeks suffused with the sun-born blood" of their enslaved fathers. And, since all distinction of rank and colour is now done away, we may indulge the pleasing hope, that the time will come when even the dark visage of the negro shall no longer be deemed a mark of degradation.

In conclusion, let us express our ardent wish, that every Christian may offer up his humble prayer, that it may please the Almighty, in his own inscrutable ways, to enlighten those lands of spiritual darkness with the glad tidings of the Gospel of Jesus; and that, whilst the negroes are in the course of being emancipated from slavery at the hand of man, he who judgeth the cause of the oppressed may so overrule this event, that, in all those distant countries, the worse and more awful bondage of sin and death may also be abolished, and our heathen fellow-men delivered from the slavery of Satan, and blessed with that liberty "wherewith Christ hath made his people free."

### DISCOURSE.

BY THE REV. JOHN SMYTH, D. D.,

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"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."—  
1 SAM. vii. 12.

AMONG the many distinguished men whom the Almighty raised up, and qualified to instruct and deliver his people, Samuel holds a conspicuous place. The sins of the nation had marked them out for the infliction of punitive justice. The Philistines had prevailed against them, and slain more than thirty thousand in battle. Hophni and Phinehas, Eli's apostate sons, who had been instrumental in the increase of wickedness among their brethren, perished by the hand of their enemies. The ark of God was seized and carried into the camp of the Philistines, and the prophets of Israel were thus enveloped in thick darkness. But deliverance was at hand. The Lord remembered his covenant, and interposed for the salvation of the seed of Abraham his friend. The men of Bethshemesh were signally punished, because of their irreverent treatment of the ark of testimony. That sacred symbol of Jehovah's special presence was restored; for we read in the beginning of this chapter, that "the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord." The people had been brought to a deep sense of their sinfulness before Him who is of purer eyes than that he can behold iniquity. Even the men of Bethshemesh exclaimed, "Who is able to stand before this holy Lord God!"

How impressively is it said in Scripture, "when he slew them, then they sought him, and inquired early after God!" The season of conviction and penitent acknowledgment was improved by Samuel for holy purposes. "He spoke unto all the house of Israel, saying, if ye do return unto the Lord with all your hearts, then put away the strange

gods and Ashtaroth from among you; and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines." The exhortation was obeyed. "Then the children of Israel (ver. 4.) did put away Baalim and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh." It is generally understood, that the libations of water, on such occasions, were intended to be emblematical of the penitent effusions of a soul smitten with shame and sorrow for sin. "I am poured out like water," says the Psalmist. "Pour out your hearts before him," is the exhortation given to all the repentant Israel of God. After these solemn and necessary preparations for the battle, "the children of Israel implored Samuel that he would not cease to cry unto the Lord their God for them, that he would save them out of the hands of the Philistines." The prophet, accordingly, presented a lamb for a whole burnt-offering: and "cried unto the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

From this brief outline of the particulars connected with the text, it is plain that Samuel intended to perpetuate the remembrance of those mercies which he and his countrymen had received from the hand of God. The commemoration was preceded by a train of arrangements which evinced the simplicity and godly sincerity of his spirit, and the value which he attached to the interventions of the Supreme hand. He deemed it no light matter to approach unto God, but was careful to seek both for himself and the people that preparation of the heart which ought to characterize all our religious services. And, in like manner, the memorial which he raised expressed the depth and intenseness of a grateful heart, dwelling on the unmerited mercy of its God. Nothing, you observe, is ascribed to the creature; no part of Israel's deliverance is attributed to the agency of secondary causes, although these are mentioned as subservient to its accomplishment. But the Lord of Hosts alone is exalted as the Saviour of his people. "Hitherto hath the Lord helped us," was the memorable inscription engraven on that stone, which attested the thankfulness of the true Israelite. And we may justly conclude, that it continued to be regarded by all who, like Samuel, exercised genuine faith towards God, as express-

ing what ought to be the state of our hearts under a sense of his manifold mercies and loving-kindnesses which have been ever of old.

In applying this passage to our own experience, let us, my brethren, meditate on various instances of divine interposition as exercised towards us.

And of these, the first which we shall notice is embraced in our temporal mercies.

It is impossible, indeed, to separate the consideration of these *entirely* from our spiritual privileges, because *all* God's mercies flow to us through the channel of mediation, and we are less than the least of any of them. Whatever help has been vouchsafed to us, hitherto, as the creatures of the divine hand, we have received in consequence of that unspeakable gift of love which the Father hath bestowed on us in the Lord our Saviour. Still, my friends, it is of great consequence to bear habitually in mind our obligations to God for *those common mercies*, as they are sometimes called, which, as *creatures simply*, we have received from him. The enumeration even of these surpasses our powers of recollection as far as it does those of thankful acknowledgment. Their history preceded our birth, and has run parallel with every hour of our being. Let us reflect on the place assigned to us in the creation of God. Why were we endowed with rational and immortal spirits, rendered capable of the exercises of contemplation, forethought, and judgment, the powers of our minds, in their finite capacities, bearing witness to the infinite wisdom which created them? Why have so many inlets to enjoyment been furnished for our sentient and accountable nature, every faculty and affection proving that the Lord is good unto all, and that his tender mercies are over all his works? And as we have been thus "fearfully and wonderfully made," so our preservation in the land of the living is due exclusively to the truth, "that hitherto hath the Lord helped us." Look back, my friends, to the helplessness of your infant years, and reflect on the gracious provisions which not only met, but even anticipated all your necessities, in the exercise of the parental affections, or in the kind assiduities of those who loved you as their own souls. In how many subsequent stages of your being have you experienced the help of God, when he averted from you some threatened danger, or restored you from the couch of sickness, or gave you his own strength to endure when heart and flesh had begun to faint and fail! In what a countless variety of instances have you realised the protection of an overruling Providence, the strength of an Almighty arm, the overflowings of a Father's bountifulness! Hath not the Lord helped you to use the comforts which he had so amply provided, whether in your individual or relative experience, giving you the power and the disposition to enjoy them? When the mind is rightly exercised, we shall discover causes for gratitude in whatever state Divine Providence has placed us. Nay, the most ordinary mercies will, in such circumstances, seem to us in-

initely more than we deserve; so that in the light of heaven's sun, and the refreshing influence of the surrounding atmosphere, and the food that nourishes our mortal bodies, and the bliss of contentment with our estate, we shall behold abundant grounds of gratitude to Him who giveth us all things richly to enjoy. And even when deprived of those very comforts which we had deemed indispensable to our happiness, are we not thereby taught that God is both able and willing to render the privation conducive to our higher and more permanent interests, and to supply all our real need according to his riches in glory by Christ Jesus? In taking a retrospect of our temporal mercies, let us not forget the interchange of those relative and friendly offices which minister so abundantly to the happiness of our condition. How precious are those mutual charities, in which the heart of man is knit to his kinsmen, his friends, his neighbours, his fellow-countrymen, his brethren in Christ! Much of the value of human existence depends on the cultivation of those living sympathies which flow through the social system, causing us to rejoice with them that rejoice, and to weep with them that weep. In every instance of a brother born for adversity, we have reason to mark the loving-kindness of the Lord, who hath not, because of our guilt, separated us for ever from the communion of the kind affections, and caused us to know the extent of misery involved in that saying, "hateful and hating one another." In surveying the wide range of our social relations, and the happiness which we have experienced amidst them, we are constrained to raise our Ebenezer—our stone of remembrance—and to inscribe on it, "Hitherto hath the Lord helped us."

In the second place, let us review our spiritual mercies, in connection with the dispensation of the Gospel of the grace of God.

It is here, my friends, that the text is seen in the most varied and impressive lights; for it is here that the Lord has been emphatically the help and salvation of his people. From everlasting, Jehovah laid help for us on the Son of his love; and in the fulness of time sent him forth, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. In the scheme of our salvation by the Lord Jesus Christ, the help of God is, throughout, shown to be indispensable; for helplessness, the very extremity of helplessness characterises our low and lost estate. Are we helplessly guilty? as identified with a self-destroyed race, condemned of heaven, and exposed to everlasting punishment? In this situation, an atoning sacrifice was offered to the divine justice, of infinite and imperishable value,—a Lamb without blemish and without spot, whereby reconciliation was made for iniquity, and a mercy-seat provided for the refuge of the very chief of sinners.

Are we, moreover, helplessly depraved, enemies to God, in our minds, and by wicked works, our spiritual beauty having consumed away like the

moth; and in us, that is in our flesh, dwelling no good thing? The Lord hath made abundant and suitable provision for our restoration to the purity, as well as to the safety of the redeemed. In that fulness of grace and truth that belongs to the Lord our Saviour,—with whom is the residue of the Spirit,—there is seasonable help for every time of need. Are we ignorant of any department of Christian obligation or privilege? The Lord helps us to see these in their Scriptural import, anointing our eyes with the eye-salve of his own divine illumination. Are we helplessly destitute of every spiritual benefit? The Lord gives unto us the bread of life which came down from heaven, for “his flesh is meat indeed, and his blood is drink indeed.” Are we in a dry and thirsty land, where no water is? He hath helped us by opening a fountain in the desert, and springs of living water to satiate every weary, and to replenish every sorrowful soul. The Lord hath thus proved helpful to us as our provider, our physician, our guardian. In him his people are complete, and through him they lack nothing that is good. He sends forth his Spirit to teach them the way of life, and he strengthens them “with all might in the inner man,” that they may go forward from strength to strength, until they arrive perfect before God in Zion.

But it is necessary to be more minute and specific, in reference to the application of the text, to the case of individual Christians. There are, indeed, necessities common to all men, for which, therefore, a common salvation is provided. Still it may be affirmed, with perfect justness, that whilst the heart of one man answereth to another, even as in water face answereth to face, there are *individual varieties* of spiritual condition, as there are of external features, which render each man's experience his own and not another's. And this presents a strong additional cause of thankfulness, in considering the help which the Lord hath provided for his Church. It is help wisely and exactly suited to the countless diversities of our spiritual wants. It is help, accordingly; comprehending the very amount of light which is necessary for every season of darkness or of difficulty; of strength for every season of weakness, and of consolation for every hour of sorrow. The precise situation of every member of the household of faith,—all his circumstances, whether joyous or grievous, are “naked and open unto the eyes of Him with whom we have to do,” and there is, therefore, a superabundant fulness, which is adapted to every exigency. It would be unbecoming the infinitude of God were it otherwise. Could we conceive a solitary exception which should not come within the “exceeding riches of his grace,” that exception would prove a want of adequacy in the provisions of the Gospel. But it is not so. In our “Father's house there is bread enough and to spare,” and, therefore, every specific instance of want, or of woe; of temporal or spiritual destitution; of personal or relative distress, is thoroughly provided for. “Hitherto hath the Lord helped us,” is the blissful experience of all who have put his

faithful love to the test. Was I in the depths of spiritual wretchedness? He left me not to sink unpitied and forlorn, but revealed to me his power and his willingness to save. Was I overwhelmed with the burden of indwelling iniquity, my trespasses having gone up unto the heavens? I heard his voice saying, “Come unto me, all ye that are weary and heavy laden, and I will give you rest.” Was I like men at their wit's end, tossed to and fro on an ocean of conflicting difficulties because of adverse providences, as I deemed them, “when my fig-tree had ceased to blossom, and the labour of my olive had failed, and no fruit was found in my vine, nor herd in my stall?” Even then a stone of remembrance was raised to that Lord who had hitherto helped me. He who had hedged me in on every side, as a trial of my faith and patience, at length opened my way before me, and by his own blessing, on his own providential ordinations, caused me to reap an abundant harvest of the peaceable fruits of righteousness. Was I plunged into the depths of anguish, because the desire of my eyes had been cut off with a stroke, and the sorrows of death got hold on me? In that season of unutterable affliction, the Lord helped me to say, not with a feigned, although with a burdened heart, “The will of the Lord be done.”

It is thus, my friends, that each Christian's experience may be distinctly subservient to his understanding of our text. And it is by such experience, indeed, that any portion of God's Word is best understood; for until we are placed in the very circumstances to which the Scriptures are adapted, we can have little more than a speculative apprehension of their meaning.

We would, therefore, observe, in the third place, that the Christian's *growing meetness* for heaven bears testimony to the language of Samuel, “Hitherto hath the Lord helped us.”

This head of the subject has been in some measure anticipated, under the preceding head; but it is of sufficient importance to require separate illustration. As the Lord is the source of all spiritual blessings, so it is his efficacious grace which enables us to use them for his own glory, and our Christian edification. Whatever measures of knowledge, or faith, or holiness, we attain, are, thus, to be ascribed to the help of the Lord. It is He who prepares the soil of the human heart for the reception of the good seed, in order that it may spring up, and yield fruit to his own praise and glory. The same Lord enables us to exercise faith, and hope, and repentant affections, and strengthens all these and other graces in the soul. By his help we labour, and by his help we endure. It is He who teaches our hands to war, and our fingers to fight—strengthens us amidst the heat and burden of the day, and fortifies our souls against the conquests of the prince of darkness. It is to Him we are indebted for whatever divine light is shed over the warnings, or the promises; the doctrines, or the precepts; the examples, or the consolations of the written Word. These means of salvation, how excellent and seasonable soever, possess no

*inherent efficacy* to soften the hardness of the human heart ; to quicken its languid affections ; to concentrate or direct its energies ; to sustain its fortitude, or to check its rebellious tendencies. But when the Lord helps us by his Spirit to profit through the Word, we are thereby enabled to acknowledge that he is in it of a truth. And as the reading of the Scriptures is wholly ineffectual for salvation, without the help of the Lord causing us to understand and apply them, so the preaching of the truth is powerless, if unaccompanied with the Spirit's helpful influence. The treasure of the Gospel is in earthen vessels, that the excellency and the power may appear to be of God and not of man. We cannot fix on a single point of the Christian's history from the period of his translation from death unto life, until he reach the perfected felicity of his nature in the heavenly world, that bears not on it this inscription : "Hitherto hath the Lord helped us." Whether it was by some arousing dispensation of providence in which his ear was opened to discipline, or by some vivid manifestation of Scripture truth to the conscience, —by the terrors of judgment, or the alluring invitations of mercy,—by the thunders of Sinai, or the glories of Mount Zion, in whatever way the work of his preparation for eternity was furthered, to *God's help* he ascribes the whole. In the ordinary course of things, this truth may fail to be kept steadily in view. But, there are seasons of special necessity, ever and anon occurring, which rouse to a more lively impression of it. There are times of peculiar sacredness in the Christian's course, that demonstrate the necessity of a better wisdom and a higher strength than his own, as in times of great personal affliction, or under very striking domestic visitations, when he feels how utterly vain is the help of man, and how precious is the help of God. And when under the pressure of such calamities, he grasps, with tenacious earnestness, the rod and staff which the Shepherd of Israel hath proffered, and lays hold on his strength, he then "knows in whom he has believed, and that he is able to keep that which he has committed unto him against that day." Nor does his stone of remembrance disappear even amidst the waters of Jordan ; the floods of death do not overwhelm it. "Hitherto hath the Lord helped us," is the Christian's memorial in life and in death, as it shall be the theme of his everlasting praise when the feebleness, and the wants, and the tribulations of the present time shall all be exchanged for that world in which there is fulness of joy and pleasures for evermore. "And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away."

But the text reminds us, that it is not in the personal or private walks of Christian experience *only*, that we ought to raise a stone of remembrance, saying, "Hitherto hath the Lord helped us." The transactions recorded in this chapter, are of a public and national character, bearing am-

ple testimony to the help of God in a juncture of critical interest to the civil and religious privileges of ancient Israel. The ark of God had been restored after its sacrilegious detention amongst the enemies of the truth. And the stone of remembrance was intended to perpetuate that cheering event. Samuel and his brethren did not look to their own things only, but they rejoiced in rendering unto God the things that are God's. They had wept when they remembered Zion, and they were glad when the majesty of the Lord God of Israel was again presented to their contemplation through his own appointed symbol.

Was this the experience of Jehovah's ancient heritage? Did they give thanks unto the Lord, not merely because of their own personal comforts, but sympathise most strongly with the restored indications of his presence in the midst of them? Were they very jealous for the honour of the Lord of Hosts? In the sublime language of the Psalmist, who was soon to be their monarch, did they say, "We will not give sleep to our eyes, nor slumber to our eye-lids, until we find out a place for the Lord, an habitation for the mighty God of Jacob?" And ought not *we*, brethren, on whom the ends of the world are come, to form the same resolution, and to offer up our united prayer, "Arise, O Lord, unto thy rest : thou and the ark of thy strength?"

We fear that many professed Christians conceive, that their duty is sufficiently discharged when they mind the things that belong to their own peace, and fulfil the more ordinary obligations of domestic and social life. But, my friends, however sincere the piety of such persons may be, it is devoid of an essential element of true religion, that of an enlarged regard to the divine glory, in connection with the interests of the kingdom of grace on earth. The Christian, especially if he have leisure and other facilities at command, ought to consider himself as bound to maintain the cause of his Redeemer in its enlarged relations to the human family. The church of the living God, the pillar and ground of the truth, must be infinitely more sacred to his heart than any earthly considerations. With every addition to its numbers, and with every increase to their faith, hope, and charity, he must seek to possess a community of feeling. When the ark of God is removed, or when danger overhangs it ; when aliens from the commonwealth of Israel would carry it away, or tarnish its lustre, the Christian must then gird up the loins of his mind, and, with the help of God, contend earnestly for the faith once delivered unto the saints. And, if honoured to be a fellow-worker with God in thus maintaining a testimony for his name's sake, the most natural and appropriate expression of his heart will be that of the prophet, "Hitherto hath the Lord helped us." Nor will he cease from exertion, nor from prayer, until the night come, when no man can work. Whilst the wise men of the world sport themselves with their own deceivings, and prosecute as the ruling passion of their hearts, that their own names

be inscribed on the stones of this perishable earth ; whilst they pursue the fleeting phantoms of a scene, which is full of vanity and vexation of spirit, the Christian labours to extend the memorials of Jehovah's mercy and grace, rejoicing in the prospect of that glorious era described by inspired prophets, in which men shall be blessed in the Saviour, and all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things ; and blessed be his glorious name for ever. And let the whole earth be filled with his glory. Amen and amen.

ON THE EVIL OF  
VAIN CURIOSITY, AND INDETERMINABLE  
AND USELESS SPECULATIONS.

No. II.

BY THE REV. JAMES FOOTE, A. M.,  
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HAVING, in a former paper, considered the evil of vain curiosity and indeterminable and useless speculations, as it shews itself in the attempts which are often made to settle certain points more positively and circumstantially than they are settled in Scripture, we shall now proceed to consider it, and put in a caution against it, in reference to all prying into the secret purposes of the Almighty.

"The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass ; and as I have purposed, so shall it stand." "My counsel shall stand, and I will do all my pleasure." God "worketh all things after the counsel of his own will." Such is the truth : but beyond this we can seldom go with certainty or safety ; for, except in the few instances in which God himself has made a particular discovery, these purposes are inscrutable till they be manifested by the result. And yet much time is wasted in endeavouring to anticipate the knowledge of some of them, while the divine declaration by Moses is disregarded,—"Secret things belong unto the Lord our God ; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law."

Thus it is, for example, with regard to the infinitely important purpose, — *God's purpose as to the salvation of individuals.* It is true that believers are exhorted to "make their calling and election sure." But then, their election can be ascertained by themselves only, in consequence of their being actually called, or brought into a state of grace : and when it is thus scripturally ascertained, it is no longer one of "the secret things," but it is one of the things which are "revealed," and which belong to them. If, however, men venture to reason and determine, independently on their actual conversion, whether or not they are within God's purpose of mercy, this is highly presumptuous and dangerous. On this plan, there is reason to fear that some continue in unbelief and sin, satisfying themselves with the idea, altogether without evidence, that they are the chosen of God. On the other hand, it is not very uncommon to meet with persons in great distress of mind, because, not being able to come to the conclusion that they are possessed of the character of God's children, influenced by some unaccountable impression, or regretting that the only certain proof of reprobation is a real repentance, they conclude, very unscripturally and presumptuously, that there neither is, nor ever will be, any mercy for them. Instead of brooding over this idea, which is alarming enough to overwhelm the strongest mind, they ought to fix on the plain declarations of God's Word, that all who believe shall be saved that

Christ came to save the chief of sinners, and that those who come unto him he will in no wise cast out. Proceeding on these declarations, they would acquire more and more of the character and consolation of true Christians ; and thus, by inverting the order of their inquiries, they would gradually obtain, in the way of legitimate inference, that satisfaction which they can never properly find in the way of direct search.

There are, again, various things in the grand and comprehensive purposes of the Almighty, which are revealed as to the mere fact, but which are kept secret as to the time : and therefore, it is in vain for us to endeavour to settle the exact period when they are to take place. When the disciples put this question to Jesus after his resurrection, "Lord wilt thou at this time restore again the kingdom to Israel?" he replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after the Holy Ghost is come upon you ; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Our Lord did not stop to rectify their carnal views which the descent of the Holy Spirit was soon to dissipate, nor did he give them any direct answer to the question in its spiritual import ; but he proceeded immediately to inform them how they were to be qualified, and how they were to act, for the advancement of his kingdom throughout the world. In like manner, still, no certainty is likely to be obtained as to the time when the Gospel shall prevail through the whole earth ; nor is much good likely to arise even from the most modest attempts to fix it. But what is that to us ? Does our comfort, or our duty, depend either on our knowledge, or on our ignorance of that point ? Should we not rejoice that the event is certain ? Is not our duty in the mean time plain ? Are we not called on to do what we can to promote the cause of the Redeemer ? Has he not left with his Church the very intelligible command, "Go ye, and teach all nations ?" Is it not always the time for us to be exerting ourselves towards the desired consummation ? And ought we not to be praying, and planning, and labouring, that the kingdoms of this world may become the kingdoms of our Lord and of his Christ ?

So also, (as may be seen at large throughout the twenty-fourth chapter of Matthew,) when the disciples asked of our Lord the time and the signs, both of the destruction of Jerusalem, and of the general judgment, saying, "Tell us when shall these things be ? and what shall be the sign of thy coming, and of the end of the world ?" he gave them no chronological answer, either as to the one event, or as to the other, but only furnished them with some signs of each, and gave them directions how to prepare for both, and especially for the great day of judgment ; in reference to which, as shadowed forth by the national calamity, he said, "Of that day and hour knoweth no man, no not the angels of heaven, but my Father only." "Watch, therefore, for ye know not what hour your Lord doth come !" "Be ye also ready ; for, in such an hour as ye think not, the Son of Man cometh." Instead, therefore, of here prying into what cannot be determined, let us live habitually under the belief of Christ's second coming, and give all diligence, that we may be found in Him without spot, and blameless.

Moreover, as many of God's purposes are secret as to their nature, or as to the time of their fulfilment, so many of them are secret as to the reasons of their adoption. Hence it is said that "God's judgments are a great deep," that "his footsteps are not known," and that "he giveth not account of any of his matters." Into the reasons, therefore, of his purposes, further than what he himself has been pleased to open up, we cannot penetrate, and ought not to pry. Let it (©) 1865

to know, and carefully to improve for holiness and comfort, this general truth that God is influenced by reasons, and proceeding on a plan, according to which he will most effectually cause all things to work together for glory to himself, and for good to them that love him, and are the called according to his purpose. If, when attempting to go beyond this, we are reduced to a non-plus, let us humbly stop short, and devoutly exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For, of him, and through him, and to him are all things; to whom be glory for ever. Amen."

We shall only advert, at present, to one other mode in which the unhappy and unprofitable turn of mind in question, operates, namely, *inquisitiveness with regard to things relating to others*. We are not, indeed, to cherish that selfish and contracted spirit which would render us indifferent to what really concerns the happiness of our fellow-creatures; on the contrary, we are, considerately and kindly, to "look not every man on his own things, but every man also on the things of others." At the same time we ought to avoid such interferences and inquiries as are uncalled for, and as argue on our part, rather an impertinent curiosity, than an honest desire to benefit either our neighbour or ourselves. The Apostle Paul speaks with much disapprobation of those who "learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not;" and he enjoins Christians, instead of meddling with the affairs of others, to "study to be quiet, and to do their own business." We should recollect, too, that it will not be a whit more wise in us that it is the spiritual, and not the temporal welfare of others that interests us, if, while we are minding them, we are forgetting ourselves, if, while we are busied in keeping their vineyards, our own vineyard we have not kept.

Neither does it belong to us, generally speaking, to form, or to pronounce any positive opinion as to the *religious state and character of others*. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Instead of this, it will be better for us to scrutinize ourselves, and to judge ourselves. "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."

Solomon adverts to one inquiry of little moment, in these words, "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." It must be premature to inquire into the cause of such degeneracy before we are sure of the fact; and this, to say the least, will often be very difficult to ascertain. Of what use, too, is it to declaim against the growing profanity of the world, if our zeal evaporate in such declamation, and we sit down in indolence, and make no attempt to stem the torrent? If, indeed, in our belief of the surpassing iniquity and misery of our own generation, we exert ourselves to improve it, then that belief, whether correct or unfounded, is harmless. But such a belief is not necessary as a motive to action, for, whether the times be better or worse, it will always be our duty to do what we can for the public good; and with regard especially to the improvement of the religious character of the age, we ought never to forget the importance of looking to ourselves, for, if every person would reform one, all would be reformed.

The disciples put this question to our Lord, "Who is the greatest in the kingdom of heaven?" not inquiring, without reference to any individual, who, generally speaking, was the greatest by character, (for then the

question might have been a wise one,) but curious to know particularly, and by name, who was the greatest of all his immediate disciples. Accordingly, Jesus, as usual in such cases, instead of giving a direct answer, replied in such a way as to lead them to think of themselves; he told them that except they were converted they should not enter into the kingdom of heaven at all, and that of those who did enter, the humblest should be the greatest. This teaches us that instead of disputing who of all the great and good men in our day is the greatest and the best, which could only tend to stir up envy and jealousy, we ought ourselves to see that we be indeed converted, that we belong to Christ's kingdom, and that we be seeking to excel in every grace, but especially in humility.

When, again, one said to Jesus, "Are there few that be saved?" he replied, "Strive to enter in at the strait gate; for many will seek to enter in and shall not be able." Now, to what purpose should we spend time in calculations and inquiries as to the number of those who may get to heaven? Suppose we could ascertain it, which we cannot, of what benefit would it be to us? Rather let us be earnest in the prosecution of our own salvation. Rather let us anxiously inquire, each for himself, "What must I do to be saved?" However many may be lost, will that prove any excuse for my obstinacy, or alleviate my condemnation, if I also perish? However many may be saved, will that be of any moment to me, if I am not among them? I will, therefore, by the help of God, withdraw from those who are going down to death; and as I see a company who are pressing into the kingdom of heaven, I will add one to the number.

We are informed, in the last chapter of John's Gospel, that when our Lord had told Peter that he was to suffer martyrdom for his sake, Peter seeing John following Jesus, said, "Lord, and what shall this man do?" or more literally, "What as to this man?" that is, What is to be John's history and end? Is he also to die a martyr? In reply to this question, Christ said to Peter, "If I will that he tarry till I come, what is that to thee?" Whatever information may have been couched in this way of speaking, it is evident that our Lord declined giving Peter a direct and positive answer, being displeased with the improper curiosity which he manifested, at a moment when it would have been far more becoming in him to have been intensely occupied about his own duty, and endeavouring, by farther edifying communication with his Lord, and by prayer, to acquire faith and courage sufficient to carry him through the labours and sufferings to which he was divinely called, and which he had solemnly engaged to undergo. "What is that to thee? Follow thou me." Cease, as if our Lord had said, cease to waste precious time in such inquiries, and let it be thy constant study to follow me,—to follow me as thine instructor in divine truth, as the only object of thy trust, as thy Lord, whose commands thou art bound to obey, and as thy pattern, whose example thou art to copy; and if thou wilt come after me, deny thyself, and take up thy cross, and follow me through sufferings and death. Cease to amuse thyself with vain speculations, and make it thy great concern thus to follow me.

No doubt, like Peter, in this case, we would sometimes be glad if we could know *what is to befall our friends in this life*, and when they are to have done with this life altogether. This will frequently be so, for example, when any important temporal interest is depending on the life of another; but here the inquiry is quite in vain. It is natural enough, too, for near relations to feel somewhat in this way towards each other; for a father, for example, as he looks with his eye on the son of his love, to feel as if he would do to himself, "How will this my son conduct himself? How will he succeed in the world? Is he to live a

attend my death-bed, and to close my eyes? or shall I see him wither away in his bloom, and lay him in a premature grave?" Cease, weak nature, from wading in this dark and deep stream of perplexity, and keep on the solid ground of fact and of duty. Cease, fond parents, from inquiries so profitless, that they cannot, of themselves, benefit either you, or your children, even the worth of the dust beneath your feet; and neglect not that which is of more value than much fine gold. The important fact is this, that, as yet, they are with you. Teach them now to fear the Lord; for thus shall you certainly attend to what belongs to yourselves; and, if the blessing of God be superadded, you shall be the instruments of preparing them for a lengthened life of usefulness, or for an early death of peace.

Nor is it easy for us to keep within proper limits, when we begin, as is very common, to meditate on what may be the *state of individuals who have left this world*. When the tie that united one of our acquaintances to this lower world is loosed, and he leaves his lifeless body behind him, we are ready, as it were, to follow his disencumbered spirit in its flight,—ready to ask, Whither has it gone? Has it soared to endless happiness, or sunk where hope never enters? It is true that there are cases in which we cannot avoid having our fears; for "some men's sins are open beforehand, going before to judgment." And it is true that there are cases in which we are authorised to entertain the most delightful hopes; for when men during their life have given every evidence of grace, what is left for us but to believe that at their death they have gone to glory? But it is obvious that we may be mistaken on both hands; and that we ought to hold it as a general rule that it is neither our province, nor our interest, to form or to pronounce any positive opinion. When it is considered that the state of the dead, be it what it may, is a fixed state, and, of course, that no opinion or exertion of ours can make the slightest alteration on it, it concerns us to draw instruction from their death to ourselves, to remember, for example, that we must soon follow them to the grave, to avoid whatever may have been faulty, and to imitate whatever may have been praiseworthy in their conduct, and to feel reminded to attend to the interests of those who remain with us, while yet our attention can be of any avail.

#### CHRISTIAN TREASURY.

*Preparation for Death.*—The season of sickness or of a death-bed is surely very unsuitable for preparation for eternity, when the body is frequently racked by pain, when the intellectual faculties are often impaired; and even when they are preserved in a perfectly sound state, are, from the general suffering to which the frame is subjected, totally disqualified for the collection of the thoughts. While health and strength are continued with us,—while the mind is in full vigour, let us therefore be warned to seek an interest in salvation, so, that, being reconciled to God through Jesus Christ, we may be assured, that "living or dying we shall be the Lord's," that, when the "Son of Man cometh as a thief in the night," he may find us those profitable servants, whom he will invite to "enter into the joy of their Lord,"—that the grave may become to our bodies the bed of rest, while our spirits join the assembly of just men made perfect,—that death may prove to us the introduction to eternal glory and immortal felicity; and that at the last we may be able to take up the language of the apostle, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 55—57.) The reflection, that death, which was originally a curse, has been converted into a bless-

ing to the believer, and has been rendered a passage to immortality, ought to inspire our breasts with feelings of the warmest gratitude to him, through whose instrumentality this happy change has been effected. When we consider the intrinsic value of the benefit, and the great cost at which it was purchased, even by the sufferings and death of the Redeemer, it is impossible for us to estimate what ought to be the intensity of our feelings of the deepest obligation. The Saviour has not indeed delivered his followers from temporal death, "for he himself tasted death for every man," but he has deprived it of all its destructive influence, and has rendered it an introduction into his own presence. In order to kindle in the liveliest manner grateful feelings in our hearts, let us remember the price by which he purchased such a boon; let us consider the contradiction of sinners, which, on our account, he underwent; let us call to mind his agony and bloody sweat in the garden; the hidings of his Father's countenance, which he endured for a season for our sakes; his crucifixion, death, and burial. Let us consider what he has achieved; let us remember, that by his glorious resurrection, he became the "first fruits of them that slept," and has enabled all his believing followers to cherish the certain hope of a similar deliverance from the grave; that he has assured them, that "concerning them which are asleep," they need "sorrow not even as others which have no hope;" for if they "believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him;" and that he is (John xi. 26) "the resurrection and the life;" that "he that believeth in" him, "though he were dead, yet shall he live; and whosoever liveth and believeth in him shall never die." Besides the assurance given to all his followers of a glorious immortality, by his own resurrection, he has, by his ascension into heaven at the Father's right hand, gone to prepare numerous mansions, and, by his continual intercession, he sends supplies of grace and comfort, which cheer the hearts of believers in their most trying circumstances, and diffuse a peace over their departing moments. He is truly said to have "brought life and immortality to light by the Gospel," for what the speculations of Socrates, Plato, Aristotle and Cicero, did but imperfectly explore, and what Moses, in his preparatory dispensation, but dimly shadowed forth, He has fully revealed.—T. RUSSELL.

*Nature and Grace.*—Nature teaches us to quarrel with our neighbours, but grace teaches us to quarrel with ourselves.—BERNARD.

*An old Apologue.*—A man going out of his beaten and directed way to gather unlawful fruits, fell into a deep pit. In his fall, he caught hold on the arm of a tree growing in it. Thus he hung in the midway, betwixt the upper light from which he fell, and the lower darkness to which he was falling. He looks downward, and sees two worms gnawing at the root of this tree. He looks upward, and spies on a branch a hive of honey. He climbs up to it and feedeth on it. But, in the meantime, the worms did bite in sunder the root, and down falls man, and tree and all, into the bottom of the dark pit. Man himself is this wretch, who, straying from the way of God's commandments, fell to eat of the forbidden fruit,—instantly he fell. The pit over which he hangeth is the grave; the tree whereby he holdeth is this mortal life; the two worms are day and night; the hive of honey is the pleasures and lusts of this world. Thereupon he greedily feeds, until the two consumers, day and night, in their vicissitudes, have eaten asunder the root of life. Then down drops earth to earth, there it must lodge in the silent grave, neither seeing nor seen, blended in the forgotten dust and undistinguished mould, till it be awakened by the archangel's trump in the great day of Christ.—Old Writer.

## SACRED POETRY.

## HEAVEN.

BY MRS J. B. PATTERSON.

IT is a land  
Bright, spotless, as the fair, unclouded arch  
Of yon pure firmament, a land of love  
And bliss ineffable; there, spirits high  
And glorious, angel and archangel dwell;  
Stately their glittering forms, to mortal eye  
Invisible, they sweep their golden harps,  
And ever as seraphic strains ascend  
And fill that dome majestic, lowly bend  
In adoration deep before the throne,  
Where, veiled in light intense, the Father sits,  
And at his blest right hand the Eternal Son,  
Clothed, wonder infinite! in human form,  
But nobler far than earth's most noble sons;  
His countenance divine, as when the sun  
Shines in his strength, his glistering raiment white,  
Bound with a golden girdle, and his head  
White as pure wool, as white as fleecy snow.  
Lowly they bend, behind their folding wings  
Their faces veil, and with deep awe and love,  
"Hail! holy, holy, holy, Lord!" they cry.

And who are these, that multitude who stand  
With them around the throne? no tongue can tell  
Their numbers; not angelic spirits they,  
But bright and pure as angels; fired they seem  
With more than angel's love, what songs they pour!  
They tell of perils past, of sins forgiven,  
Of tears all wiped away, of robes impure  
Washed in the blood of Him before whose feet  
They cast their golden crowns, and to his power  
And love ineffable they joy ascribe!  
These are the ransomed from yon land of sin,  
The pardoned rebels, for whose bliss the Son  
His glory laid aside, and for a space  
Sojourned in their dim world, bare all their woe,  
Sustained their punishment, and with his blood  
This glory purchased for them; these are they  
For whom the Spirit infinite, of light,  
Wrought miracles stupendous, changing them  
From vile and wretched outcasts into pure  
And blissful souls; within their new-born souls  
Dwelling as in a temple, till the shrine,  
Defaced and ruined, is raised up anew,  
An altar where eternal incense burns.  
Well may ye strike your harps, and as on wings  
Of fire send forth your songs of victory,  
Of victory gained for you by the Lamb!  
Well may ye hasten on your shining way  
To do his bidding through the wondrous paths  
Of his creation, when he sends you forth,—  
Not from his presence, for his presence fills  
All space, and ever as ye go ye back  
In its full sunshine, but to other worlds,—  
Charged with high errands, reaping thence the fruit  
Of such bless'd toil in knowledge reaching far,  
And farther still, amidst the glorious depths  
That finite mind can never fully sound!  
Well may ye speed your blissful way, and then  
Returning, fill heaven's crystal dome again  
With raptured adoration! Mortal eye  
Hath not beheld your glories, mortal ear  
Hath never heard your songs, nor mortal heart  
Conceived your blessedness; it could not bear  
For one brief moment your "exceeding great  
Eternal weight of glory!"

## MISCELLANEOUS.

*He that giveth to the Poor lendeth to the Lord.*—  
Edward Colston, a merchant of Bristol, who lived in  
the seventeenth and the beginning of the eighteenth

centuries, will be ever memorable for his extensive charities. It has been justly observed concerning him, that "to do justice to his character, would oblige one to enumerate almost every kind of charity which can promote the glory of God, or relieve the necessities of man." Scarcely any description of temporal calamity escaped his assistance; and with difficulty can one spiritual want be named, towards the removal of which he did not piously and freely afford his contributions. The charities which have derived either their foundation or improvement from his hand, are so numerous, that their variety becomes surprising. From his bountiful benefactions, the ignorance of the young, the miseries of the inferior, and the helpless necessities of the aged, are to this day removed and relieved. The providence of God seemed to bless this extraordinary person, in a most remarkable manner. It is affirmed of him, that he never insured, and that he never lost a ship, notwithstanding the vast extent of his commercial transactions. On one occasion, indeed, one of his vessels, homeward bound, struck upon a rock, immediately sprung a leak; and the water rushed in so rapidly, that the crew were induced to believe that they were in the most imminent danger. In a little time, however, the leak stopped without any apparent cause, and the ship arrived in the port of Bristol in perfect safety. When the vessel was examined, it was found, that a fish, said to be a dolphin, was so fast wedged into the fracture made in the timbers, that the ingress of the water was prevented, and the crew were saved. In memory of this very extraordinary dispensation of Providence, the figure of a dolphin is carved upon the staves, which are carried in procession by the persons who are educated at the schools which he founded.

*Man's Extremity is often God's Opportunity.*—The life of John Fox, so celebrated for his Martyrdom, was chequered with extraordinary vicissitudes, which involved as extraordinary manifestations of provident bounty and care. On one occasion, towards the conclusion of the reign of Henry VIII., he went up to London. Having no great resources, and meeting with few friends, he was soon reduced to abject poverty, the produce of his own industry and the gifts of kindness being equally exhausted. St. Paul's Church was then the principal place of resort both for company and for business. To this place Mr Fox one day repaired, and sat down in the utmost dejection. His eyes were hollow, his countenance was wan, and his whole appearance betokened such squalid poverty, that the passengers shrunk from a person whose extreme emaciation resembled the ghastliness of death. But at length a person he had never seen before addressed him, presented him with a sum of money, encouraged him by kind expressions of solicitude and regard, and told him to hope for the termination of his wretchedness. Mr Fox retired, penetrated with a sense of the compassion of God, and animated with confidence in his promises and grace. Three days afterwards, the Duchess of Richmond made him tutor to the children of the Earl of Surry, thus under her care.

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HINTS ON SPIRITUAL DEPRESSION.

No. VI.

BY THE REV. WILLIAM MUIR, D.D.,  
*Minister of St. Stephen's Parish, Edinburgh.*

How ought affliction to be met by us? is a question at all times interesting. Even in our times of greatest prosperity, we cannot conceal from ourselves how uncertain is the hold we have of earthly good. To think of our passing along a course which neither difficulty shall interrupt, nor sorrow embitter, is the dream of ignorance, or the foolish claim of presumption. We soon learn that "men are born to trouble;" that the very persons who remain long, as if they were exceptions from the common lot, are still brought to feel its saddening influence; that the most prosperous, in the height of their successes, experience many things that detract from their immediate enjoyments, and that calamity at last strikes the more deeply, in proportion to the length of the season during which the blow has been suspended.

How ought affliction to be met by us, then? is always an interesting question. But this question, both in speculation and in practice, has been differently settled. Two schemes of conduct have been proposed as an answer, that are decidedly opposite. On the one hand, a stern philosophy has laboured to produce contempt of suffering, and to neutralize the sharpness of calamity, by blunting the sensibility that renders us alive to it. On the other hand, the boasted skill of the gay world has preferred and commended the varieties of social pleasures, as what shall yield the quickest and best antidote to mortal griefs. The latter prescription, of course, the more acceptable of the two. An attempt to reason down the consciousness of pain is not likely to meet anywhere with a cordial reception, and the scheme that proposes it, therefore, has been advocated only by some visionaries, who, in their pride of singularity, have rather affected to follow it, than actually reduced it to practice. But the plan of counteracting evils by worldly pleasures, and of quenching the sense ofretchedness in the gaieties of life, is more plausible, has found multitudes of admirers, has been defended in theory, and been oftener embraced with momentary but delusive experience of success.

No state of mind is more to be lamented than that in which the visitation of calamity is met by sentiments and conduct such as have now been described, whether proud reasoning would resist, or false pleasure would bribe away the sense of affliction. Yet this state of mind is exemplified. Indeed, it is exemplified as one of the most frequently recurring proofs of human corruption. How often, instead of the humble and contrite bending of our wills to the chastening rod, is there "the turning aside from it, as with necks unaccustomed to the yoke!" How often do symptoms appear of that secret atheism of our fallen nature, which would incite us to cast off restraint, and to hasten, if possible, whither the dominion that controuls us might never reach! How often is an endeavour made to procure help and consolation from any quarter but from the divine hand! How often is the urgent endeavour made not only to get rid of the poignancy of affliction, but to obliterate from the mind all impressions equally of the chastisement, and of him who dispenses it, and the purpose for which it is administered! Alas! suffering, though designed to promote our return to God, is often utterly fruitless of all its blessed effect. The way of our return, as opened up by the Gospel—the way of salvation through free and sovereign grace, is what "mars the pride of man," and is, therefore, intolerable to the proud heart, while fellowship with the High and Holy One is shunned, because it would bring us under a sense of the very controul, which, by our self-indulgence, is felt as most irksome and oppressive. Rather than return to God, we accordingly desire, as our first parents did, to "flee his presence, to hide ourselves from him," and to lose the dread, and even the thought of him, in the coverts of this earth's blighted paradise; or, if compelled to think on him, we think on him as our enemy. O! most falsely accused! not our enemy, even amid the sorest of the chastisements which thou inflictest. Thou bringest us to feel the power of thy arm to smite and wound, but it is that we may seek thy mercy, which is able and ready to bind up and heal.

In answer to the question, then, How ought affliction to be met? the wisdom of the Bible teaches what is infinitely separated both from the

stoic's apathy, and the epicurean's licentiousness. This neither calls us to root out the sensibility of the heart, or even, in any degree, to suppress it, nor to try to bribe away the consciousness of suffering by worldly expedients. The plan which the wisdom of the Bible proposes, is alone suited to beings endowed with reason, and made for immortality, and what alone can supply present consolation, and secure lasting benefit. We are to recognise the hand that chastens us. We are to confess our sins, and to be grateful that we are visited less than our iniquities deserve. We are to own and adore the sovereignty of God—to acknowledge his rectitude—to acquiesce in his will—to seek his favour—to wait on the promises of his mercy in the Saviour—to hold communion with him—and to ask, by the prayer of faith and devotedness, the sanctified use of his dispensations. It is thus that, under sufferings, we are brought to peace; are enabled to endure not only with patience but with cheerful resignation; are sustained by the hope of that "eternal weight of glory" which renders the "present affliction light, and as only for a moment;" and are prepared for receiving the whole good of "that chastening in which the soul is duly exercised."

I. There are those who have withstood all the means employed to restore them to God. They were visited with calamities, and driven by these into some of the thoughts of penitence. But the seriousness produced, went away with the occasion of it. They have listened to many calls of grace, and have not been insensible to their meaning and importance. But they have not followed whither these calls would have led them. They have been aroused by the pangs of conscience, and at times been agitated by the terrors of the judgment to come. But still even these have not moved them out of their spiritual distance from God. They must own that they are not yet reconciled to him,—that they cannot, with reasonableness, pray to him as their Father; and that they are conscious, therefore, of no train of thought being so ungrateful to them as what would occupy their minds with the perfections of his character, and with the prospect of their final meeting with him. Their wretched experience is now what it has hitherto been; that the varied dispensations of heaven have left them more averse to return to God than before.

Is this experience to be prolonged? Are the warnings of providence to be still ineffectual? Are the calls of grace to be still opposed? While mercy spreads its solicitations without winning, is the rod to wield its terrors equally in vain? Say, what is the only issue of such a course? Can any "harden themselves against the Almighty and prosper?" Are not "despisers at last to see their error, and wonder, and perish?" "Now is the accepted time. Now is the day of salvation."

II. There are those on whom calamity has inflicted a deep wound. They deem the wound to be incurable. They cannot raise their thoughts

above the circumstances in which it was received, and the instruments that dealt it. They are ever busied among the secondary causes of their griefs. They recur to "the gall and the wormwood which their souls have still in remembrance." And even when they attempt to seek consolation from the Word of God, they are discouraged by the frowning aspects of his providence. But let them seriously consider the whole case. Can they doubt that, through the course of afflictive events, the care of a father has been superintending them? Can they doubt that designs of grace pervade the mysteriousness of the supreme government? Can they doubt that every trial is only to increase in bitterness, by their dwelling exclusively on the circumstances of it, or by cherishing fearful and suspicious thoughts of its dispenser? Let them rise, then, superior to the secondary causes of their afflictions. Let them look to the first cause, and to the gracious purposes for which He acts. Let them regard his hand as ordering every temporal loss to promote and enhance an everlasting gain. Let them hear his voice in the calamities of life, as exhorting them with renewed earnestness to seek his favour. Let them meet his chastisements as the zealous watchings of the Shepherd bringing them and keeping them within the fold of redemption. All is harassment and misery to the soul while it is estranged in affection from God, while it feels, in his presence, the dread of the slave, or the reluctance of the suspicious child. But draw near to him as reconciled to you by Christ Jesus. Kneel before his rod with the filial reverence that adores the justness of every one of his dispensations. From the same Being who wounds, see and expect the cure. Pray that you may be enabled to lose your own will in the confiding approval of his will. This is the very end proposed by him in his discipline over you. The gaining of this brings to you consolation. Here is peace. "He waiteth to be gracious. He hid his face, but it was as for a moment, that, with everlasting kindness, he might receive you."

III. There are those, whom the conviction of sin is "piercing with many sorrows." It is when that the conviction of sin is felt. This forms the subject of gratitude to the Spirit of all grace. "Woe to them who are at ease in Zion." "Blessed are they who mourn, for they shall be comforted." But, observe, while the conviction of sin is felt, how it operates, and whither it leads. It ought to lead you to the cross of Christ, to the mercy of God, to the throne of grace, to the humble and earnest petitioning for pardon. It ought to combine closely the sense of your need, with the fulness of the divine provision for your aid. Never, in its appointed course, will conviction of sin tend to separate the greatness of the evil that is bewailed, from the greatness of the love which atones for the guilt, and is able to deliver from the power of sin. If the sting of the serpent is felt, it is to constrain you to look, with the more intense interest, to the miraculous standard of holiness raised by the Gospel for the cure of the passions.

soul. You are sunk in the dust of shame, imploring forgiveness. But you are still to consider that it were a despite done to the rich grace of the Saviour, did you doubt that the compassion, flowing from his cross, is able to reach and gladden even the chief of sinners.

With a reference to the subject of this section,

COMPLAINT.

With us, Thou art contending,  
We faint beneath Thy rod;  
Our hearts each blow is rending,—  
O! art Thou still our God?  
Ills following ills depress us;  
Guilt has a poison'd sting;  
Reverses, fears distress us—  
What can solacement bring?  
How dark! No streak of bright'ning  
Betokens coming day;  
We watch, but see the lightning  
That tracks th' Avenger's way.  
Nature is plung'd in sadness;  
Faith welters in the deep;  
Hope tries to promise gladness,  
But leaves us still to weep.  
O, why art Thou contending?  
We faint beneath Thy rod;  
Our hearts each blow is rending,—  
Spare and restore, O God.

and the previous ones, the following language of "Complaint" and "Answer" may serve, perhaps, to present shortly, and, it may be, a little more impressively, some of the sentiments which have been brought forward, both on spiritual depression and the grounds of scriptural comfort:—

ANSWER.

I smite, but 'tis to cure you;  
Yea, life is in my rod;  
My chast'nings all assure you  
That I am still your God.  
Tho' thoughts of guilt depress you,  
My cross will heal despair;  
In griefs that now distress you,  
I future joys prepare.  
Darken'd with clouds of sorrow,  
You dread an endless night;  
But soon revolves the morrow,  
And God shall be your light.  
Your faith, as ocean rages,  
May shriek, may sink in fear;  
My voice the floods assuages,  
And I myself am near.  
The tenderest love is ever  
The language of my rod;  
Your hearts no stroke would sever,—  
But bind them all to God.

BIOGRAPHICAL SKETCH OF

THE REV. FRANCIS SHERIFF,

Late Minister of Lady Glenorshy's Chapel, Edinburgh.

This interesting young man was born in the year 1750, of respectable parents, in the neighbourhood of Haddington. At eight years of age he was sent to school at Musselburgh, and, as his parents were anxious that he should study for the Church, he entered the University of Edinburgh at the age of fourteen.

Mr Sheriff's mind was early impressed with the importance and value of religion, and at college he associated chiefly with some young men of decided piety. Along with them he attended regularly a prayer meeting which was held in the apartment of the late worthy and much esteemed Mr W. Peebles, who was for upwards of fifty years master of the Orphan Hospital. In the course of his studies he began to keep a diary, with the view of noticing his progress in religious feeling and conduct. The following are his reflections on entering the divinity hall:—

"This day I entered the divinity-hall. O what serious considerations ought this to impress upon my mind, and with how much assiduity and care ought I now to be living, as I have enlisted myself to be one of God's pastors to feed his flock! God forbid that I enrol my name upon any other end or footing, but to the glory of God, and the good of his people's souls. I now vow before God, that, by his assistance, I shall devote my time and talents to his glory; and that for the future I will not trifle away my time, with any one thing that is not profitable to myself or others. I shall mind all of it (through grace) in reading the languages, divinity, or devotion, or some other thing that may be

The records of this prayer meeting, which contained a minute account of the proceedings of each meeting, would be very interesting if they could be obtained. It is a curious circumstance that the final projectors, one of whom was the late Dr Balfour of Glasgow, their first meeting on the branches of a tree in the Meadows; each was their modesty and their anxiety to escape notice.

of advantage to myself, or for God's glory.—O Lord, send a blessing upon my undertakings!"

In little more than a year after these resolutions were formed, Mr Sheriff began gradually to throw aside the restraints of religion, and to mingle in the follies and vices of the world. He became acquainted with some thoughtless young men among his fellow-students, and yielding to the force of evil example, he walked in the way of the wicked, and, at length, even sat down in the seat of the scorner. Religion and religious men he alike despised, and though his conscience often reproved him, he succeeded, in process of time, in obliterating his former serious impressions, so effectually, that they seldom occurred to his remembrance. For nine years he continued to evince the utmost indifference and even hostility to divine truth.

In the year 1769, he went to London at the invitation of Mr John Home, the author of the tragedy of Douglas, and was recommended by him to the Earl of Dunmore, then governor of Virginia, as a proper person to go abroad with his eldest son. Mr Sheriff, however, did not accede to the proposal, but preferred accepting a clerkship in the War Office, which he held for a short time. Anxious, at length, to quit this situation, he embraced an offer, which was made to him, of going out with a family to Jamaica, where he remained a year, in an incessant whirl of riot and dissipation. His amiable dispositions and fascinating manners gained him admittance to the fashionable circles of the island. But amid all the gaiety and giddiness which prevailed around him, his mind was ill at ease. There was an indescribable feeling of dissatisfaction which harassed and annoyed him, leading him to long for an opportunity of returning to his native land.

In the spring of 1772 he embarked for New York, where he arrived after a very dangerous voyage. There he met with his cousin, Major Sheriff, who in-

roduced him to the most respectable families in the town. After visiting Philadelphia, and some other places in America, he returned to England in the summer of that year. On his arrival in London, he sought out a young lady to whom he had been long attached. They were mutually desirous of being united in marriage, but the state of Mr Sheriff's finances did not permit of such a step being taken. An opportunity now offered of going out to Turkey in a mercantile capacity, and with the most flattering prospects of soon realising a fortune. Situated, however, as he was, it was mutually arranged between him and the young lady, who was engaged to become his partner in life, that he should return to Scotland and finish his studies for the ministry. This plan he lost no time in executing, and having passed his trials, he was licensed by the Presbytery of Haddington in March 1773. However laudable his wish to fulfil the engagement under which he had come, it is lamentable to think that no other, no higher motive should have actuated his mind in entering upon the solemn office of the ministry. Neither did providence permit the accomplishment of that very object which he had thus unwarrantably pursued. A rival came forward, possessed of an independent fortune, whom the young lady preferred, and she being herself actuated by no proper principle, was allured by the tempting bait, and proved unfaithful.

The disappointment to Mr Sheriff was remarkably painful; but grief gave place to indignation at the unworthy conduct of one whom he had formerly held in so high esteem, and to promote whose comfort in life had been the object of his utmost anxiety. Being thus baffled in the supreme desire of his heart, the thoughtless youth sought comfort, not in those objects which can alone impart true peace to an immortal spirit, but in the follies of an idle and inconsiderate world. He resorted to all kinds of carnal amusement, frequenting the company and joining in the laugh of the ungodly and profane. His friends having failed, as might well have been expected while he held such a character, in obtaining an appointment for him to a parish, he accepted, by the advice of the Rev. Dr Robertson the historian, the offer of a situation as chaplain to one of the Scotch regiments in the Dutch service. He was accordingly ordained at Haddington in the year 1775. On joining the regiment, he was surprised to find that among the officers there were several distinguished for their piety, and that all of them despised a clergyman whose character was not in unison with his high and holy profession. In these circumstances, he found it necessary to be remarkably guarded in his conduct. While outwardly decent, however, Mr Sheriff was still unacquainted with the truth as it is in Jesus, and unimpressed with the importance of vital godliness. At length the Almighty interposed in his behalf, and, by the direct and powerful operation of his Spirit, took measures for bringing him under the influence of the Gospel. He was not permitted to wander on in spiritual darkness, but the eyes of his understanding were opened, and he was effectually turned "from darkness unto light, and from the power of Satan unto God." The earliest steps of the process by which he was reclaimed may be best recorded in his own words.

"Some time in the month of April 1776, while in Ypres in Flanders, I was meditating on the past part of

my life, and was so struck with the oddity of some particular passages in it, that I formed a design of committing them to writing. Indulging that thought one night in bed, I was seized with an unaccountable shivering, and sudden fear, arising from I know not what, which so agitated both my body and mind, that the bed shook underneath me. I rose up in a most dreadful horror, and asked myself with agony and amazement, What was the matter? I felt no pain in my body, neither was I apprehensive of immediate dissolution. I endeavoured to compose myself, but in vain. An uneasiness of mind increased, and trembling again seized me. Terror encompassed me about, and I thought I felt the blood freezing in my veins. Something suggested to me that this was the terror of the Lord, and that the sword of his vengeance was ready to be bathed in my blood. Hell, I thought, was gaping to receive me; and a thousand horrid devils were solacing themselves with the hopes of my speedy destruction. Benumbed with horror, and deprived of recollection, my animal spirit failed me, and instead of roaring out in despair, I sunk into a state of childish insensibility. Sleep, or something like sleep, overpowered me, and when I awoke I remembered my fears, and was able, in some measure, to reason on their cause. I considered what hopes I had beyond the grave, and found I had none. The views I had of religion, or my notions of redemption, instead of affording me comfort, deprived me even of hope. Instigated by a sullen pride, and no longer able to endure these distracting thoughts, I cried out, If my days are numbered, let me be damned, for there is no remedy; or, if my days are lengthened out, I'll endeavour to prepare. After this impious ejaculation, I felt a sudden calm. I rose with some degree of composure, and betook myself to prayer; but the substance of a prayer I have entirely forgot. After breakfast, I went to take a solitary walk upon the banks of a canal, with a design of inquiring more particularly into my late night's fears. The first question that occurred to me was, Is there a God? The sun was then shining upon the water with peculiar splendour, and I thought that every one of its dazzling rays cried out against Atheism: I durst not harbour the thought one moment, for an irresistible conviction of the Divinity totally overpowered me. I then asked, Is there a Trinity in this Godhead? Insurmountable objections I thought immediately appeared against the belief of it. The Socinian principle came into my mind, that Christ was not very God, but a great prophet, endued with extraordinary powers. But this opinion I hastily rejected, and saw through the absurdity of it. A finite being, however high in the scale, can never approach nearer to an infinite Being than a finite being of a lesser degree; so that if Christ was not really God, his death could never be meritorious, because nothing can merit from an infinite but an infinite. This idea, trifling as it may seem, entirely satisfied me; and I felt a certain pleasure arise in my mind from the hope of being confirmed in the truth of the doctrine of the Trinity, and by having some fixed principles laid upon, I conceived hopes of being delivered from all temptations for the future. Solacing myself with the belief of the Godhead of Christ, and the belief of the Godhead of the Holy Spirit, which was at this time marvelously opened up to my soul's understanding, I bent my way homeward, and as I walked alone, I appeared as a most insignificant thing, when conscious that I was under the immediate eye of the supreme God, or glorious Trinity. But this did not spring from any sense of my own unworthiness by sin, or from any particular conviction of its ugliness, as being immediately opposite to the nature of God, but rather from a consciousness of my low state I held in the scale of beings. So that, notwithstanding the unsubdued pride of my heart, and its natural enmity, I did not make the proper improvement upon the discovery of the Godhead, but manifestly decayed

myself a greater load of guilt. Most justly might God have for ever delivered me over to a reprobate mind; for, had I not had the most stubborn and accursed heart, I must have fallen down upon my face, and cried out, Unclean! Unclean! before the Majesty of heaven, so conspicuously displayed. But his mercy in sparing me, more abundantly marks his patience, and his willingness to save."

Thus was the mind of Mr Sheriff roused, at all events, to reflection. He had begun to think seriously; and although he endeavoured to stifle the rising conviction, yet ever and anon the idea recurred upon him, that his heart was not right with God. While his mind was in this state of fluctuation and uncertainty, the regiment received orders to march down to Nimeguen, a garrison in Guelderland. His character and feelings while at this new station he thus describes:—

"When I arrived at our new garrison, I was much more attentive to my outward walk and conversation. Though I had as little regard for God and my soul as ever, yet I was insensibly led to pray more regularly, and to read the Bible more frequently. I formed some connections among the inhabitants, which were rather unfavourable to devotion. I was frequently engaged in parties of pleasure, and often forgot my simsy resolutions. Reflection now and then stung me, but repeated amusements deprived it of its force. In the month of August, I proposed to administer the sacrament of the Lord's Supper. I was more than commonly concerned about the solemnity of the work; and as it was the first time I had had an opportunity of dispensing this ordinance since my ordination, I was particularly careful about the external part of it. Every thing was carried on with the utmost decency, and my discourses and exhortations were somewhat evangelical. Some of the communicants afterwards told me, that they enjoyed much of the presence of God upon the occasion. It had this effect upon me, that it removed from my mind many doubts concerning God and divine revelation, and made me more attentive to private duties, and more conscientious in discharging the duties of my office. I likewise began, in some measure, to relish religious conversation, and spoke freely upon various subjects to one or two of the regiment, whom I knew to be God-fearing people."

Thus far no other change was produced upon the mind of the young chaplain, but a reform in his external character and conduct. His heart was still unrenewed; and had not the Spirit of God carried forward the work which was evidently begun, "he must," to use his own language, "as he had lived a Pharisee, have reaped merely a Pharisee's reward." He was not permitted, however, to remain long in this condition, for he thus proceeds to state the remarkable deliverance which was wrought out for him by the Almighty:—

"About the beginning of the year 1777, my former fears and apprehensions began to attack me. I often called in question the solidity of the foundation upon which I built. I dared not to examine it minutely; or whenever I entered upon it, doubts, dreadful doubts rose. These were sometimes so severe, that I could have wished to have changed my existence with the vilest of creatures.

"Sins came rushing in upon me from every quarter, floods upon floods, and each of the commands seemed barged with the thunderbolts of wrath. The original depravity of my nature was held forth as the woful source of these pestilential streams; and I stood confessed the child of the devil. Then, and not till then, I felt the necessity of a Saviour; then I saw the presence of God in sparing such a wretch; and then, in some measure, the glorious scheme of redemption was

displayed. But I neither durst allow myself to hope for any share in it, nor did I know the means of applying for the benefits of it. Burdened to the ground with sin, and ashamed of my deformity, I again ventured to pray.

"After groaning out my miserable case, and acknowledging the justice of God, though he should damn me that very moment, I was overpowered with a strong sense of his mercy, in and through the sin-pardoning blood of his dearly beloved Son. I remained for some time astonished at the view, and an indescribable joy almost deprived me of speech. When I rose from my knees, I flew to the Bible with great earnestness: the first words that I read were in Lam. iii. 57. 'Thou drewest near in the day that I called upon thee: thou saidst, Fear not.' From these words, I preached to myself a sermon of love. I saw that the prophet was lamenting the miseries of Jerusalem; but I felt a higher one than the prophet, even the Spirit of the living God, speaking to all the distressed ones of the earth. I read other passages of the same book, with a particular fervour, especially chap. v. 21. 'Turn thou us unto thee, O Lord, and we shall be turned.' I saw the necessity of the Lord turning me; for, instead of being able or willing to turn myself, I was only running farther from him. What a glorious privilege it appeared, to be turned to the Lord; and what condescending mercy it discovered to be turned to him, even after the soul had so grievously revolted from him! Uncertain whether this knowledge of the Scripture was real, or only a delusion, I looked into the New Testament, to see whether it spoke words of comfort, and whether it was equally intelligible. The first passage I read was the eighth chapter of the epistle to the Romans. Of the words, 'There is no condemnation to them who are in Christ Jesus,' I could form no distinct notion. To be in Christ appeared incomprehensible; but if it was such a desirable thing to know Christ, how ravishing must it be to be found in him! The very idea of not being in him, was more grievous to me than the condemnation threatened; but again, I knew not how to be found in him, or the evidence of it. However, I read on with an increasing delight, till I came to the 26th verse, 'Likewise also the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings that cannot be uttered.' Here, I thought, was a remedy for all my difficulties, a light to remove all darkness. None other but the ever-blessed Spirit could make intercession for such a one as me. He knew best all my sins, and the sin of my nature, and he only could teach me those things which I knew not. I thought I felt something of the power of such an intercessor, and the need of him. The glory of the Trinity, Jehovah, Father, Son, and Holy Ghost, was in some measure revealed to me; and I thought I saw the blessed Three rejoicing in the salvation of sinners. The Father's willingness to save, the efficacy of Christ's blood to save, and the power of the Spirit to draw sinners to be saved, were most sweetly held forth to my soul's understanding. I appeared as nothing in mine own eyes, and my vileness and unworthiness made me doubt if the power of the Godhead could ever make me fit for being in Christ. I read over several other passages of Scripture, and great was my joy to find them all concurring to exalt the glory of free grace, in the salvation of sinners. The Bible now appeared to me the richest treasure. I no longer found it dark and incomprehensible. I held it fast in my arms, calling it all my own, and expected to find wonders rising upon wonders in it. I therefore resolved to make it my principal study, to read it morning and evening and mid-day, to pray three times a-day steadily, and to embrace other opportunities, and to allot a daily portion of time for serious meditation. I likewise proposed to

have a fast-day every week, and to be denied to the world; however much the laugh of it might be raised against me. Having finished the day's work with prayer, in which I experienced something of the spirit of prayer, I felt myself a good deal fatigued and exhausted, for I had neither eat nor drank the whole day. With reluctance I ordered some tea, because I was afraid lest any creature-intercourse should deprive me of my comfortable views. However, I ventured upon it, and soon afterwards went to bed. When I lay down, I never experienced so much joy and inward tranquillity. I could have almost wished never to have seen the morning; and this not owing to an assured faith; for in all this time I did not know what faith was; but to a secret fear of losing sight of such a glorious scheme of salvation."

The different style of preaching which Mr Sheriff now adopted was quite apparent to his audience, and many of the officers were so offended, that they absented themselves from the Church. Most of them, however, returned, and the attendance of the officers, generally; was more regular than ever. A fellowship-meeting was soon formed; which was productive of much benefit; a spirit of inquiry began to be manifested in the regiment, and the chaplain had the happiness of finding that his now strenuous exertions in the cause of the Redeemer were accompanied with a blessing from above.

In consequence of a letter which Mr Sheriff wrote at this time, to a pious friend in Edinburgh, tidings reached some of his former acquaintances of the remarkable change which had been wrought on his heart, by divine grace. They naturally felt a deep interest in the conversion of one who, they had feared; was an apostate from the truth. Lady Glenbreth, who had lately built a chapel in Edinburgh, and was anxious to secure a faithful and efficient pastor for it, was induced to third her attentions to Mr Sheriff, in consequence of the representations of some of his former college companions. He was, accordingly, invited to supply the chapel for some months, in the view of being settled over the congregation if he proved acceptable to them. He was unwilling to quit the present scene of his labours; as the Lord was evidently prospering his exertions for the good of souls. His health, however, having begun to decline, the doctor of the regiment advised him to try the effect of his native air for a few months, and taking advantage of the kind invitation he had received, he came to Edinburgh. On his arrival in September 1777, he took up his residence at the house of Lady Glenbreth, and commenced his labours in her chapel. The few sermons which he preached were attended with remarkable success. His career, however, was brief, though deeply interesting.

He had not officiated more than a few weeks in his new charge, when symptoms of consumption began to appear. Still he continued to discharge his duties both in public and private, with much satisfaction and benefit to his people. Being anxious that sealing ordinances should be administered in the chapel, he devoted several weeks together to the examination of his people; and often said, "If I can but have the satisfaction of seeing the ordinance of the Lord's Supper administered to a body of serious Christians in the chapel, I shall willingly take to my bed next day, and never rise more." This much wished for privilege was granted him. On the 16th of March he was enabled to go to Church and

dispense the ordinance to 400 of his people, to whom he gave a very animated exhortation.

In a day or two after the communion he was taken seriously ill, and after lingering for a few weeks, he finished his earthly course, and entered into that rest which remaineth for the people of God.

Lady Glenorchy, to whom we are indebted for a very interesting notice of Mr Sheriff, has given a full account of the state of his mind on his dying-bed. At first he enjoyed much spiritual comfort and peace, but his prospects were occasionally clouded by doubts and fears. It will be satisfactory to our readers to quote some passages from the sketch drawn up by that pious lady, under whose roof he died. Her ladyship thus writes:—

"Upon offering one day to read to him a passage in one of Hill's sermons, he said, 'O no, read the Bible; all other writings are insipid to me—they are the works of men, and some of them are good; but the words of God are my delight. One promise gives me more comfort than all the writings of men. I have no relish for any book or conversation, that does not bring them to my remembrance.' He would often say to those about him, 'Well, have you got any sweet promise to tell me of?' And upon one being mentioned, he would generally say, 'O that is sweet and comfortable to my soul.' On Tuesday, the 3d of May, he said, 'O how I linger here! When shall I get home! I must now pray day and night for submission and patience; to wait the Lord's time without murmuring. He has hitherto given me the grace of patience: glory be to his name for it.'

"He was now so emaciated, that he could not without much pain turn himself in bed. He frequently observed what a sad situation his would be, were it not for a glorious prospect of life and immortality beyond the grave; adding, 'What would have become of me, had I lain in this condition before I knew the grace of God in truth! how impatient should I have been! how miserable in the approach of death and judgment! O what a mercy is it, that I did not take this disease two years ago!'

"On Thursday, the 11th of June, having passed the whole night in great distress of body, quite speechless, and to all appearance just dying, his hands and eyes being almost constantly lifted up as in prayer, he broke out; about ten o'clock, with these words: 'O what a glorious prospect there is before me—eternal glory!—All is love,—all is love. O he is a gracious God,—the Father of mercies.' Then, lifting up his eyes to heaven, repeated with uncommon sweetness, 'Father! Father!' He then looked round to one near him, and said, 'When He who is my life shall appear, I shall appear with him in glory; and shall be ever with the Lord. Because he liveth, I shall live also.'

"After lying quiet for a few minutes, he began again to speak in a low voice. One could only for some time distinguish the words, *Eternity! Glory! Gracious! Blessed be His name!* But again raising his voice, he said, 'The Lord is waiting to be gracious. Tell every body, that he waits to be gracious. Call upon all to praise him. O seek him while he may be found, and upon him while he is near; he is found of them who seek him; seek him diligently night and day.'

"He continued for a considerable time exhorting around him, and praising God in so fervent and affecting a manner, that some of those who were present could not refrain from weeping. Upon seeing this, and thinking it proceeded from sorrow, he said, 'What cannot you bear a Gospel whipping? You are not to be the disciples of Christ, if you cannot give up all for him. He knows when to use the whip; he laid it on for our good. Were there not formerly times, when

you bore with patience many difficulties, disappointments, and trials for his sake?—these were times of love.' Then turning to his mother, he said, 'What the blood of bulls and of goats could not do, the blood of Christ has done; it has made reconciliation with God. O believe it, and receive him; tell my father to receive him.' Then, addressing himself to another person, he said, 'What a blessed thing is it to be employed in the Lord's work! Blessed indeed are they who live to him. O go on, go on, rejoice in Christ, bless his name; rejoice evermore.'

"After speaking for more than an hour in this strain, he lay quiet, and tried to sleep; but his heart was so full of the love of Christ, that he could not continue long silent: he soon began again to speak to the praise of his glorious grace, extolling the Lord Jesus for what he had done for his soul, and for the mercy now freely held out to sinners in the Gospel. He continued in this strain of praise and thanksgiving, till near ten o'clock at night; often exhorting those who were present, and also those absent friends, with whom he had been intimately connected, as though they had been present, according to their different situations; some to come to Christ, and believe on him for salvation; others, who had already believed, to cleave to the Lord with purpose of heart, to follow him fully, and not to be ashamed of his cause. He in a very particular and affectionate manner addressed himself to some of the officers of the regiment to which he had belonged, exhorting them to be good soldiers of Jesus Christ, not to be ashamed of his Gospel, but to go on in the good ways of the Lord, and to be faithful unto death. He seemed to mourn over one of them, who had once made a profession of religion, but was gone back into the world; he besought him to return to Christ, who was yet willing to receive him, and would heal his backslidings; he assured him that Christ waited to be gracious, and he entreated him to be reconciled unto God.

"After having, in very strong terms, expressed his assurance of eternal glory, he was suddenly tempted to doubt that he might be under a delusion. He cried out in an agony, 'O what if I should yet be deceived—O my past life stares me in the face—I am afraid—I am afraid all is wrong—I never felt any thing like this—what will become of me, if I should be deceived at last!' He wept bitterly, and seemed in great fear and horror of mind. A person who was present said, 'Surely you have long ago renounced all dependence upon your own righteousness; you have fled for refuge to the hope set before you in the Gospel; you have believed on Jesus as your righteousness and strength: why then should you be afraid? Is he not able to save to the uttermost all that come unto God by him? Have you not again and again committed your soul unto him for salvation? and he is the same yesterday, to-day, and for ever.' 'Yes, yes,' he cried out, 'he is the same yesterday, to-day, and for ever. O why did I doubt his love? how dreadful is the sin of unbelief! I never felt any thing like this before; it was a fiery dart, but the Lord hath delivered me from it.' Upon this he was reminded of having said some months ago, that he had no experience of Satan's fiery darts, and that he sometimes felt uneasiness at not having had this evidence of being a child of God; he answered, 'It is true, but now I know what they are; it is a dreadful thing to listen to the suggestions of the enemy, and to doubt of Christ's love. O pardon me, Lord! Indeed it was a fit of jealousy.' After this conflict was over, he seemed more full of faith and love than ever. He could not find words to express the joy and triumph of his soul. Jesus was his continual theme. Often did he call upon all to believe his goodness, his compassion, his willingness to save, saying, 'Now he stands crying out to all, behold me! behold me! and will ye not look unto him, all ye ends of the earth, and be saved? O what has he not

done for me, a poor wretched sinner! I went into all sin—yet he had mercy upon me—a vile worm. Oh I cannot express what he has done for my soul! Forgive me, Lord, for doubting one moment of thy love! O the sin of doubting! O the compassion of Jesus!'

Some hours after this, he was again assaulted by the enemy, and cried out, 'I am undone, undone—where am I going—the Lord has withdrawn himself.' But, upon being reminded what had happened before, and that the Lord who had delivered once would again deliver; for he was mighty to save—he gave a sudden spring up in bed, and getting hold of the person who spoke, said, 'Yes, yes, my dear friend, he has saved me, and he will also save you.'

"Soon after this he took leave of those about him, saying, 'Farewell, I shall meet with you in glory; I shall speak no more to you here.' But some time after, seeing one in tears, he held out his hand, and said, 'Submit, submit, it is the Lord's doing. We shall meet again, and live together with him in glory.' He then turned up his eyes, and moved his lips as if in prayer, but was unable to speak aloud; his countenance expressed a sweet serenity and holy fervour of soul, until he was seized with a pang of death, which affecting his looks, a person asked him, if all was well with his soul? he answered, 'Yes, yes.' After another short struggle, the same question was repeated, to which he replied with difficulty, yet so as to be understood, *All is well—well—well*—breathing his last, with these words upon his lips, and this so gently, that one may with propriety say, he fell asleep in Jesus, at nine o'clock, the 12th of June 1778, aged 28."

In looking back upon the brief but eventful history which we have attempted to sketch, there are many profitable reflections which naturally crowd upon the mind. At Mr Sheriff's first outset in the world we find him apparently ardent and enthusiastic in his attachment to habits of piety, and the company of pious men. By degrees, however, he is overcome by the influence of temptation, and, at length, by his whole character, he showed that though he had formerly had a name to live, he had been, in reality, spiritually dead. He plunged into iniquity of every kind, and was even guilty of living, for a time, in habitual profanation of the sacred office of the ministry. Had he been cut off in this state, how awful his condemnation! But it pleased the Almighty to spare him a few years longer, and to pluck him as a brand out of the burning, thus rendering him a trophy of redeeming mercy, and a signal monument of the riches as well as the sovereignty of divine grace.

#### OUR LORD'S ENTERTAINMENT AT THE HOUSE OF SIMON THE LEPER.

BY THE REV. ROBERT JAMIESON,  
*Minister of Westruther.*

"Now, when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head, as he sat at meat."—MAT. xxvi. 6-7.

A NARRATIVE exactly similar, though much more circumstantially related, is to be found in the 12th chapter of the Gospel of John; and from the order in which it has been introduced by Matthew, an opinion has prevailed among the most eminent commentators, both in ancient and modern times, that the entertainments to which Jesus was invited, were given by a person who, as he is here called Simon the leper, was one of those ten whom our Lord had recently cured of this malignant

disorder. It is of no importance to determine whether this incident was the same, or happened at a different time from the one mentioned by John, otherwise than as it is always desirable, when it can be attained, to shew that the accounts of the sacred historians harmonize with each other; and as there can be no doubt, from the testimony of two independent and inspired witnesses, that some such occurrence did take place, we are led, by various considerations, to suppose that the entertainment, mentioned by Matthew, is inserted out of the chronological order, and was the same as that of which John has also preserved an account; for both evangelists agree that the transaction occurred in the village of Bethany, in the house of Simon, and in circumstances so nearly similar, that no one, who duly considers all the circumstances, can hesitate to come to the conclusion, that the two narratives, though containing some points of dissimilarity, refer to one and the same transaction. This conclusion, besides establishing the harmony of the sacred history, leads to another—not less important—that the occurrence must have taken place in the evening of the Sabbath. For John expressly tells us that it happened six days before the passover; and as our Lord was crucified on the preparation-day, that is, the day preceding the celebration of that national festival, the feast in Simon's house must have been given on the evening of the previous Sabbath. We are led to notice this particularly, as it affords an opportunity of directing attention to the peculiar sanctity with which the Sabbath was celebrated among the Jews. At that sacred season, they religiously abstained from all manner of servile employments; and as the preparations for their necessary food were commanded to be made the night before, that not only they themselves, but also strangers living with them, might enjoy an unbroken interval of repose, it was not till sunset on the Sabbath—which was the termination of their day—that they were at liberty to indulge in the pleasures of the table. Hence we read that, as on that day they were particularly enjoined to cultivate a benevolent and liberal disposition, they were accustomed, from an early period of their polity, to celebrate Sabbath-feasts, which they honoured with the best and most delicate viands, and to which the wealthier classes were in the habit of inviting strangers and the poor. The entertainment of Simon seems to have been of this description; and as our Lord was then travelling to Jerusalem, and was remaining during the Sabbath at Bethany, as a convenient stage; and moreover, as Lazarus and his family, with whom he was accustomed to lodge, were but indifferently accommodated, they were invited by their more opulent neighbour to partake of his Sabbath-feast, which, according to Jewish custom, was specially designed for the poor and way-faring man. The circumstances of the landlord enabled him to shew this weekly hospitality to the poorer villagers of Bethany; nor was it contrary to the ideas of the age and the manners of the country, to accept of it from a person in the bodily condition imputed to Simon, who either had been miraculously cured of his leprosy, by the benevolent interposition of Jesus, and was consequently restored to the pleasures of society, or his disorder had arrived at that stage, when the prescription and exile of the leper was no longer required. For according to the Mosaic law, as is justly observed by an eminent German critic, leprosy was considered infectious only in its first stages, that is to say, while the pimples and ulcers continued to spread, for during that time the persons infected were either shut up till the priest saw no further reason, or dwelt without the camp, having their heads bare, and a covering on their upper lips, while on the approach of any person, they were commanded to warn the passenger of his danger, by exclaiming, "Unclean, unclean." But when the whole body became leprosy, and dry, and scaly, it was

considered no longer dangerous, and the persons were readily admitted into society; so that, on either hypothesis, we need not be surprised at our Lord and the people of Bethany repairing to an entertainment in the house of a leper.

What particularly rendered this feast memorable, was the conduct of the woman who acted so conspicuous a part to the illustrious guest. She seems to have entertained the most profound respect for Christ; and her eagerness to lavish her assiduous on the object of her reverence was manifested in a manner which, whether we consider the action itself, or the liberties taken in the house and presence of a man of consequence, appears strange and anomalous to all our ideas of propriety. A little attention, however, to the peculiarities of oriental society will shew that there was, in neither of these respects, any deviation from established usage; for as to the action of Mary, it has from time immemorial been considered in the East a luxury to have strong-scented ointments, and, consequently, a high token of respect for one person to give them to another. Perfumes have at all times been held in the greatest estimation by the people of the East; and these are so easily obtained, either from the animals, gums, or vegetables which their genial climates produce, that all classes enjoy them, and are seldom or never without them, even on the most ordinary occasions. But at festivals,—probably to counteract the effects of too copious a perspiration,—they use them so profusely, that, as Roberts observes, an Englishman can scarcely bear the odour; and in mixing in crowds of their great religious festivals, he had often been most anxious to escape into the open place. Various allusions are made in Scripture to this practice. But the passage in the 45th Psalm, where the Psalmist gives a prophetic description of Messiah's garments to be such as if the aromatic woods had been the very substance out of which the robes were made. And if we consider what John adds to the account of Matthew, that the woman poured the ointment on the head and feet of Christ, as he sat at meat, we shall perceive the transaction in the house of Simon to be a lively commentary on the prophetic language of the Psalmist. In the houses of the wealthier Jews, servants were employed to sprinkle the guests with these perfumes, at certain periods of the banquet, and this is conformable to what we are assured, by every traveller, is the custom in the East at the present day. Maillet, when entertained by some of the chief officers of Egypt, as consul of France, was regaled with sweet odours, odoriferous waters being poured over his hands. Clarke, too, when entertained by the Turkish governor in Cyprus, saw a man pass rapidly round and bespatter the face, hands, and clothes of himself and companions, a compliment so little expected at the time, and so zealously administered, that they were obliged to wipe from their eyes the honours which had almost blinded them. And Heauser mentions that at a feast at which he was present, he was surprised, having never seen the practice before, by some slaves coming round to him and dashing over his head and clothes a profusion of rose-water and other aromatics. The action of Mary, therefore, to Christ, far from being an uncommon or impertinent office, was an almost universal mark of attention paid to guests in such houses as that of Simon, and it owed all the notice taken of it to the costliness of the article, together with the character and circumstances of her who bestowed it. The perfumes then, and still, most in request in the East are rose-water, aloes-wood, cambric, cambrary, and the various well-known spices of India and Arabia, and they were preserved either in little boxes of gold, or, what was far more common, in little oval



narrow-necked phials of the finest white alabaster; a name which it received from its extraordinary resemblance to the precious-stone of that name, though it was itself a marble of a very valuable description, found in the quarries of Upper Egypt or in the Libanus of Syria. In such immense quantities was this costly treasure obtained there, that long before the time of Christ, alabaster was in such general use, that the name was universally applied to boxes of perfume, whatever was the material of which it consisted.

(To be continued.)

## DISCOURSE.

BY THE REV. ALEXANDER L. R. FOOTE,

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"Restore unto me the joy of thy salvation."—  
PSALM li. 12.

THE examination of this passage will lead us into a nice yet interesting part of practical divinity. It is altogether experimental, and can therefore be intelligible only to those who have some acquaintance with spiritual things. The degree in which we can enter into the spirit of it will form a good test of the state of our souls. But not to waste our time on the confines of so interesting a subject, we proceed to observe,

That we learn from the text, in the *first* place, that there is a joy in God's salvation.

In addition to the text, we might quote numerous passages containing commands, motives, and examples, to establish this first point, that there is a joy in God's salvation; that is, that a persuasion that we are saved by the Lord is accompanied with a joy proportionate to the magnitude of the blessing, and the strength of the persuasion. These passages intimate, we are of opinion, fully more: they intimate, that salvation, when as fully and sincerely embraced as it is fully and sincerely offered, cannot fail to impart joy; that believers ought to joy in God, and that it is more or less characteristic of them that they do so.

Salvation itself, however, and the joy of it, must be admitted by all sound and judicious thinkers to be quite distinct; distinct in their own nature, and in actual existence. The former, so far as it consists in a state of safety and acceptance, is equal in all believers; the latter, namely, the joyful persuasion of it, is not equal in all, being dealt out in various degrees by the free Spirit of God, and, on some occasions, even entirely taken away for a time, on what principle we shall afterwards see. It is specially his work, who applies unto men this salvation, to reduce in them also an assurance of it; and this he does, by "taking of the things of Christ, and hewing them unto them," so vividly, that they can see in his work a sufficient satisfaction to the father's justice for their sins, and can exercise on consequently such a degree of reliance as brings their souls repose and peace; by "shedding abroad the love of God in their hearts," the sure pledge of reconciliation; and by leading them to delight in his service and fellowship. All this, we are persuaded, he works, more or less, in every believer, or joy is one of the fruits of the Spirit; and it is

scarcely possible to have even a dim view of a free and full salvation without some comfort; but when faith can view it in all its freeness and fullness—and why should it not?—then does it fill the soul with "all joy and peace."

Such is the blessedness of a state of grace even in this life. Salvation is not altogether future; God gives us a taste of it even here. Have you tasted of it? then you know what it is. It is more dear to you than any other joy. "There be many that say, Who will show us any good? Lord lift thou on us the light of thy countenance!" It is your best preservative against sin; having it, you need not go in quest of unholy joy; "the peace of God shall keep your heart." It gives you strength for duty and suffering; "the joy of the Lord is your strength." The world has altogether a false idea of religion, and for the honour of religion we must correct it. In this life, indeed, it confers not perfect happiness; there are many inward conflicts that accompany it. But still it does confer a happiness immeasurably above what the world can. There is,—there is even here, a joy in God's salvation, in the positive blessings it brings, peace of conscience, joy in the Holy Ghost, communion with God, and in those inconceivable and unending blessings which it reveals.

But we learn from the text, in the *second* place, that this joy may be lost.

It was lost by the Psalmist, for he here prays that it may be restored; and we shall best illustrate this point, by adverting to his case. It is unnecessary, however, to be very explicit. Suffice it to say, that he had deeply sinned against God in the matter of Uriah. Notwithstanding this sad fall, we know that, in other respects, he was a man after God's own heart, and that he enjoyed the nearest and most delightful intercourse with him. But, in the circumstances under review, did this intercourse continue? No; we are assured it ceased, and for no short period too, till the exercise of repentance recorded in this psalm.

The Psalmist's mind during this intervening period must have been in a state of dormancy and indifference. Whether his outward form of devotion continued or not, it is impossible for us to ascertain; but of this we may be sure, there could be neither life nor joy in it. Yet in this state could he who once said, and said sincerely, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God;" in this state could he live, and that contentedly. Alas! alas! such is the natural effect of sin, even in the greatest saint: it destroys all moral feeling; it not only leads God to withdraw from the soul, in the way of judicial punishment—it withdraws the soul from God, and produces a dread and dislike of him. From this state of insensibility, in which, as to any will or power of his own he would have remained for ever, he was awakened by the Spirit of God, through the instrumentality of Nathan the prophet. Then was he made sensible of his sad apostasy: he contrasted the peaceful hours he once enjoyed with God; and their memory, in-

stead of solacing, served only to embitter the present: he now upbraided himself with his folly in throwing away the joy of God's salvation for the pleasures of sin, and he earnestly longed and prayed that it might be restored.

No one surely can fail to see the righteousness of the divine procedure in all this. The Psalmist had forsaken God, and was it not most just that God should forsake him? Which of the two first broke off the intercourse? Was it God or the Psalmist? It was the Psalmist. Yes; the Creator is never the first to withdraw from the creature, but the creature from the Creator. It was so in the first grand apostasy, it was so in this, and it is so in every similar case. When, therefore, God removed from David the joy of his salvation, he performed not a mere sovereign act, but what his righteousness and truth imperiously demanded. Had he not done so, he would have been virtually conniving at sin, a thing most abhorrent to his holy nature; he would have been violating those immutable principles of rectitude on which he governs the world, putting no distinction between the righteous and the wicked. And besides all this, it is plain that the Psalmist could not, in the nature of things, have continued to enjoy the favour of God. He had gone in quest of unholy joy, and in so doing, had contemned and rejected the *holy* joy of God's salvation; and even, therefore, although it had not been the judicial appointment of God that backsliders such as he should forfeit it; it would still have been true that He would have done so in every instance, in the very nature of things; for unholy and holy joy are obviously incompatible in the same mind at the same time, unless, indeed, there exist no moral distinctions at all. As it was with the Psalmist, therefore, so will it be with every believer who is similarly situated. When he offends God, he will lose the joy of his salvation. This is the general statement, upon which we deem it necessary, however, to make two remarks. The first is, that it is not every degree of sin remaining in a believer that will have this effect. We make this remark by way of encouragement, that we may not seem to put the joy of God's salvation altogether or too much beyond ordinary attainment. It is consistent with Scripture and experience to say that it is compatible, in some good measure, with those remaining sins which still cleave to the flesh, though these do unquestionably impair it, and that they who walk, on the whole, humbly with God, and in reliance on his grace, ought not to shut themselves out from the comfort of the Gospel; for it is just to such humbled, convicted, believing souls who mourn for sin, and conflict with it, that all the promises of pardon, perseverance, and eternal life are made. The second remark is, that we may lose the joy of God's salvation without sinning so deeply as David did. We make this remark by way of caution, lest any one deem himself at liberty to go a certain length in careless walking, provided he do not, in his own appre-

hension, go too far. It would be extremely dangerous in one to calculate how far he may go in sin without forfeiting his peace. The truth is, *he cannot go far*. The peace of the Gospel is easily lost, but not easily regained; and even when not entirely lost, it may be more or less diminished, and, in fact, will ever be in proportion to one's spirituality of mind. It may be diminishing even when the person is not aware of it. For the most part, the first deviations from holiness may be so gradual as to be scarcely perceptible, and the peace of mind, consequently, little disturbed; but these inroads on his spirituality and comfort may, and will proceed, unless checked by divine grace, till they utterly strip him of both. It is not therefore only, perhaps chiefly, against grosser sins that believers need to be warned, but against those that are less obvious, because against these they are less on their guard. Indeed, it is only by experience they can learn that many things, apparently harmless, are really hurtful. There are many things which may appear doubtful, because they are not forbidden in so many words; in such cases, this is the true and satisfactory test to a real Christian: What is their effect on his mind after engaging in them? does he feel the same ardour and pleasure in devotion? If not, he need require no other intimation to abstain from them. The world has a great controversy with the people of God about the lawfulness of many amusements. It is impossible they can come to any agreement because the determination of the point depends so much on spiritual discernment and feeling, in which the two parties widely differ. "I can see no harm in this or that amusement," says a man of the world. "I both see harm and get harm," says the Christian, "and that is enough for me." It is impossible to lay down rules for every thing. Nor is it necessary; there will be in every true Christian, who enjoys the peace of God, a firm sensibility, which will render him keenly, we may say, painfully, alive to whatever has the remotest tendency to impair it, and which will make him shrink, as it were, instinctively from the "appearance of evil." Of such a sanctifying tendency is this peace: he that enjoys it in any good measure is armed at all points; it "shall keep his heart."

When we inquire more particularly into the reason why there is not more of the joy of salvation even among true believers, although we may find one reason to be, a partial misunderstanding of the Gospel, its freeness and accessibility, we shall find the more general reason to be, an attachment to some secret or open sin, which, as long as it exists, prevents God from bestowing upon them the highest tokens of his regard. There may be an undue attachment to the world, or an unhappy temperament of disposition, such as is described in the following passage:—"Grieve not the Holy Spirit of God,"—the author of it,—"let all bitterness and clamour, and evil speaking be put away from you, with all malice;" or a want of due diligence in improving grace, already received: "We desire that every one of you do use

diligence to the full assurance of hope;" or, finally, a negligence in spiritual duty: "The effect of righteousness shall be quietness and assurance for ever." Seeing these charges may be brought with too much justice against believers; is it wonderful that spiritual life and joy are at so low an ebb? Many have to complain of a grievous decay of life and joy since the period of their "espousals." This, indeed, may be, in some cases, accounted for by the circumstance; that first impressions are usually most vivid. But in too many cases it is to be accounted for in another way: they have again got entangled among the affairs of the world; they have not walked worthy of their vocation; they have been disobedient children, and their heavenly Father has, in fatherly anger, visited them with the usual tokens of his displeasure. "If his children forsake my law, then will I visit their transgression with the rod." God thus punishes his people with a view to their recovery and steadfastness. It is true he could accomplish this, as he could their salvation from first to last, without any instrumentality at all. But he has instituted a system of discipline, which commends itself to us as worthy of him, and admirably suited to our rational nature. For a more effectual way of punishing a believer and bringing him to repentance cannot be conceived. The loss of the joy of God's salvation is a loss that can be estimated only by those who have experienced it, and the more largely it has been experienced, the more deeply will the loss of it be felt. But when there is not only the loss of it, but the positive infliction of inward trouble, the wrath of God felt in the soul, then is there an infliction of punishment that is truly terrible. All this has been felt by God's people. "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit." "O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure; for thine arrows stick fast in me, and thine hand presseth me sore." The simple apprehension of these things cannot fail to fill believers with a holy awe of offending God, and the experience of them will teach them a lesson of circumspection not speedily forgotten.

All that has now been said refers to the joy of salvation, not to salvation itself; though the first may be lost, the last cannot; that is, the believer, once in a state of grace, cannot entirely fall from it. At the end of a passage, formerly quoted, where God threatens to punish the children of the Messiah when they go astray, it is carefully added that they shall not be finally cast off: "Nevertheless my loving-kindness will I not take from him, nor suffer my faithfulness to fail. My covenant will I not take from him." Ps. lxxxix. 33. God the Father has made a covenant with Christ, the true David, that his "seed,"—those given him and redeemed by him,—shall not one of them be lost. In respect of this covenant, he bears with them, and pardons their iniquity. He cannot, consistently with its terms, cast them out of it, but he can, consistently enough with its terms, visit them

with a certain measure of punishment, because the only end of such punishment is their sanctification, and, consequently, the fulfilment of all his covenanted purposes towards them.

We proceed to observe, in the *third* place, that we learn from the text that the joy of God's salvation may be restored.

God has an end in view in removing it. It is to punish his people, and when they are punished in such measure as is necessary for bringing them to a just sense and acknowledgment of their sin, it will be restored. He, therefore, in furtherance of his gracious designs toward his people, by a new communication of reviving grace, brings them to a sense of their sin—for, as we have seen in the case of the Psalmist, sin deadens the soul, so that the first motions of repentance must be from God—and being awakened, they feel the loss of their peace; their consciences accuse them of folly and ingratitude, and how they hate, and on purpose forsake, those sins which have separated between them and their God. Their affections, after this temporary estrangement, return with greater force to him, whose loving kindness they have, in their bitter experience, found to be better than life; and he, who knows the heart, and who has himself wrought all this in them, satisfied with the depth of their repentance, forgets and forgives their ingratitude, and restores unto them the joy of his salvation. Such is substantially the way in which, as in this case, so in every other case, the joy of God's salvation is restored. The measure of repentance, indeed, may be different in different cases, being always proportioned to the heinousness of the offence. When the sin has been deeply aggravated, as in the case before us, the repentance must be deep, very deep, and the joy of salvation may be long withheld; nay, sometimes the believer, though truly penitent, may go mourning to his grave; his peace may receive a wound from which it never recovers. Yet God does, for the most part, fully restore to them that are penitent the joy of his salvation. With a compassion truly astonishing and generous, he observes, he cherishes, the first motion of the heart towards himself. He sees his once prodigal but now returning child a "great way off," and has compassion, and runs and embraces him. These views, we are persuaded, are quite scriptural, and besides commend themselves to us as in fine harmony with the pure and unsophisticated feelings of our nature.

But while we thus state, that it is on their repentance that God forgives and receives his backsliding children, it may be necessary to remark, that it is not regarded by him as any satisfaction to his justice; and that for many reasons:—1. Because it is only a return to the path of duty they ought never to have left; and the performance of present duty cannot atone for the neglect of the past. 2. Because it is freely wrought in them by the Holy Ghost; and it is a mockery to think of purchasing the favour of God with his own gratuitous. And, 3. Because there is a real and sufficient atonement provided

It is to those, then, who, by grace, are enabled only to repent, and cast themselves on his mercy in Christ, that God restores, as he did at first communicate the joy of his salvation: every revival or restoration being, in the opinion of our best divines, just of the nature of conversion. The backslider must be quickened by the same Almighty Power that quickens the unconverted, and he must just cast himself *anew* on Christ as a poor, helpless, perishing sinner, as though he had never done so before.

Do we address any who have lost the joy of God's salvation? You once loved and enjoyed the Lord; you could once joy in his salvation; you could once say to the world and sin, farewell; ye have no more attractions for us; we taste a blessedness you never gave, you cannot give; begone for ever. And yet, ah, tell it not in Gath, publish it not in the streets of Ashkelon, lest the uncircumcised triumph; tell it not in heaven, lest angels weep; tell it not in hell, lest devils rejoice. You, base, perjured souls, belied those fine professions; ah, think you, were they sincere!—forgot your God and Saviour, and returned to the enjoyment, such as it is, of sin. Now, I conjure you, tell me why. In God's name I expostulate with you, and in his words: "Thus saith the Lord, I remember thee, the kindness of thy youth, and the love of thine espousals. What iniquity have you found in me, that you have gone far from me? Have I been a wilderness to Israel, or land of darkness?" Say not so, in your own defence. You once found God to be all your heart could desire, and *he* has not changed, but *you*. And have you changed for the better? Let me put you in remembrance, for, alas, these things exist now only in remembrance, they are gone like a dream. Contrast your present misery, with the life, the joy you once had, and say, if you are not ashamed to admit, "that it was better *then* with you than now."

We have adopted this strain to awaken you, if possible, from the lethargy in which you may be sunk; but having awakened you, we might adopt a different strain and encourage you, for the feeling that may naturally arise in your minds is, that you have dealt so ungraciously with God that he will not receive you. But hear his gracious words: "Return, O backsliding children, and I will not cause mine anger to fall on you; only acknowledge thine iniquities." Amazing grace! "Only acknowledge thine iniquities." See, he longs for you back to his embraces. Your departure has wounded his heart more than it has wounded yours. Be not afraid to return to him, for he will not upbraid you with your conduct; he will not ask any satisfaction; he only asks,—and is it not just?—that you acknowledge your sin, grieve for having offended him, and cast yourselves on his mercy. And being restored to the joy of his salvation, prize it more highly, and guard it more carefully than before. Shall this painful lesson be lost upon you? Shun those temptations you can trace as the cause of your fall. Walk softly and circumspectly all the days of your life.

Feel more than ever your need of divine aid. While you pray, "Restore unto me the joy of thy salvation;" pray also, "and uphold me with thy free Spirit."

Now, unto him that is of power to establish you according to the Gospel and the preaching of Jesus Christ, to God only wise, be glory through Jesus Christ for ever. Amen.

## ALL CHRISTIANS ARE NOT ALIKE.

BY THE REV. DUNCAN MACFARLAN,

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### SECTION II.

#### CHRISTIANITY AS AFFECTED BY CONSTITUTIONAL DIFFERENCES.

MEN differ from each other constitutionally; and this leads to constitutional differences in personal religion. The doctrine of physical differences or temperaments has long been understood, and will be found discussed in a variety of popular works. But we doubt, whether the influence of these on the actual experience of practical Christians, be generally understood or *duly* attended to. And as this is not so much a matter of abstract discussion, as of observation and detailed statement, we shall at once proceed to illustrate what we mean by observed instances.

An individual of somewhat melancholy temperament, with a feeble and sensitive nervous system, was reduced to such a state of spiritual, or rather mental, bondage, as to be often unable either to engage in prayer or to ask a blessing on his food. And not unfrequently was he tempted to doubt some of the most essential and elementary truths of religion; and yet at these very times, would his conscience have detected sin, in what to others appeared altogether matter of indifference. Like some delicate instrument, suspended in a dark and cloudy day, his conscience told him of sin, both in his own case and that of others, wiser to most around him it remained unnoticed. His regard for the honour and ordinances of God was also deep and tender, as the very life of his soul; and on some of these, he waited and watched, as would the benighted traveller for the breaking of the day. And there were seasons too, when, like the sun glistening through some broken and watery cloud, God vouchsafed to him renewed tokens of his covenant favour. His face would then brighten; his soul felt the return of spring; and, although still humble, and in some respects clearing to the dust, he nevertheless spoke and felt as one who had seen God. And when enabled to pray with some measure of faith, such was the felt nearness of his approaches to God, that we have been told by such as heard him, that it seemed as if God were verily present.—Some account of another precious Christian, of dissimilar tendencies, may here be subjoined. His physical temperament was perhaps not greatly different; but he was naturally a person of more enlarged understanding, and greater strength both of body and mind. He had also the advantage of a liberal education, and more lengthened experience. At the time to which we refer, he was far advanced in life, and was remarkably humble and conscientious, and much given to spiritual exercise of mind; and yet he was staid and onward in his progress. To one who knew him but little, or in whom he had but little confidence, he seemed to be merely a quiet, inoffensive, and unpretending Christian; but nowise distinguished for any remarkable attainment; yet was he at this very time, a rare specimen of matured Christianity, fast ripening for heaven.—Another, differing from both of those, may be described as possessing naturally a medium temperament, with strong

powers of mind, and uncommon sagacity and originality. During health, and when a man of middle age, he was accounted pious; and we have no reason to think that this opinion was not correct; yet had he less of the religion of feeling about him than appeared in many others. But a tedious illness laid him aside from pursuing his wonted avocations, and yet allowed him leisure and the power of attending to the matters which concerned his everlasting peace. He now directed his mind more exclusively to the state of matters between God and his soul; and experienced for a time, difficulties which had not perhaps been altogether anticipated. These led to a nearer and more simple exercise of living faith, which yielded to his soul corresponding joy. For a time he grappled with the generalities of a doctrinal Christianity, but was afterwards led more fully to see the opposition of a self-willed, though apparently well-directed heart; and he was thus enabled to find, in the entire and childlike submission of the heart to God's teaching, the effectual key for opening the springs of divine love. At this period, we have seen him burst into tears, and, with a heart overflowing from a sense of divine favour, lament the waywardness and unteachableness of his own mind: And in this state of ardent and onward piety, he generally continued till he was removed by death.—Another instance may be given of a younger Christian, whose natural endowments and tendencies greatly resembled those of the last; but whose training and circumstances were different. Naturally possessed of a sound judgment and great vigour of mind, he had been trained from the cradle to habits of piety, and had set before him a remarkable example of living and personal godliness. In the course of Providence, he was also tried in worldly circumstances, and had to find his way among strangers at a comparatively early age. He had accordingly less of what may be called the rust of Christian character about him, than some of similar attainments, but had all its strongly marked features. His impressions of divine truth were deep and lively, yet were they rather as the awakening of principles long cherished, than as the receiving of any thing strictly new. He was remarkably free from prejudice; and yet such was the strong hold which he had taken of the precious truths of the Gospel, and such his settled habits of belief respecting their importance, that every thing wanting in these was felt by him as wanting in Christianity itself. Moreover, so far as we either observed or learned, he was less subject to those extremes of feeling and agitating changes, than most of his associates. And this, we have reason to think, continued to be true of him till he died.—One other instance we will yet give of a farther variety. The person to whom we now refer was, at the time, far advanced in life, and waiting his departure. He was naturally, we are disposed to think, quiet in temper, and of active habits, with considerable shrewdness and knowledge of the world; and he had long been a watchful and experienced Christian. He had also been much tried with domestic affliction, and was now suffering under an acute and lingering disorder, with no prospect of recovery. His acquaintance with the Word of God was extensive and minute, as might be expected. But what we especially remarked as characteristic of that acquaintance, was the experience which he had of the power of a great number of passages on his own heart. He spoke concerning many of these, as if God had at some time addressed him in their words. He felt, like Jacob, on looking back to all the ways by which God had led him, as if many of the declarations of Scripture had been given him to lean on as a staff in the wilderness. And when he came to such passages, he seemed to pause, and reverentially to feel that God was near him. He had no doubt as to the certainty of his interest in Christ; yet such were his feelings of the awful evil of sin and the preciousness of the soul, that he seemed at times to be

overtaken with temporary uneasiness. Yet over such a state of feeling he would afterwards prevail, especially through the abiding sense which he had of the divine faithfulness, and through the help which he obtained from the staff of the divine promises. And so it was, that he passed through the valley and shadow of death. Often during sleep was he heard engaged in the exercise of prayer, and the praises of God would then ascend from his couch, when he himself knew not of it, till, from the feebleness of his voice, it again died away into the stillness of the night.

We do not mean to affirm that all the varieties which we have here described, are to be resolved into constitutional differences. Matters of observation in nature are not to be found with the simple conditions of a philosophical experiment. In all God's works there is the meeting of many causes, and we are able to trace some predominant cause, only from the leading features of the matter observed; and, in such cases as these, from the special shading of individual character. We have, therefore, even purposely, brought together persons actually resembling each other in natural tendencies and endowments, but differently circumstanced. And yet we are persuaded that the intelligent observer will not fail to see in each also natural differences.

Now, such facts as these ought to prevent Christians from judging in their own case according to the particular experience of others. There is doubtless much which is common to all Christians. The heavenly treasure is, beyond all question, the same in every case; but the discolouring earth of the vessel will, to a greater or less extent, be absolutely different in every case. The true believer may, and ought to find, in his own breast, all that is strictly Christ's in the breast of his fellow-believer; but when he asks, how it is that Christ, in himself and in others, putteth on the living and visible form of an individual Christian, then it will be as in all the other works of God. The stamp of divine wisdom, in an endless variety of form, will shew the work to be of God.

And precisely the same rule ought men to observe in judging of others. One excels in one thing, and another in something different; and just because they are all intended to serve so many special ends. Each flower in the meadow has its own special form, and the general effect of the whole is essentially dependent on this individual and classified variety. And so, in like manner, would God have the Church to exhibit a diversity of graces and attainments, as great as the number of her spiritual members, that she may together appear as a field which the Lord hath blessed.

## EXPERIENCE OF THE HEATHEN.

BY THE REV. J. A. WALLACE,  
*Minister of Hawick.*

NO. II.

HEATHEN GREENLANDER'S DEMONSTRATION OF THE  
EXISTENCE OF A GOD.

THERE is no quarter of the globe where God has left himself without witnesses to his own existence,—witnesses whose testimony is so emphatic and intelligible as to commend itself, almost intuitively, to the conscience and understanding of every rational being. If, therefore, there be any man on the face of the earth, who has no faith in the existence of a God, it is not, either because there is no evidence to convince him, or because the evidence is so abstruse, as to lie concealed from the investigation of his moral and intellectual powers. He needs only to walk abroad amid the painting, and the music, and the statuary, of this beautiful

and magnificent world, to be carried captive by the force of irresistible conviction. In the motion of every atom and the breathing of every insect,—in the painting of every flower and the radiance of every star,—in the waving of the golden harvest and the verdure of the everlasting hills,—in the rolling of the solemn thunder and the sounding of the solitary ocean,—in the fascinations of the bright day and the unnumbered glories of the starry night,—in the operations of intelligent men and the vast movements of mighty and magnificent worlds,—there is a voice that can scarcely be mistaken. It is full of majesty and of power. It enters into the silent soul. It discourses to it of the glory of God. It stamps the sentiment indelibly on the heart: "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created."

Nor are such impressions, in regard to the existence of a God, confined altogether to Christian lands, or to men of cultivated minds. Everywhere, and to all nations, "the heavens declare the glory of God, and the firmament sheweth his handy-work; day unto day uttering speech, and night unto night shewing knowledge. Their line is gone out through all the earth, and their words to the end of the world; and there is no speech nor language where their voice is not heard." And hence, when we search into the experience, even of the most savage hordes that wander on the face of the earth, we discover this much, that whilst amongst them there are multitudes who may be regarded as atheists in point of practice, and from habit, and by reason of the ungodliness of their lives, yet there are few perhaps, if any, who are atheists in point of principle, and from conviction, and by reason of the force of irresistible evidence. They may not like to retain God in their knowledge, and their foolish hearts may be darkened through the ignorance that is in them, and practically they may be living without God and without hope in the world. But not, we conceive, because their darkness is so deep as to prevent them from discerning the faintest traces of the Deity, but just because it is true of them, as it is of multitudes who are living in a Christian land, that they walk not according to the light which is shining around them, nay, that they love the darkness rather than the light, because their deeds are evil. For what saith the Apostle Paul, when referring to the condition of such men? He tells us, that "that which may be known of God is manifest in them: for God hath shewed it unto them, because the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." And why? Not because they know not God, or are incapable of knowing him, but because "when they know God, they glorify him not as God, neither are thankful, but become vain in their imaginations, and change the glory of the incorruptible God into images made like to corruptible men, and to birds, and four-footed beasts, and creeping things, and worship and serve the creature more than the Creator, who is blessed for ever. Amen."

But we quote as illustrative of the foregoing remarks, and as a specimen of the reasoning, even of heathen minds, in regard to the existence of a God, the following passage from Grant's History of Greenland.

"The Greenlanders have neither a religion nor idolatrous worship, nor so much as any ceremonies to be perceived tending towards it. Hence the first Missionaries entertained a supposition, that there was not the least trace to be found amongst them of any conception of a Divine Being, especially as they had no word to express him by. When they were asked, Who made the heaven and earth, and all visible things? their answer was, 'We know not;' or, 'We do not know him;' or, 'It must have been some mighty person;' or, 'Things have always been as they are, and will always remain so.' But when they came to understand their language better, they found quite the reverse to be true, from the notions they had, though very vague and various, concerning the soul and concerning spirits; and also from their anxious solicitude about the state after death. And not only so, but they could plainly gather from a free dialogue they had with some perfectly wild Greenlanders, that their ancestors must have believed in a Supreme Being, and did render him some service, which their posterity neglected by little and little, the further they were removed from more wise and civilized nations, till at last they lost every just conception of the Deity. Yet, after all, it is manifest, that a faint idea of a Divine Being lies concealed in the minds even of this people, because they directly assent without any objection to the doctrine of a God and his attributes, except they are afraid of the consequences of this truth, and so will not believe it. Only they suffer their natural sluggishness, stupidity, and inattention, to hinder them from attaining just and consistent principles, by a due reflection on the works of creation, and on their own timorous forebodings concerning futurity. But still further, some of them, though perhaps not all, must have had some meditations and inquiries in their mind concerning this matter before they saw any Missionary; at least in their younger years, before family cares were accumulated upon them. This is plain from the following anecdote:—

"A Missionary being once in company with some baptized Greenlanders, expressed his wonder, how they could formerly lead such a senseless life void of all reflection. Upon this, one of them answered as follows: 'It is true we were ignorant heathens, and knew nothing of a God or a Saviour; and, indeed, who should tell us of him till you came? But do not imagine that no Greenlander thinks about these things. I myself have often thought. A kajak, (that is a canoe or boat) with all its tackle and implements, does not grow into existence of itself, but must be made by the labour and ingenuity of man; and one that does not understand it, would directly spoil it. Now the meanest bird has far more skill displayed in its structure than the best kajak, and no man can make a bird. But there is a still greater art shewn in the formation of a man than of any other creature. Who was it that made him? I bethought me, he proceeded from his parents, and they from their parents; but some must have been the first parents; whence did they come? Common report informs me they grew out of the earth. But if so, why does it not still happen that men grow out of the earth? And whence did this same earth itself, the sea, the sun, the moon, and stars, arise into existence? Certainly there must be some Being who made all these things, a Being that always was, and can never cease to be. He must be inexpressibly more mighty, knowing, and wise than the wisest man. He must be very good, because every thing that he has made is good, useful, and necessary for us. Ah, did I but know him, how would I love and honour him! But who has seen him? Who has ever conversed with him? None of us poor men. Yet there may be men, too, that know something of him; O could I but speak with such! Therefore, as soon as ever I heard you speak of this great

Being, I believed it directly with all my heart, because I had so long desired to hear it."

"This testimony was confirmed by the others, with more or fewer attendant circumstances. As, for instance, they superadded: 'A man is made quite different from the beasts. The brutes have no understanding, but they serve for food to each other, and all for the use of man. But man has an intelligent soul, is subject to no creature in the world, and yet man is afraid of the future state. Who is it that he is afraid of there? That must be a great Spirit, that has the dominion over us. O did we but know him, O had we but him for our friend!'"

Such are the views which seem to have been held by these Greenlanders, when left apparently to the natural working of their own minds, and before they had actually been brought into the glorious liberty wherewith Christ maketh his people free. And they are views, certainly, which are as instructive, as they are remarkable. In point of fact, they embody the most important principles of natural theology; and the demonstration which they give of the existence of a God, drawn as it is from the objects with which they are most familiar, and characterised at the same time by great simplicity, is just as pointed, and forcible, and conclusive, as that which has ever been followed out by the most enlightened and cultivated minds. Infidels, in the face of all this, and amid the light of a Christian land, may deny the existence of a God, or affect to deny it; but there is something about human nature which declares, that there is a lie in their right hand. The presence of God is manifest in every thing that surrounds them. It is impossible to escape from it; and were they even to annihilate the Bible, and to withdraw themselves from every land on which the light of Christianity has ever shone, and to banish themselves to the habitations of darkness and of horrid cruelty, even there witnesses would not be awaiting to rise up against them, and to testify to the shame and confusion of their faces. Even the heathen, in their most abandoned and degraded state, would become their monitors and their teachers. Oh how interesting the thoughts of these poor Greenlanders! How they wrought their way through the thick darkness that was brooding on their spirits! and how powerful the impressions which they felt of the existence of a God! And surely when we discover such glimmerings of celestial light even amid the shadows of death—such gropings of the immortal mind after God himself—Oh, who would not end his aid to help them out of their darkness, and to lead them on from the majesty of an unknown Creator, to the tender mercies of a divine and all-sufficient Saviour!

#### CHRISTIAN TREASURY.

*Character of the Assured Christian.*—Let me now characterize to you the man in whose heart there is this assurance. He stands like an impregnable fort, upon whom misery and malice would spend all their shot; such they do to their own shame, but to his glory. In, like a flattering neighbour, hath often knocked at his door, and would have come in, but found cold welcome; and if it was importunate, was sent away, not without repulse and blows. Perhaps it lurks about his thresholds, and in spite of him will be his tenant, but all never he his landlord. He hath some faults, but God will not see them. He meets at every turn with a railing and accusing adversary, Satan, but he stops

his throat with a pardon sealed in the blood of Jesus Christ. He is never out of war, never without victory. Those roaring fiends set upon him proudly, and he beats them down triumphantly. The shield he always bears with him, was never pierced—faith. He hath been often tripped, once or twice foiled, was never vanquished. His hand hath been scratched, his heart is whole. Tyranny bends on him a stern brow, but could never dash him out of countenance. Is he threatened drowning? he sees Jonas diving into that inextricable gulf. Burning? he sees those three servants in their fiery walk, and the Son of God amongst them. Is he threatened devouring? he sees Daniel in that sealed den of lions. Stoning? he sees that protomartyr of the Gospel sleeping in peace under so many grave-stones. Heading? he sees the Baptist's neck bleeding in Herodias's platter. He is sure that the God which gave them such strength is not weaker in him; what could they suffer without God? what cannot he suffer with God? If he must endure their pain, he looks for their faith, their patience, their strength, their glory. The terrors of death amaze him not, for first he knows whom he hath trusted, and then whither death shall lead him. He is not more sure to die than to live again, and out-faceth death with his assured resurrection. Like Enoch, he walks every day with God, and confers familiarly with his Maker. When he goes in humbly to converse with him by meditation and prayer, he puts off his own clothes, and takes a rich suit out of the wardrobe of his Redeemer, then confidently he entereth the presence chamber, and faithfully challengeth a blessing. He hath clean hands and a white soul, fit to give lodgings to the Holy Ghost,—not a room is reserved for the enemy,—He that gave all finds all returned to himself. He is so certain of his eternal election, and present justification, that he can call God father, his Saviour brother, the Holy Ghost his comforter; the devil his slave, earth his footstool, heaven his patrimony, and everlasting life his inheritance. Those celestial spirits do not scorn his company, nor refuse to do him service. His heart is so devoted to Christ, that if misery, if death, if torments stood in his way on the right hand, he would disdain all obstacles, and break through all difficulties to come unto him whom his soul loveth. He fixeth his spiritual eye upon the eternal things that are not seen; others see that is present, he that is to come. He walks upon earth as a stranger, his heart is at home. He hath laid up a sure treasure in heaven, a portion that shall never be taken away. He vexeth not himself with cares, he knows that he lives not at his own cost. Without omitting good means, he rests on the Lord's providence. Without the warrant of God he dares do nothing, with it any thing; nor is his faith more valiant, than his bowels are compassionate. He hath tears plenty, both for his own sins, and others' sufferings. He is no niggard of those showers on earth he is sure never to weep hereafter. When he departs this life, his body sleeps in a peaceful grave, and the glorious angels bear his soul with triumphant songs to the glorified saints, where it is married to the Bridegroom, Jesus Christ, for ever.—ADAMS.

*Christ is all-powerful.*—Many people talk about having strong corruptions. Why, if I have a strong corruption, I have got a strong Christ to conquer it, and then it is a weak corruption.—R. HILL.

*The Obligation of Belief.*—It is the duty of all to believe and embrace the overtures of mercy made to us in the Scriptures; it is not at our option. We are not at liberty to embrace or reject the Gospel, as we may please to decide. No! I am no more at liberty to refuse the Gospel, than I am to imbrue my hands in my brother's blood; for the same authority which says thou shalt do no murder, commands all men every where to repent and to believe the Gospel.—REV. DA WAUGH.

## SACRED POETRY.

## THE THREE MAGI.

BY WILLIAM PARK.

THE stillness of eve, like a garment, was thrown  
O'er the dwellings of Kedar, secluded and lone;  
The sons of the bow for sleep's gentle embrace  
Left the tumult of war and the toils of the chase:  
Save the sigh of the night-breeze, rich, healthful and  
bland,

And the roar of the surge as it rolled on the strand,  
Not a voice might be heard; there was nought to disturb  
The wandering thought, nor the fancy to curb.  
Every object below in the gloom was enshrouded,  
But the stars in their courses shone full and unclouded;  
Ever true, ever faithful, the phalanx sublime  
Kept watch on the frontiers of space and of time.  
As they mov'd to the notes of celestial song  
A stranger arrived the bright legions among,  
Mild-beaming, expressive of goodness and love—  
And loud were the plaudits of welcome above.  
Was that new-lighted orb which in majesty rolled,  
The day-star of Jacob, predicted of old  
By the recreant prophet on Peor's proud crest,  
While he gazed on the tribes in their valley at rest?  
Was its white-streaming ensign in ether unfurled  
In token of peace and repose to the world?

Three rulers of Ishmael's primitive line  
With wonder and reverence beheld the fair sign:—  
They the objects had gained which ambition engage—  
The power of the prince and the lore of the sage;  
Yet science, with all her resources, denied  
The requisite aid their researches to guide.  
But a ray from the source of immaculate truth  
Had illumined their minds in the home of their youth;  
They had heard, and their souls were enraptured to hear,  
That a Prince and a Saviour was soon to appear,  
Whose sway, like the dew, on the nations should fall,  
And the glory and gladness of Eden recall;  
Whose greatness and power should increase and extend—  
A realm without limits—a reign without end.  
The Spirit of wisdom—the Spirit of light  
Unfolded the counsels of peace to their sight;  
In their vigils nocturnal to them it was given  
To trace the mysterious hand-writing of heaven:—  
He had come whom the nations, in bondage, desired,  
Whose advent, seen darkly, the patriarchs inspired;  
Of the household of David, so low and forlorn,  
A Prince had arisen, a child had been born;  
And the radiant herald by mercy was sent  
To announce to mankind the amazing event.

Directed by wisdom and prompted by love,  
Led on by the brightness that beamed from above,  
The rulers of Araby hasted to pay  
Due homage to one who was greater than they.  
Nor distance, nor danger their ardour restrained  
Till the cot in the vale of Bethlehem they gain'd,  
Where lay, a weak infant, creation's great Lord—  
They beheld—were astonished—they knelt and adored.

Holy prophets have told that there cometh a time  
When kings, with all people from every clime,  
A similar homage in Zion shall yield—  
When the power that opposeth is swept from the field.  
Ye watchmen, declare! shall the season be long  
Ere the conqueror comes with a shout and a song?  
The foe holds the fortress—how shall it be shaken?  
The nations are slumbering—when will they awaken?  
What signs in the heavens, or symptoms on earth,  
Foretell the approach of creation's new birth?  
As the bolt from the east with unflinching aim  
To the west speeds away on its pinion of flame,  
So sudden, so rapid, resistless and free,  
The light that enlightens the Gentiles shall be.

Events in the far-distant future appear  
Completed, fulfilled to the keen-sighted seer;  
Many thousands of years slowly rolling away,  
In the reckoning of heaven are only a day.  
See! the night clouds evanish, the dawn hath appear'd;  
The banner of hope on Mount Zion is reared;  
The people assembling, in ecstasy hail  
The peace-speaking symbol aloft on the gale.  
Let the bed of thy billows, Euphrates, be bar'd!  
Let a way for the kings of the East be prepar'd!  
Lo! they come with the morning, the accepted—the  
crowned—

From the isles of the ocean, from earth's farthest bound;  
The princes of Tarahiah peace-offerings bring,  
In lowly obeisance to Israel's King;  
From Sheba and spice-bearing Seba they come—  
The palace is empty, its minstrelsy dumb.  
The merchants of Tyrus their treasures unfold,  
And Ophir presenteth her gems and her gold;  
And the incense that breathes through the grove and  
the glade

In the land of the sun, on the altar is laid.  
The false prophet is speechless, the crescent decays,  
The star of the East hath out-rivalled its rays:  
The Arab his desert of drought is forsaking;  
For the hills whence the waters of life are out-breaking;  
To the votaries of Brahma the word hath been spoken,  
And the spell which for ages had bound them is broken;  
And the Ethiop, freed from inglorious bands,  
To the mighty Deliverer is stretching his hands.  
They unite who erewhile, amid ruin and rage,  
Had mingled—to crimson the annalist's page;  
The earth is at rest; all her kingdoms are one;  
Messiah is reigning, unrivalled, alone.

Great King of the universe! hasten the hour  
When the people shall willingly yield to thy power.

*An intended Assassin Converted.*—Mr Thomas Bradbury, the nonconformist minister, who officiated in the meeting-house in New-Court, Carey-Street, Lincoln's-Inn-Fields, was a man of great eccentricity and of urgent and somewhat intemperate say. His abhorrence of popery and of papists, was so extreme, that he adopted the strongest language he could collect, to express his feelings and convictions. His enemies once employed a person to take away his life. That he might make himself familiar with Mr Bradbury's person, this miscreant was accustomed to attend at the meeting-houses where Mr Bradbury preached, to place himself in the front gallery, and stedfastly to look at the preacher. Of course he could not avoid hearing what was said. The truths which Mr Bradbury exhibited soon affected his mind; he was rescued from his wickedness; he became a true penitent; he went to Mr Bradbury, and with trembling and confusion he told him his melancholy history; he gave the most satisfactory evidence that he was a converted man; and lived and died an honourable and consistent member of Mr Bradbury's church.

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BY THE REV. GEORGE BURNS, D.D.,

*Minister of Tweedsmuir.*

IN forming a just estimate of any individual's character, it is obvious that regard must be had to the situations in which he has been placed, to the various and conflicting circumstances with which he has been assailed, and to the nature and magnitude of the evils he has had to encounter. Excellencies, or defects, in his moral conduct, will be more or less conspicuous, just in proportion as the advantages he enjoyed, or the difficulties he surmounted, are more clearly ascertained, and more fully appreciated. Many minute particulars which may have escaped superficial observation and limited acquaintance, may have, when fully discovered, a mighty share in determining the reality of his pretensions; may partially obscure, or wholly overshadow, his imaginary lustre, or diffuse around him a greater degree of moral loveliness, and a brighter radiance of moral grandeur. Little praise, surely, is due to the man who is courageous only when the day of battle is distant, or who, in sustaining a manly reputation, never had the trial of one sacrifice to make, or the bitterness of one misfortune to endure; whilst, on the other hand, high praise is due to him, at least in the estimation of every intelligent mind, who has maintained all the dignity of an unimpeachable character, amidst the treachery of pretended friends, the opposition of avowed enemies, and the hardships of a wicked and ungrateful world. Now, these remarks have a very peculiar and decided bearing on the history of Him whose conduct in every part is at once instructive and interesting to the genuine believer. For, in contemplating the character of Christ as delineated in the sacred page, we cannot fail to be struck with the uniform and perfect consistency visible throughout, exhibiting a moral symmetry for which we look in vain in any character merely human. We cannot but perceive, with admiration, that he maintained a steadiness of purpose, which no prospect of danger, and no attractions of pleasure, could move him to relinquish; that he persevered in doing good when lashed to struggle with the malice of the wicked, and the opposition of the powerful; that, in the

plenitude of his compassionate tenderness, he abounded in deeds of mercy towards the children of men, in the face of ingratitude from which the benevolence of the world would have turned away with disgust and disappointment; and that, under circumstances which would have quenched less fortitude than his, he went onward in his course of holy obedience, bidding defiance at once to danger and to difficulty. But there is one circumstance worthy of being particularly adverted to, as tending to place his fortitude in a very interesting and peculiar point of view. And the circumstance we allude to is, that he knew from the beginning every particular that would happen in his eventful life; that he beheld through to us the dark vista of futurity, a direful phalanx of misfortune staring him in the face; and that, during every step of his despised ministry, he distinctly foresaw the many disasters which would accompany it, and the miserable termination to which it would come. He knew, from the beginning, that his doctrines would be misrepresented, his character calumniated, and he himself subjected to privations unexampled both in number and severity. And during the whole continuance of his thankless, though laborious, exertions, he had ever before his eyes the malice of his relentless persecutors, and the treachery of his weak but false friends; the ignominy and sufferings which were to mark him as their victim; the injustice of that trial, and the cruelty of that death, which he was to undergo at the capital of Judea. When, therefore, with such gloomy and overwhelming prospects continually before him, we see him "setting his face stedfastly to go to Jerusalem;" when, "with such a baptism to be baptized with," we hear him complaining of being straitened till it be accomplished, how much is our conception of his magnanimity increased! And who, viewing his character in connection with these circumstances, does not feel himself compelled to acknowledge, that it sets at an infinite distance the most celebrated examples of fortitude which have ever been recorded; that it stamps a littleness and a mockery on all that poets have feigned and philosophers described for the admiration of mankind; that it resembles more what men might imagine and admire in speculation, but which they could never

hope to see realised in human nature; and that it is the only and unquestionable pattern of all that is bright, and beautiful, and great, and glorious, in the character of man? Nor is this, all. Another illustration of the Saviour's self-possession and calm composure has thus been forcibly given by an excellent writer:—"Just after the last Supper, when Jesus had immediately and fully present to his mind the sufferings he was about to endure, the foresight of which soon afterwards dreadfully affected him, he girded himself with a towel, and washed, in succession, the feet of all his disciples. This apparently trifling act, trifling at least in comparison of what he had done, and was about to do, Christ performed in a moment which seemed to call on him to awaken all his energies for the approaching conflict; when a deep reserve, and severe self-collection, would, in any other man, have appeared more suitable to the occasion. Great men have sometimes assumed an air of carelessness on the near approach of peril, when it was necessary for their safety; many have evinced composure in their sufferings, while sustained by the admiration of the multitudes who witnessed them; some have even risen so high as to approach, with a dignified fortitude, to tortures for the endurance of which no compensation could be found in applause; but never was it before heard, that a man, affected with the deepest sense of the sufferings about to overtake him—sufferings known only to himself—should not only possess sufficient recollection to perform every office of benevolence to those around him, but even stoop to the humblest act of condescension, in an hour which seemed to demand assistance from the loftiest and sternest principles of his nature." Nor was this fortitude which our Lord displayed the result of insensibility, or of a mind destitute of the finer feelings and affections of our nature. That he possessed the largest portion of these his bitterest enemies never ventured to deny. He partook of all the passive infirmities of which our nature is susceptible; and in so far as was consistent with the most immaculate holiness and spotless purity, "he was in all points tempted like as we are." And while, in the tenderness of divine compassion, he wept for others, he also felt for himself. There were even seasons of painful misgivings, in which the apprehension of the gloomy events which awaited him, weighed down his spirit with heaviest sorrow, though it could not overwhelm his soul, or change his purpose. Such seasons, however, were few and transient, and, instead of detracting from the lustre of his character, served greatly to enhance its glory. Thus we are told that Jesus having spoken of his decease, exclaimed, "Now is my soul troubled, and what shall I say? Father, save me from this hour!" This was a prayer extorted by the apprehensions of human nature, which could not fail to be awakened in the breast of the incarnate Saviour, at the contemplation of miseries so complicated, and sufferings so appalling, and which strongly pleaded for his escape from the awful

task of treading the wine-press alone. But the influence of such foreboding apprehensions was only momentary; and the misgivings to which they gave rise, were banished by sentiments approaching to self-accusation, as betraying a state of mind apparently inconsistent with the dignity of his character, the willingness of his obedience, and the purpose of his mission. And therefore, with collected firmness and holy resolution, he gives utterance to this memorable declaration, "But for this cause came I unto this hour. Father, glorify thy name." Thus, also, when the weakness of feeble humanity shrunk from that scene of anguish which was to awaken the sympathies of inanimate nature, and extorted from him the piteous request, "Father, if it be possible, let this cup pass from me," a nobler, a heaven-born energy, which never failed to triumph over every other feeling, echoed to the trembling sound, "Nevertheless, not my will, but thine, be done!" On the whole, have we not reason to admire the combination of *apparently opposite* qualities which shone forth in our divine Redeemer with matchless effulgence! With what unconquerable energy of soul did he act and endure! His whole life was passed in labours and privations. He was harassed, weary, hungry, without a home, despised, defamed, forsaken, persecuted; still his constancy was unshaken; and, pressing towards the mark of his high calling, he triumphed over the infirmities of nature, defeated the opposition and malice of his enemies, and trampled under his feet the powers of darkness. Such such lofty and masculine qualities could not be allied to a gentle and tender disposition; the softer virtues could hardly have lived amidst the severity of such continual suffering and conflict. He wept over Lazarus; he wept over Jerusalem; he pitied the unhappy; he instructed the ignorant; he healed the sick; he fed the hungry; he bore with all the dulness and contradiction of sinners; in the hour of darkness, when himself most needed comfort, he consoled and strengthened those who were about to forsake him in his extremity; from the cross he commanded John to sustain his desolate parent; in death he prayed for his murderers. Truly we may exclaim with the apostle, "Thou art the Son of God, thou art the King of Israel!"

BIOGRAPHICAL SKETCH OF  
THE REV. THOMAS SPENCER.

*Late Minister of Newington Chapel, Liverpool*

THOMAS SPENCER was born at Hertford on 21st January 1791, of parents who, though pious and respectable, were not in affluent circumstances. When placed in school, his talents soon enabled him to reach the first place in the class, and to carry off its highest honours. He displayed at this time great fondness for reading, and the perusal in solitude of a novel, or other amuse-book, which he was in the habit of procuring from his father's knowledge, afforded him more pleasure than any of the amusements common to boys of his age. His levity, however, was excessive, though he had several times seasons of serious reflection, in one of which he

distress of his mind was so great that he was tempted to destroy himself.

From his childhood he evinced an attachment to the clerical profession, to which his earliest compositions all bore reference, and though, like many other men of talent, he had subsequently to struggle with difficulties in studying for it, he never allowed his thoughts to be diverted from the choice which, when a mere child, he had been led to make. He was unable to tell the exact period of time at which he became the subject of serious impressions, but was sensible that "God drew him gradually to himself," and produced on him a powerful and efficacious change.

From the state of his father's circumstances, Thomas was removed from school when about twelve years of age, in order to assist in the business; and was employed for about eighteen months in the manual labour of *twisting of worsted*. He was afterwards placed in a respectable glove shop in London, and though he received great kindness from one of the partners, in whose house he resided, it was with no little difficulty that he could bring his mind to the discharge of duties so uncongenial to his taste. As Providence, however, had opened up before him no path for the acquisition of his fondest wish, he saw it to be his duty patiently to submit to his situation, and diligently to promote the interest of his employers.

After a residence in London of about five months, some circumstances occurred which rendered his services no longer necessary, and he in consequence returned home, and again assisted for some months in his father's business. Previously, however, to his leaving London, he met with an individual by whose instrumentality he was afterwards enabled to prosecute his studies with success. This individual was Mr Wilson, treasurer of the independent academy at Hoxton, for the education of young men studying for the ministry. Having on meeting with young Spencer perceived his piety and talents, and been attracted by his interesting appearance and engaging manners, he was led to assist him in the attainment of his favourite object. By this gentleman's friendly aid, he was placed for about a twelvemonth under the care of an independent minister at Harwich, preparatory to his entering the academy at Hoxton, to which he was admitted in the month of January 1807.

He returned to his father's house during the vacation in June, and commenced preaching in public at this period, though little more than sixteen years of age. His first sermon was delivered to a small congregation at a village some miles from Hertford, and from its ability, and the novelty of his youthful appearance, excited the astonishment and admiration of those who heard it. His fame after this soon began to spread, and having received pressing solicitations from various quarters, he continued to preach with increasing effect, and to crowded audiences, till his return to Hoxton on the expiry of the vacation. It may well be matter of doubt, how far public ministrations at so early an age, are entitled to commendation; but we believe it is admitted by those most capable of judging, that if any exceptions can be made to the general rule, it could not be in a more appropriate case than that of Thomas Spencer. His talent for preaching appears, by the testimony of all who heard him, to have been developed at an unusually early period; and while his whole soul was wrapt up in this, the object of his most intense desire, it was evident that God had peculiarly fitted him for it. We find, accordingly, that the sensation occasioned by his early labours as the means not only of exciting admiration, but of producing upon many the most serious and lasting impressions. People advanced even to old age and grey hairs, many of whom had perhaps long remained unmoved under the preaching of the Gospel, were seen listening with the deepest attention, and melted into tears, beneath his touching and affectionate addresses.

The style of his preaching even at this early period indicated the superiority of his mind. His sermons were devoid of all those attempts at ornament or display, which might have been expected in one of his years and inexperience; and evinced, by their decided talent and fervent piety, his intimate acquaintance with the doctrines and duties of the Bible, and his sense of the solemnity and importance of the work in which he had engaged.

On his return to the academy he preached occasionally in the workhouses in the neighbourhood, but it was not till the month of January following, that he was permitted to appear in the pulpit of Hoxton Chapel, and then only at the urgent request of the people, it being contrary to the rules of the institution. "At the close of his discourse," says his biographer, Dr Raffles, "the sentiments which dwelt upon the lips and countenances of his auditors were those of pleasure, admiration, and surprise. His excessive youth—the simplicity of his appearance—the modest dignity of his manner—the sweetness of his voice—the weight and importance of his doctrine, and the force, the affection, and the fervour with which he directed it to the hearts and consciences of those who heard him—charmed and delighted, whilst they edified. And retiring from the sanctuary to the social circle, they dwelt alternately on the loveliness of the preacher, and the importance of the truths which they had heard from his lips."

Mr Spencer's fame now became more generally known, and urgent requests were sent to him for his services in London, and various parts of the country. Dangerous as was the situation in which, from his popularity, he was thus placed, he was enabled to maintain a close and humble walk with God, and diligently to persevere in the pursuit of his studies. Excepting on one occasion, when he preached in a small chapel in Hackney Road, and also his regular labours in the workhouses, he did not, for some time, again appear before the public in the metropolis. In various parts of the country, however, and in more humble spheres, he had ample opportunity for the exercise of his talents, having, from January to September, preached not less than sixty times.

From September till the midsummer following, he appeared in many of the pulpits in the metropolis, as well as at Brighton, Epsom, and other places. The crowds that attended his ministry were very great, and the announcement of his name was sufficient to attract, even on a week-day, immense congregations to the Rev. Rowland Hill's chapel, and other large places of public worship.

By a continued course of such labours, his health began to be impaired, and he found it necessary to take some relaxation, for the purpose of recruiting his strength. He retired, accordingly, during the month of July, to Dorking, in Surrey, which, from its sequestered and beautiful situation, was a place eminently suited to please his taste. Even there, however, he continued to preach regularly, and indeed, such was the energy of his mind, it would have been difficult for him to have refrained altogether from active exertion. "Ease," says he, "is a dangerous foe to the prosperity of religion in the soul, and opposition of some kind is essentially necessary for us who profess a religion, which is described as a race to be run, as a battle to be fought, and which is represented to us by every metaphor which gives us the idea of active labour and unceasing exertion."

From the time of his leaving Dorking till midsummer 1810, though his health still continued delicate, he was busily employed in his favourite occupation; and during this period he preached with undiminished effect and usefulness at Cambridge, Roydon, and many other places.

His fondness for seclusion, and aversion to all kind of ostentation, would have led him to seek a more re-

tired life than the one on which he had now entered, had it not been for the consideration that the public services in which he was so frequently called to engage, were evidently the means, under the blessing of God, of doing much good. With this consideration in view, he was willing to spend and to be spent in his Master's service; and thus employed, he often found that the duties of the ministry refreshed, instead of oppressing him.

Newington Chapel, Liverpool, being destitute of a pastor, Mr Spencer was appointed to supply the vacancy during the midsummer vacation, in the year 1810. He accordingly commenced his labours there about the end of June, though his mind was much prejudiced against the place. Reports of his talents and popularity had previously reached Liverpool, and he no sooner commenced preaching, than an impression was produced, which every additional sermon only tended to strengthen. The chapel became crowded to excess,—a new life seemed to be infused into the congregation, and many, it is believed, were led to take up their cross and follow the Saviour.

Not long after his return to Hoxton, he received from this congregation a pressing and unanimous call to be their minister, of which, his prejudice against the place being entirely removed, he saw it his duty to accept. At this time there were at least six other congregations anxious to enjoy his stated services.

As his attendance at the academy did not terminate till the end of January, it was arranged that the commencement of his labours at Liverpool should be deferred till that period. The interval, however, was not devoted to relaxation, for he not only persevered in attending to his classical studies, but preached regularly in London, and other places, twice or thrice every Sabbath, besides many week-day services. On the evening of Monday the 28th of January, he delivered his farewell sermon at Hoxton, and, in presence of an immense congregation, took an affectionate leave of his beloved friends, and of the tutors, students, and congregation.

He commenced his ministry at Liverpool, on the 3d of February 1811, having, but a few days previously, attained the twentieth year of his age. The sensation previously excited by his preaching was still more increased, and he quickly rose to a height of popularity which has not often been exceeded. He became the general talk of the town, and it was a matter of no small difficulty to gain admittance to the chapel, from the immense crowds that continued to flock to it. "Many, by no means anxious to conceal their opposition to his principles, were compelled to pay a just, though reluctant, tribute to the fascinations of his eloquence; and many, whom the fame of that eloquence brought beneath the sound of his voice, were savingly converted unto God."

Mr Spencer's appearance in the pulpit was particularly engaging. Possessed of a well formed and graceful figure, his fine countenance full of the bloom of youth, and with a rich and melodious voice, his affectionate appeals and unaffected eloquence, aided by appropriate action,—great fluency of language, and an animated and energetic manner, were every way calculated to excite the interest and command the attention of his audience. A gentleman of much critical skill, and whose taste in preaching it was difficult to please, remarked on one occasion, after hearing him, "I stood the whole services, and I could have stood till midnight. I felt as under the influence of a charm I could not resist, and was rivetted to the spot, intent only upon the fascinating object I saw before me."

It soon became necessary to provide a larger place of worship for those desirous of attending his ministry; and arrangements were accordingly made for the erection of a chapel, capable of accommodating two thou-

sand persons, the foundation-stone of which was laid in the month of April 1811.

The congregation becoming anxious for Mr Spencer's ordination, he was, on the 27th of June, in the same year, solemnly set apart to the work of the ministry by prayer, accompanied by the imposition of the hands of his brethren; and, on the first Sabbath of July following, he, for the first time, dispensed the symbols of his Saviour's dying love.

Every thing went on with the utmost prosperity in the spiritual labours of this young and interesting workman in the Lord's vineyard, and he diligently employed himself in the discharge of the multifarious duties which, with all his youth and inexperience, were now devolved upon him. His congregation regarded him with almost idolatrous affection, and while his soul was filled with intense desire to lead them to the Saviour, he was permitted, with thankfulness, to see the pleasure of the Lord abundantly prospering in his hands. "Nerer," says Dr Raffles, "was so short a ministry honoured by the conversion of so many souls."

In the midst of all this usefulness, however, and with a bright prospect of still more successful exertion stretching out before him, Mr Spencer's path was suddenly overcast by the shadows of death, and, in the short space of five weeks after his ordination, his eyes were for ever closed on all earthly things.

On Sabbath the 4th of August, he rose in unusual health and spirits, and preached twice from his own pulpit, besides dispensing the sacrament, which, it was remarked, he did in so solemn and affecting a manner, that every eye was fixed, and every heart seemed moved. A friend hinting to him afterwards, that he seemed to be very happy in prayer at the Lord's Supper, he replied, "Oh yes! I thought I could have prayed, and prayed, and mounted up to heaven." His sermon in the evening, the last he ever delivered, was addressed to a crowded congregation, hundreds having departed from the Church unable to gain admittance. It was characterised by unusual vigour and earnestness, and was instrumental in producing a "saving change" on many who heard it. He pointed out, to his youthful hearers in particular, the danger of delaying to a future period the consideration of their eternal interests, and solemnly assured them, that he would very soon be a swift witness against them at the bar of God.

On the evening of the same day, he conducted the family devotions at the house of a friend. "At supper," says his biographer, "the conversation was pure and spiritual; such as the book of remembrance in heaven preserves, such as will not easily be forgotten upon earth. The subject was sudden death. The countenance of Spencer, always animated, was lighted up with holy joy as he discoursed upon the glory of departed saints. He seemed to realize the scenes he attempted to describe, whilst he expressed his own conceptions of the transport and surprise in which the disembodied spirit will be lost, when first admitted to the immediate presence of God. He spoke much upon the blessedness of putting off the garments of mortality in a moment, and being caught up unexpectedly and instantaneously to heaven!"

On the Monday morning he received a visit from a young person who had recently been admitted a member of the Church, to whom he gave some seasonable advice. Immediately after this, he set out for the purpose of sailing, which he had often found improved his health, and invigorated him for study, intending on his return to compose a sermon to be preached in the ensuing week on behalf of the Religious Tract Society in Liverpool, for which purpose he had prepared and folded his paper.

On reaching a retired part of the river, he undressed and entered the water. After swimming about for a short time within his depth, he appears to have

borne by the strength of the tide round a projecting rock situated in deep water. A person of the name of Potter, who was bathing at the same place, was also nearly carried off by the current, and with difficulty reached the shore. On looking about for Mr Spencer, he was alarmed at missing him. In a minute or two, however, he saw the top of his head floating on the water; on which he called out to him, and receiving no answer, immediately swam to his assistance; but before he could reach the spot, Mr Spencer had unfortunately sunk. An alarm was given as quickly as possible, and two boats having been obtained, every exertion was made to find the body, while, by the attention of several gentlemen of the faculty who had hastened to the place, suitable preparations were made for its reception. Fifty minutes, however, had elapsed before it was drawn from the water, and though every expedient that human skill could devise was for several hours attempted for its restoration, all proved unavailing; and the conviction at last forced itself on all present, that while the body lay before them in undisturbed serenity, the living spirit had for ever departed from it.

Thus were terminated the labours of Spencer, at a period in life when those of most other ministers are only about to commence. The tongue which but the preceding day had been so eloquent in its Redeemer's cause, was hushed in the silence of death; and he to whom so many had then listened with breathless delight, and to whose ministrations, in a more extended sphere, thousands were anxiously looking forward, was, in the bloom of youth, suddenly removed from the interesting work in which he was so ardently engaged. But the change, there is every reason to believe, was a happy one to him. We doubt not that, in the dark and trying hour of death, he felt the blessedness of trusting in Him who has said, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee;" and that his spirit, when emancipated from the ties which held it to the earth, winged its flight on high, to dwell for ever with its Saviour and its God.

The shock occasioned by this affecting dispensation of Providence was, as might have been expected, very great. Those of our readers who recollect the sensation which was created, more recently, by the much-lamented and equally sudden death of a very eminent servant of Christ in Edinburgh, can be at no loss to understand the deepness of the impression which Spencer's untimely end produced in Liverpool. The mournful event spread rapidly, and diffused a gloom over all parts of the city like that caused by some public calamity.

The funeral took place on Tuesday the 13th of August. All the streets through which it passed were densely crowded with spectators, and, amid a seriousness befitting the occasion, Mr Spencer's remains were borne along to the chapel, which had so recently been the scene of his youthful labours. After those present had engaged in appropriate exercises, the body was conveyed to its last resting place, and an impressive address was delivered at the grave by one of the ministers present.

We conclude this sketch of Mr Spencer's life with the following appropriate remarks by the late eloquent Rev. Robert Hall:—"The sensation excited by the sudden removal of that extraordinary young man, (Mr Spencer,) accompanied with such affecting circumstances, has not subsided, nor abated, as we are informed, much of its force. The event, which has drawn so great a degree of attention, has been well improved in several excellent discourses on the occasion. The unequalled admiration he excited while living, and the deep and universal concern expressed at his death, demonstrate him to have been no ordinary character, but one of those rare specimens of human nature, which the great Author of it produces at distant intervals, and

exhibits for a moment, while he is hastening to 'make them up amongst his jewels.'

"The writer of this deeply regrets his never having had an opportunity of witnessing his extraordinary powers; but, from all he has heard from the best judges, he can entertain no doubt, that his talents in the pulpit were unrivalled, and that, had his life been spared, he would, in all probability, have carried the art of preaching, if it may be so styled, to a greater perfection than it ever attained, at least in this kingdom. His eloquence appears to have been of the purest stamp, effective, not ostentatious, consisting less in the striking preponderance of any one quality requisite to form a public speaker, than in an exquisite combination of them all; whence resulted an extraordinary power of impression, which was greatly aided by a natural and majestic elocution. To these eminent endowments, he added, from the unanimous testimony of those who knew him best, a humility and modesty, which, while they concealed a great part of his excellencies, rendered them the more engaging and attractive. When we reflect on these circumstances, we need the less wonder at the passionate concern excited by his death. For it may truly be said of him, as of St. Stephen, 'that devout men made great lamentation over him.' May the impression produced by the event never be effaced! and, above all, may it have the effect of engaging such as are embarked in the Christian ministry, to 'work while it is called to-day!'"

#### ON THE THEOLOGY OF THE HEBREWS.

BY THE REV. ROBERT SIMPSON,  
*Minister of Kintore.*

It has often been alleged, and not altogether without reason, that the people of Israel were inferior, in point of literature and science, to many of the heathen nations of antiquity. For though, in the inspired writings of the Old Testament, we find numerous passages, which, in sublimity of thought, and in beauty of language, as well as force of expression, far transcend anything to be met with in pagan authors; yet, with all their grand and striking imagery, there is but little trace in the sacred books of the Hebrews, of the highly cultivated taste and well disciplined intellect, that mark the classical compositions of the Greeks and Romans. Neither is there to be found in the ancient Hebrew tongue so large a store of literary treasures as might have been expected from a nation that flourished through so long a series of ages. It may be said, indeed, that any comparison between the learning of the chosen race, and that of western nations, is unfair and improper, inasmuch as the genius of the people and the structure of the language were alike different. Compared, however, with more kindred oriental models, it must still be admitted that it is in natural simplicity of style, and *elevation of sentiment*, rather than elaborate diction, or the mere graces of human eloquence, that the productions of the Hebrew muse, considered in a literary view, are entitled to a preference.

And while the fact now adverted to shewed a less ardent application to the study of letters, for their own sake, there is, moreover, an almost entire absence of every topic of a complex or abstruse nature from the sacred writings of the Israelites. The Chaldeans had attained considerable proficiency in the knowledge of mathematics and astronomy. The Egyptians were acquainted with many curious devices, unknown even in modern times. But though we may discover proofs in the construction and skilful decorations, first of the tabernacle, and afterwards of the temple, that the peculiar people were, to a certain extent at least, very early conversant with a few of the more ingenious and elegant arts, there is sufficient evidence at the same time to shew, that a practical, not to say a scientific, ac-

quaintance with these was by no means an ordinary attainment. The simple character of their leading pursuits, and the discouragement given, for wise reasons, to foreign intercourse, all tended to impede the progress of mere secular refinement among the children of Israel.

All these circumstances, therefore, being duly considered, it becomes a question, not of idle curiosity, but of the gravest importance, How came the Hebrews, amid so many obvious deficiencies in other departments of knowledge, to be possessed of notions so enlightened and sublime concerning the nature of God? In that respect, and apparently in that only, were they superior—infinity superior, to every other people. For while the most polished nations of ancient times entertained opinions in religion at once absurd and debasing, their views of divine things were enlarged and rational in the highest degree. They worshipped, as the God of their fathers, a Being invested with every attribute of perfection calculated to command the reverence, and engage the confiding love of his creatures. While all the kindreds of the human race besides, were bowing down to stocks and stones, and rendering acts of religious homage either to created objects, such as the sun and moon, or to the workmanship of their own hands, they adored and served the one living and true God, the Almighty creator and righteous governor of the universe. Their Jehovah was a pure spirit, whose holy presence pervades all creation, and whose gracious providence extends its care to the meanest of his works.

These statements, though founded chiefly on the testimony of the Old Testament Scriptures, are corroborated by many facts recorded in the pages of authentic history. It is said that the entire absence of every visible object of worship from the sacred rites of the Hebrews, led heathen writers to form strange conjectures concerning the tenets of their religion. Tacitus, in the account he gives of Pompey's profane intrusion into the temple at Jerusalem, certainly mentions, as something scarcely credible, that no statues nor images were found within its hallowed precincts. And the same historian states, that the Jews, in contrast to other nations, by an *act of the mind only*, that is, in a purely spiritual manner, recognised one supreme deity, eternal and immutable, and deemed it impious to worship any image of the heathen gods. He also relates, that they resisted the introduction of the statue of Caius Cæsar into the house of their God, at the peril of drawing down upon themselves the vengeance of that powerful and vindictive tyrant, till, by his death, the storm was averted.

Any sentiments respecting the deity at all deserving of regard, ever known among the ancient heathens, were confined to a few men of deep research, and highly cultivated minds. The great body of the people were utterly incapable either of comprehending or appreciating them. And both the learned and the illiterate were practical idolaters. But how different was the state of things among the Israelites! The humblest peasant throughout their tribes worshipped, as the Lord his God, the self-existent, independent, unchangeable Jehovah, according to a system of ordinances pregnant with spiritual import, and rich in holy consolation. Surely the Hebrews must have derived their religious principles from a source to which they alone had then full access! Repeated communications from heaven must have kept alive among them, rude and uncultivated in various respects as they were, the knowledge of divine things, while the primeval light had been permitted to become more and more obscure in all the surrounding countries! For on what other supposition can we account for their immense and acknowledged superiority in matters of religion?

The narrative of Josephus, in reference to an incident already alluded to, conveys a very favourable impression of the Jewish character, as to the point in question, even in comparatively degenerate times.

Their reply to Petronius, the emperor's agent, in the attempt to erect the statue, as related in his *Antiquities*, was truly noble. The subjoined translation of it is from the version of L'Estrange.

"We are not so mean, said they, as for the saving of a miserable temporary life to hazard the forfeiture of a blessed eternity, by prevaricating with the laws of God. No, no, Sir! let but our laws and our religion be safe, and what becomes of our carcasses and our fortunes we matter not. Our trust is in God; and in the assurance of his providence and protection, we are resolved to abide all hazards; whether we shall rather choose to incur a perpetual infamy by our cowardice, on the one hand, or the wrath of God by our disobedience, on the other,—in short, whether we shall obey the voice of heaven, or the voice of Caius, and which of the two be you the judge."

"What!" says Petronius, "and will ye fight Cæsar then, hand over head, without so much as considering either his strength, or your own weakness?" They told Petronius, "No; they did not propose to fight, but rather to die themselves than to sacrifice their laws;" casting themselves down upon the ground, at the same time, as who should say, strike when you will, we are ready for you! "They were at this pass," continues the historian, "for about forty days, without either ploughing or sowing, or attending to any office of husbandry, though the season of the year required it; for they were all unanimously agreed upon it, rather to die than to admit the statue."

And the following anecdote, from a most respectable Jewish author, places the same subject in a new and striking light.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is everywhere, and best that he resides amongst your nation. I should like to see him." "God's presence is indeed everywhere," replied Joshua, "but he cannot be seen—no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The emperor consented. The rabbi took him into the open air at noon-day, and bid him look at the sun in its meridian splendour. "I cannot," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate you?"

The preceding observations, and the facts upon which they are grounded, suggest a few concluding remarks, by way of inference.

1. Granting, for the sake of argument, that the light of nature could have guided those, who had the requisite talents, and leisure, and *strength of principle* to follow it, to the knowledge of their Maker, and the obedience of his will, what was to become of the multitudes that in every age are obviously destitute of these qualifications? Yet religion, in order to be of any moral or practical benefit, must be brought down to the understanding, as it is necessary to the happiness, not to say the salvation of every class and order of mankind.

2. The experiment, so to speak, was fully made whether the world, by wisdom, could know God, or rather, whether mankind, fallen and depraved, could withstand a strong tendency to forget him; and the result shewed the indispensable necessity of a divine revelation. For successful as natural reason was in every other branch of inquiry, its unaided votaries, while professing themselves to be wise, in reference to spiritual things became fools, and changed the glory of the corruptible Godhead into an image made like a corruptible man, or even the inferior creatures.

\* Hebrew Tales, selected and translated from the writings of the ancient Hebrew Sages, by Hyman Hurwitz.

3. But though revealed religion, in its earlier form, did flourish for a time, apart from any high degree of secular learning and refinement, for the purpose, perhaps, of shewing that it stood not in man's wisdom, there is nothing in it necessarily hostile to the cultivation of human science, but the contrary. And to prove that such is eminently the case under the more perfect yet congenial dispensation of Christianity, we have only to appeal to the history of all modern improvements, and the comparative state of civilization in the countries that enjoy the pure and benign light of the Gospel.

### THE HORRORS OF A GUILTY CONSCIENCE EXEMPLIFIED.

By THOMAS BROWN, ESQ.,

*Author of the "Reminiscences of an Old Traveller."*

THE subject of the following memoir I had known intimately for some years, during my residence at one of the continental capitals. I forbear mentioning his name, out of respect for his descendants, some of whom may still be alive; for, at the period of the catastrophe I am about to describe, he left three or four children, all under ten years of age.

This gentleman, after travelling over a great part of Europe, including the whole of Scotland, made his appearance at the capital in question; was an accomplished linguist, of elegant manners, and had all the exterior qualifications necessary for making a conspicuous figure in the best society. He was pleased to profess a great regard for me, and this was not confined to words; for after his marriage to a most amiable and estimable lady, who honoured me with her friendship, I was constantly a guest at his table, and a visitor at his house, which was furnished and kept up in a style of the greatest splendour, denoting, to all outward appearance, the head of the establishment to be a man of much wealth and affluence. Taking a lounge one summer forenoon in a very retired part of one of the public gardens, where I neither expected nor wished for intrusion of any kind, he suddenly appeared before me, with two of his children, almost infants, his face beaming with satisfaction and joy, and I naturally came to the conclusion that he enjoyed as much happiness as ever fell to the lot of a mortal. He seemed pleased at my thus unexpectedly meeting him, that I might be convinced he had no cares, no anxieties to ruffle or impede the course he was pursuing; the most experienced physiognomist, the most able practitioner in the commerce of life, could come to no other conclusion than that this man drew his happiness from a pure and untarnished source; at least, I confess, this was my impression from the moment I made his acquaintance till the day of his death.

In the summer season he lived in the country, about ten miles from the capital, where he had a magnificent establishment. One day he invited several of his friends to dinner, every luxury was laid before them, which wealth could procure, and no man ever did the honours of his table in a better style, or with more apparent happiness and joy to himself, than he did on this occasion. Little did his guests imagine what was passing in his mind at the moment. During the dessert he rose from the table, opened a door, and entered a small room behind his chair. There, he had, unknown to every one, prepared the deadly draught,—he swallowed the poisoned chalice to the dregs, and rejoined the company, saying to his wife, on his re-appearance, "see that there is nothing wanting at your end of the table." In about ten minutes more he desired her to order the carriage, saying, that he must return to town immediately, and that he did not find himself very well; of course, the whole company dispersed, ignorant, at the time, of what had been going on behind the scenes.

This wretched man reached his town residence, and

survived the effects of the poison twenty-four hours. A constitution naturally strong, and which had never been impaired by the vice of intemperance in drinking, (for he tasted nothing but water,) resisted for so long a time the dreadful means taken to destroy it; no antidote availed any thing, and he fell, at last, a melancholy spectacle of human depravity, a memorable warning and example to his contemporaries and to mankind, of a life passed in thoughtlessness and guilt, and closed by an act of self-destruction, in defiance of the laws of his Creator. A friend of his and mine was at his bed-side nearly the whole of the time he survived the effects of the poison, who afterwards gave me an account of this dreadful interval between life and eternity.

Unprepared for the great change, the self-murderer then, and not till then, began to think of another world. Stretched out on his death-bed, writhing under bodily suffering, and the pangs of remorse for the act he had committed, the scene had very nearly deprived of reason the only spectator of his awful end. At last the vital spark fled, and he was a corpse.

On looking into his affairs, it was discovered that every vestige of furniture, or property of any description, belonged to his creditors, and his family, long accustomed to all the indulgences and luxuries of high life, were left totally destitute. The whole of his life, from beginning to end, had been a system of deception, a studied scheme of artifice, guided by a heart the most depraved. His highly cultivated talents, instead of being useful to himself and to society, were prostituted to the vilest ends. He had managed, from his outset in life, to impose upon the credulity and good nature of mankind, by manners the most insinuating, by conversation the most instructive, by professions apparently the most sincere, and drew them into the vortex of his boundless hospitality, by his never ceasing civilities and attentions. All this was reared on a baseless foundation. A few short years were spent in seeming happiness. They ended in infamy, disgrace, and dishonour. The mask dropped from the impostor and discovered him in his native deformity; his memory was held in detestation by his contemporaries, and his conduct through life became the subject of scorn and execration to all who put a just value on virtue and goodness. Let the young of both sexes, those who are just entering on the threshold of the world, ponder well on the parts they are imperatively called upon to act in it. Let them reflect on the awful scene now described; on the dreadful consequences which, sooner or later, attend a life of immorality and crime. Let them profit by the picture of real life which has been laid before them, and learn early to shun the very semblance of iniquity of every kind, and to try, with all care, while they have a part to act in this world, to steer clear of the rocks and shoals to which we are all of us exposed in our progress towards another, where the weary pilgrim rests from his labours, and the good of all ages enter upon the enjoyment of their everlasting reward.

From the account of the depraved character I have been exhibiting, we are naturally led to consider the different positions which bad men, and those of an opposite description, hold in society, and the consequences which result to them from the parts they have acted on the stage of the world.

In the foregoing instance, we see a man living upon the fruits of the industry of others, imposing upon them by a false exterior, wallowing in wealth not his own, retiring to rest every night, without apparently the least shadow of remorse for robbing the labouring artisan of his honest and well earned competence, and reducing, perhaps, hundreds of well-doing families to want, wretchedness, and misery. Where is the pleasure to be found? What gratification can be expected from a life spent in this manner? The dishonourable, the unjust, and the prodigal, know that a period must

come, when they shall have to give an account of their stewardship before the Great Judge of all, when men's good and evil actions will be weighed in a balance, and when the consequences of their immorality and crimes will appear in awful memorial against them.

The good and just man, on the other hand, derives comfort and satisfaction every moment of his existence, from the consolatory nature of his reflections, from the consciousness of the rectitude of his intentions, and of the uprightness of his conduct in every transaction of his life; he enjoys the fruits of his honest labours, and whatever are the wants of his family, they are supplied by his honourable exertions in the career of useful industry. He lets "his light shine before men," by giving them an example of perseverance in the path of virtue; his domestic circle is always the object of his solicitude and care, and his offspring learn to venerate and to imitate the character of him to whom, under Providence, they owe their existence. Happiness and peace are ever found in his habitation, and he moves progressively on to the close of a long and useful life, with a mind at ease, and a conscience void of offence towards God and man. At the near approach of that period, when his earthly tabernacle shall dissolve, he looks up with hope and with joy to the great Author of his existence, confiding in the mercy of God, through the merits of a blessed Redeemer; and while about to enter on the confines of another world, he lies down peaceably to rest, like the little innocent in his cradle, after the joys and prattle of a long day. The soul quits its frail tenement, the immortal spirit soars into the boundless realms of space, and rises "unhurt amidst the war of elements, the wreck of matter, and the crash of worlds."

### DISCOURSE.

BY THE LATE REV. THOMAS M'CRIE, D.D.,

*Author of the "Life of John Knox," &c. &c.*

[Occasioned by the Death of the Right Hon. GEORGE CANNING, August 1827.]

"Behold, he put no trust in his servants, and his angels he charged with folly: How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening; they perish for ever, without any regarding it: Doth not their excellency which is in them go away? they die, even without wisdom."—JOB iv. 18—21.

If an enterprising navigator were to discover a large and beautiful island, which had hitherto escaped the observation of all his predecessors, to sail round it, fix its exact place on the map, describe its bays, creeks, and inlets, and give us some idea of the general appearance of the interior, as viewed from a distance, we would hail his discovery as not only gratifying to our curiosity, but as an accession to the knowledge which we previously possessed of the globe that we inhabit. But if another navigator, who commenced his voyage about the same time, should proceed to the same island by a different course, land on its shores, hold intercourse with its inhabitants, and bring home the most credible and authentic proofs of their vast superiority in intellect, in science, in morals, in religion, and in happiness, to the most civilized portions of the hitherto known world, we would regard his discoveries as excelling those of the former, inasmuch as whatever adds to the

knowledge of the intellectual and rational species, is more valuable than that which relates to the material world in which they dwell.

The suppositions now made, may help us to decide on the comparative claims of the boasted science of astronomy, and that of divine revelation. By means of the former, great light has been thrown on the material system of which our globe forms a part,—it has added to our knowledge of the number of the heavenly bodies, has calculated, with amazing ingenuity and accuracy, their immense distance from our earth and from one another, measured their bulk, ascertained their motions, described their external aspect, and determined the fact that they are habitable. But beyond this it has not proceeded. It cannot determine whether there are inhabitants in any other planet save our own; and any conclusion of this kind, is inconsistent with the fundamental principle on which its most beautiful and best ascertained discoveries rest,—it is mere conjecture and hypothesis. Here, however, revelation comes to our aid, and without either making pretensions to discoveries in the material world, or contradicting those which sound philosophy has made, it vastly enlarges our acquaintance with the intellectual and spiritual world. Besides the correct and exalted views which it gives us of Him that "made the seven stars and Orion, that turneth the shadow of death into the morning, and maketh the day dark with night," it conveys to us the highly interesting information, (rendered credible by all the evidence, external and internal, with which it is accompanied,) that there is between the great Spirit and man, an intermediate order of spirits, whose habitation is in the high and holy place, where the effulgence of the divine majesty shines,—myriads of angels and archangels, cherubim and seraphim, exalted in intelligence, bright in purity, burning with fervour in the service of God, and great in power to execute the commands of the eternal King, before whose presence they stand, and by whom they are sent forth to minister for them who shall be heirs of salvation. Divine revelation lays open the heaven of heavens, and there, by the glass of faith, clearer and stronger than the telescope of any astronomer, we see "the ancient of days," sitting on a throne like the fiery flames, while "thousand thousands minister unto him, and ten thousand times ten thousand stand before him."

But, my brethren, the discoveries which divine revelation makes to us of the invisible world, surprising and sublime as they are, were not intended to raise our astonishment, or gratify our curiosity. They are uniformly brought forward in the Scriptures for practical purposes of the highest kind. The doctrine of angels is introduced to illustrate the amazing condescension of the Son of God who stooped to take on him our nature, and who being made for a little lower than the angels that he might suffer death, was exalted far above all principality and power, and might and dominion. At other times it is taught for the consolation of the



saints who, amidst all the dangers and privations of their present condition, have assurance that they are encompassed, preserved, and provided for by God's invisible host. At other times, it is adduced to set forth the greatness, wisdom, and holiness of God, on the one hand, and the folly, weakness, and nothingness of man, on the other. This is the view with which it is introduced in the text, which contains an oracular sentence, solemnly pronounced by a spirit which passed before Eliphaz, at the silent hour when deep sleep falleth on men.

The description given of the light in which the Supreme regards the angels, and the judgment which he forms of them, is expressed here in the past time. And what a striking and awful commentary have we on the words, according to this sense, in the fate of a portion of the angelical family, as revealed to us in Scripture! They occupied the same high rank, and enjoyed the same blissful and glorious abodes with the elect angels, but, by pride and rebellion, they forfeited their place, and were doomed to shame and everlasting contempt. "God spared not the angels that sinned, but cast them down into hell." From the first day that he created them, when they shouted for joy at the laying of the foundation-stone of the universe, he knew that they would prove transgressors, and therefore withheld his confidence from them. Behold how "he put no trust in his saints, and charged his angels with folly." And was he, after this, to place his confidence in man, even though created in his own image, and honoured to wear the crown of his delegated authority on earth?

But, my friends, there is another striking proof of the truth of the leading proposition in the text, in relation to the angels who did not involve themselves in the apostasy of their fellows. Having formed the gracious purpose of recovering a number of the family of Adam, who had fallen into the snare and condemnation of the devil, and to glorify himself by forming a new world out of the ruins of the old, God looked around him for a deliverer and restorer. But he could find none among the highest order of beings whom he had created, adequate to the task, or worthy to be intrusted with the vindication of the divine honour in the salvation of sinners. "Unto the angels hath he not put into subjection the world to come, whereof we speak." And, therefore, he sent on this errand his own Son, the brightness of his glory, by whom, also, he had at the beginning made the worlds. Behold, again, how he "put no trust in his saints, and charged his angels with folly." And shall man attempt to be his own Saviour, or dare to approach the spotless Being whom he hath offended, with the view of propitiating him? "Behold he putteth no trust in his saints (his holy ones); yea, the heavens are not clean in his sight; how much more abominable and filthy is man, which drinketh iniquity like water!" (chap. xv. 15.)

These, also, are the words of Eliphaz, and as

they run in the present time, they shew that what is asserted of angels in the text is applicable to them still. God only possesses in himself being and all excellence, whether natural or moral, essentially, independently, unchangeably, indefinitely, and in perfection. Angels derived their being, and all its excellencies, from him; they depend on him for it every moment, and have no security for its continuance but what is founded on his pleasure and purpose; for "of him are all things, in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers, and by him all things consist." Talk we of being? He only can say, "I am." Of well-being? He only is blessed. Of endless being? He only hath immortality. Of power? His is the greatness and the strength. Of wisdom? He is the only, as well as the all-wise. Of holiness? There is none holy but the Lord. Of goodness? There is none good but God. In comparison with what is in God, all the power, and wisdom, and goodness which are to be found in the most honoured of creatures, is unworthy of any of these names; "for who in the heaven can be compared unto the Lord? who, among the sons of the mighty, can be likened unto the Lord?" What the apostle says of men, "the foolishness of God is wiser than men, and the weakness of God is stronger than men," is in our text applied to angels. He knows that if the world were committed to their government, it would go into confusion. Accordingly, "he will not trust them on account of their strength, nor leave his labour to them;" but his eyes run to and fro throughout the whole earth, and he worketh all things according to the counsel of his own will.

How forcible, my brethren, does the inference drawn from the proposition thus established, now appear! If such is the estimate which the Most High forms of angels, who are exalted in rank, power, and intelligence, then how insignificant and contemptible must *we* be in his sight? Behold, he put no trust in his angels as charged with folly,—"how much less in them that dwell in houses of clay; whose foundation is in the dust!" The angels are pure spirits, and have their abode in that house which is eternal in the heavens. We dwell on the earth. "There is a spirit in man," also, "and the inspiration of the Almighty giveth him understanding;" but then that spirit and that understanding are lodged in a house of clay, whose foundation is in the dust. This is applicable to all men, whatever their rank and qualities may be; and it is descriptive at once of their meanness and their frailty. What are our bodies, but moulded, moving, breathing, speaking clay! Wonderfully but fearfully made, inasmuch as the very fineness and complexity of their mechanism portends and threatens their dissolution. What can be frailer than a house of clay, founded not on a rock, but on the fitting dust, which the slightest violence will overturn, and which, if it escape the external blast, will soon fall by its own weight! Not a day nor an hour passes in which these clay cot-

tages are not to be seen demolished, and their inhabitants crushed beneath them, like or before the moth. "They are destroyed from morning to evening." Many of them "perish for ever, without any regarding it." And as for those whose fall attracts notice, on account of the conspicuousness of their place, or certain shining exterior qualities by which they were distinguished from others around them, "Doth not their excellency which is in them go away? they die even without wisdom."

What are the practical lessons which this subject teaches us?

1. It teaches us the folly of covetousness and ambition. How preposterous for such a frail, short-lived creature as man, "whose days are as a shadow, and who hath no abiding," to be eager in heaping up to himself treasure, which he can enjoy here only for a short season, and cannot carry hence when death shall put an end to his days! Covetousness is in itself sinful, and as it usurps the place due to God in the heart, it is idolatry; but when viewed in the light of the text, it is folly and madness, and wilful madness which exposes its victim to merited derision. "Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Even when he is yet alive, and wearying himself with his vain efforts, he shall have this taunting proverb cast in his teeth, "Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!" (Hab. ii. 6.)

And how does death write folly on the short and panting career of the ambitious man, who "enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people!" (Hab. ii. 5.) Figure to yourself a man climbing a huge mound of sand, disentangling himself from the grasp of his competitors, losing in a minute what he had gained in an hour, alternately falling and recovering, until at last having gained the slippery eminence amidst the acclamations of his friends, he falls lifeless and exhausted with his own exertions! "This also is vanity."

2. It teaches us to avoid pride and security. Ah! what have those to be vain of, or to trust in, "who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth?" Their beauty? It is but painted clay. Their strength? It will go up like the dust. Their riches? They will not purchase them a moment's respite from death. Their wisdom? It shall die with, if not before them. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass." (Isa. xl. 6, 7.)

3. It teaches us not to trust or glory in man. Why has God declared his distrust in his servants, and accused his angels of folly, but to teach us more effectually the sin and danger of all creature

confidence and boasting? If we are to avoid the worshipping of angels, or putting our trust in them instead of the living God, much more ought we to shun yielding this homage to human beings, how exalted soever their rank, and how eminent soever their talents, their virtues, or their services. "Curs'd be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Christians are taught this, in the most impressive manner, by the method which God has taken for calling sinners from darkness to light, and translating them into the kingdom of his dear Son. "He hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty, that no flesh should glory in his presence." "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" But all men may learn this, from the frailty and mortality of those to whom they are most apt to give this undue homage. From the death-bed and the tomb of the great, the voice is heard, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

As the deifying of dead men was one of the most irrational of pagan and popish idolatries; so the fulsome flattery which is so often lavished on the dead, is one of the worst species of gloriole in man. Flattery, when offered to the living, is a snare to them, as in the case of Herod, (Act. xii. 21—23.) Flattery to the dead is an insult offered to them. It is a solemn mockery of fallen greatness—it is a sacrilegious intrusion on the silence of the dead, and is only worthy of those idolatrous priests who cried from morning to noon, "O Baal, hear us; O Baal, hear us!" Come hither, ye ignorant flatterers, approach this bier, and converse with the object of your idolatry. Speak to him. He does not answer. Listen to him. He does not breathe. Look upon him. He is pale and ghastly. Touch him. He is cold as clay. Move him. He is stiff as marble. Smell him. Ah! he stinketh. "Cease then from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

Providence, my brethren, has been proclaiming, with a loud voice, all these lessons, by the events which have taken place since I last had an opportunity of addressing you, by the removal of individuals, distinguished both in the State and in the Church,—persons possessed of splendid talents and commanding influence, and some of them raised to stations which excited the envy of a class, and called forth the gratulations of another. O that we and the nation at large had ears to hear, and a heart to understand the language of the dispensation! Their race is run. Death hath put an end both to their love and their hatred. Their eloquence, which enabled them "the apparatus of listening senates to command," is mute for ever; and their ear is deaf and insensible equally to the

voice of fame and of censure. The excellency which was in them is gone away, and their wisdom, so far as it was secular, is perished with them. How ought this to check ambition, repress pride, awaken from security, discourage confidence in man, and silence the tongue of flattery or of faction!\*

### THE ASS.

BY THE REV. DAVID MITCHELL.

THE ass is to be found both in a wild and domestic state. When in the former he is commonly called the onagar or wild ass. This animal is superior to the domestic or common ass in appearance and activity. He has an arched forehead, long erect ears, and limbs beautifully formed. He is of a silvery white colour, and carries his head with great dignity. His senses are very acute, and he is animated by an unconquerable love of liberty. The onagar is to be found in Persia, and inhabits the dreary wilderness, the barren desert, and the salt marsh. He is so quick in his movements that he bids defiance to the most expert hunter; he often, as it were, mocks his pursuers, sometimes remaining until they nearly overtake him, and then bounding away with almost incredible agility, as if he treated them with derision. "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver." Job xxxix. 5-7.

The onagar can subsist on the most scanty fare, -- on a few tufts of stunted grass, and a little brackish water. He has been known to live days without water and with scarcely any food; but when the heat becomes excessive, and his scanty subsistence of sickly grass is consumed; when the spring fails at the fountain, and the herb is burnt up by the rays of a scorching sun, the onagar suffers very acutely. On such an occasion as his, he ascends the lofty mountain, and takes his station on the summit of a rock, in order that his heated frame may be cooled by the refreshing breeze. "The wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass." Jer. xiv. 6.

The wildness and untameableness of this animal have been employed in Scripture as a fit emblem of the depravity of man, and his unwillingness to learn that wisdom which cometh from above. "Vain man would be wise, though man be born like the wild ass's colt." Job xi. 12. And when the angel of the Lord appeared to Hagar in the wilderness, and told her the character of her son Ishmael, the heavenly messenger said, "He will be a wild man," literally, "a wild ass man." Gen. xvi. 12. Now, if we examine the history of Ishmael and his seed, we shall see that the prediction has been fulfilled to the letter. The descendants of Ishmael are still the unconquered inhabitants of the desert of Arabia. The barren wilderness is their country, and their tent their abode. They roam to and fro without restraint, and plunder the pilgrims as they pass. The language of Job may be applied to them with great propriety when he saith, "Behold, as wild asses of the desert, go they forth to their work, rising times for a prey." Job xxiv. 5.

The domestic or common ass is a useful animal, and ill deserving the contempt with which he is frequently treated by men. He is very easy to please of food,

being satisfied with the coarsest productions of nature; but he is very particular as to the manner in which he quenches his thirst, drinking nothing but the clearest water. In the days of the patriarchs, when men lived in primitive simplicity, the ass was considered an important part of a man's wealth, and great attention was paid to the rearing of this animal. We find that Anah, one of the dukes of Seir, was engaged in feeding the ass. "This was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father." Gen. xxxvi. 24. And, in like manner, David employed Jehdeiah, a prince in Israel, for the same purpose. 1 Chron. xxvii. 30.

The ass was used for various purposes in domestic life by the orientals. It was used for riding, and highly esteemed for that purpose. Those in greatest repute were supposed to be descended from tamed onagars, and were of a silvery white colour. They were held in great estimation by the nobles, and they appear to have been alluded to in the book of Judges: "Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way." Judges v. 10. These were acute in seeing and hearing, and discerned objects in their way with great nicety. They were exceedingly obstinate when driven out of their path, and also when beat behind. Balaam's ass was supposed to be of this kind. The female ass was considered by the orientals of greater value than the male. She did not only subsist on coarse and scanty fare, as she travelled through the parched desert; she also nourished the weary and fainting traveller with her milk. We find that when Job's wealth was detailed, it is said of him that he had "five hundred *she asses*." Job i. 3. And, again, it is said of him he had "a thousand *she asses*." Job xlii. 12.

It was considered an honour, in the early part of the Jewish history, to ride on an ass. Abdon, one of the judges of Israel, "had forty sons and thirty nephews, that rode on threescore and ten ass-colts." Judges xii. 14. But the practice seems to have changed in later times; for when Christ's entrance into Jerusalem is described, his riding upon an ass is mentioned as a token of his humility: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. ix. 9.

The ass was employed for carrying burdens, and also used in the various departments of husbandry, for plowing and the like. Where the prohibition of clean and unclean beasts was not observed, the ox and the ass were often put in the same yoke, but this was forbidden in the law of Moses: "Thou shalt not plow with an ox and an ass together." Deut. xxii. 10. God doubtless had a higher object in view than the beast of the field when he gave this injunction; it was calculated to teach a great moral lesson, and the Apostle Paul refers to it for this purpose, in his 2d Epistle to the Corinthians, when describing the impropriety of ungodly connections: "Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. vi. 14, 15.

The ass was employed in preparing rice ground which had been flooded, for the seed, by treading upon the soil, and working it with his feet. The prophet Isaiah is supposed to refer to this practice when he saith, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Isaiah xxxii. 20.

The ass was also employed for grinding; this work was often performed by the lowest menial, who accomplished it by the quern or hand-mill; but there was also a more extensive one used, which was turned by

We had fully intended to have inserted, before this time, a sketch of the Christian and Literary career of the distinguished Author of the above discourse; but we are happy to understand that pious and authentic Life is in course of preparation by his son and successor the Rev. Thomas M'Crice.

the ass. Our Saviour seems to allude to this in Luke's Gospel: "It is impossible but that offences will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and be cast into the sea." Luke xvii. 1, 2.

It will be seen by the preceding remarks, that the ass was formerly considered an animal of great value, and employed in the service of man for very important purposes. He was used for riding, for plowing, for preparing rice ground, and for driving the mill. The ass is also mentioned in the Word of God as entitled to the rest from labour which the Sabbath affords: "That thine ox and thine ass may rest together." Exodus xxiii. 12. But the usefulness of this animal, and the specific notice taken of him by his Maker, did not shield him from the tyranny and oppression of man. The ass was not only beaten and severely treated while he performed important services; his very carcass, when deprived of existence, was treated with indignity and contempt. The ingratitude of the Jews to this animal was such, that when life became extinct, his body was thrown into a ditch, or into the open field, a prey to the vulture and the ravenous beast. The burial of an ass was reckoned a most ignominious thing in the eyes of a Hebrew. When the prophet Jeremiah described the fate of Jehoiakim, he said, "They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. xxii. 18, 19.

ON THE EVIL OF  
VAIN CURIOSITY, AND INDETERMINABLE  
AND USELESS SPECULATIONS.

No. III.

BY THE REV. JAMES FOOTE, A.M.,  
Minister of the East Parish of Aberdeen.

THE last topic to which we adverted, in illustration of the evil of vain curiosity, and indeterminable and useless speculations, was that of inquisitiveness with regard to things relating to others. There is still another view in which the evil in question calls for our serious consideration, and that is, in reference to much matter of anxious curiosity relating to our own future history.

The past of our life belongs to us, as we can retrace it in memory; the present belongs to us, still more completely, as it is now with us to be wisely or foolishly spent; but the future is not ours, for it lies hid behind an impenetrable veil. We sometimes, however, feel a desire to have the veil drawn aside; and when this desire is unchecked by sober reflection, it gives rise to such inquiries and anxieties as the following:—"Is this particular scheme into which I am entering to prove successful? How would I conduct myself if I were advanced to that higher sphere at which I am aiming? What is to be the general complexion of my future lot in the world? Is poverty or wealth, is obscurity or fame, to be my portion? What trials are coming on me? and how shall I bear them? Alas! if such calamities, diseases, and temptations shall befall me, as I see befalling some of my acquaintances, I fear I shall be entirely overwhelmed." Now, in reference to each of these, and every similar inquiry, our Lord may be considered as saying, "What is that to thee? Follow thou me." It is difficult to see how any good can arise from bewildering ourselves with things which we cannot by any means ascertain. Why distress ourselves about such supposed consequences of our measures as cannot be foreseen? Is it not rather our duty to be careful to take our measures conscientiously and prudently, and then leave the result to God? Instead of

amusing ourselves with the imaginary wonders which we should perform in the cause of religion and benevolence, if we were in a station of greater wealth and influence, which, however, very probably we may never reach, let us attend to the call of present duty, and let us be careful to acquit ourselves well in the place we now fill. Now is the time to move, both for our lawful worldly benefit, and also for the more essential benefit of our souls. O let us not, in idle dream, suffer the present season to glide unheeded and unimproved away. Let us not sacrifice this precious opportunity, to the slothful indulgence of airy speculations on the possible occurrences of some distant period, when long before that period shall have arrived another person may be occupying our dwelling and our situation in society, and the green grass be covering our grave.

It is vain, too, to distress ourselves with the apprehension of future troubles. How common is it for men to escape the evils which they dreaded, and, on the other hand, to be visited with those of which they never thought! Let it, therefore, be our care to live as the children of God, and to improve our present trials, and then we need have no other care. Then we may rest contented with the general assurance that, whatever happen, our strength shall be as our day. Thanks be to the Lord for such gracious words as these: "Take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." "Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

There is especially one event in our history, which, if we could only find its particulars, we should probably sometimes turn with the most intense interest,—the event of our own death, in all its circumstances of time, and place, and manner. "How long have I yet to live? and when shall my course be run? Where am I to breathe my last? Am I to waste away in slow degrees, or to be suddenly cut off?" So a man might be disposed to ask; but all in vain. There is indeed, "an appointed time for man upon earth," but these are "bounds appointed that he cannot pass," but the number of his months is with God," and not with the knowledge of man himself. Let us be contented that such is the case, and let us be ever preparing to wait for our change. If we would die unto the Lord, let us live unto the Lord; for thus living and dying we shall be the Lord's.

Our history may, perhaps not inaptly, be considered as written, or rather in the course of being written, in a book. That book, we shall say, was bound and complete from the first, but was all clean paper. Our history is entered into a certain number of pages, from the beginning up to the page that corresponds to the present hour of our existence, and all the remaining pages are still clean. What is written may be probably consulted; but what wiser could we be doing, poring over the blank leaves towards the end of the volume? Of as little use is it for us to indulge in anxious curiosity with regard to our future history, which, to us at least, is as completely a blank as the blank leaves of our imaginary book.

But even suppose, my reader, that, by some way it were in your power to discover what is yet to be you; suppose, for example, there were now put in your hands what might be called the book of your life, dictated by divine inspiration, and containing the whole of your history, from the cradle to the grave; suppose, that having perused this book from the beginning, you had read as far as to the page which described your present circumstances, where the volume was

open before your view; suppose, that from what of your prophetic history you had seen already fulfilled to the very letter, you were completely convinced that all the rest of it must be correct; and suppose, that by turning over another leaf, you had it in your power to know all the future events of your life, and all the circumstances of your latter end, I would advise you not to turn the leaf. The experiment would be too hazardous. You might learn what would elate you with self-confidence and pride; or, catching a glimpse of scenes too painful for flesh and blood, your heart might never again know the buoyant feeling of pleasure, and your countenance never again be lighted up with a smile. It is true that no such information is within your reach; but beware of indulging a frame of mind which has a tendency to produce, in some measure, these baneful effects. Leave your future history under that cloud with which divine wisdom and goodness have covered it; and let it be your leading principle to attend to the present. By habitually following this principle, you will be always safe and always improving, and when what is the future shall come to be the present, that present will still find you with God.

On a review of the whole of these observations, is it not clear that we ought not to waste time, or perplex ourselves about things which either cannot be positively settled at all, or, if they can, are of no practical utility? It is especially important that this should be attended to by those who profess to teach practical religion, from the pulpit or from the press. Though they ought, generally speaking, to make up their mind and to give a decided opinion on the topics which they discuss, yet they ought neither to pretend, nor be expected, to pronounce positively on every questionable point which may lie in their way; on the contrary, it is true wisdom to be silent when the Bible does not speak out. It is right, too, that they should themselves be acquainted with what has been written critically, or controversially, or even captiously; but, in many cases they ought to give the result of their researches, and a brief account of the ground on which their opinion rests, rather than any minute account of all the steps by which they have arrived at that result. Nor ought they to spend time on any such arguments or disquisitions, as are not easily capable of being profitably applied. "Neither give heed," says Paul to Timothy, "to fables, and endless genealogies, which minister questions rather than godly edifying." To be thus "doting about questions and trifles of words," is virtually, when their hearers or readers are asking for bread, to give them a stone. Christian teachers ought to be occupied in illustrating and enforcing the great truths of faith and holiness; they ought to dwell on whatever is most conducive to the conversion of sinners, and the edification of believers; they ought to be perpetually urging the grand business of personal religion.

But the same lesson is here also substantially read to all professing Christians. They have here the rule of their private study. They are here reminded that it is of little consequence how deeply they study, and how much they know, if they are not following after the knowledge of God in Christ, so as to be led to evangelical faith and love. They are told that "knowledge puffeth up, but charity edifieth;" that they may understand, as far as is possible, all mysteries and all knowledge, and yet be nothing; and that, therefore, if they would be truly wise, they must sedulously cultivate true practical holiness. There is here, too, the rule of their religious conversation. Much time is often lost, or all but lost, even in Christian society, in consequence of an unwise choice of subjects for remark. Thus they often fix on whatever may have been curious or debateable in the last sermon they have heard, or in the last book they have read, rather than on what may have been of unquestionable importance, and truly

spiritual and practical. "Should a wise man," asks Eliphaz, "utter vain knowledge, and be filled with the east wind? Should he reason with unprofitable talk, or with speeches wherewith he can do no good?" Christians should clearly endeavour to have what they call their religious conversation truly edifying.

Finally, in reference to the words of our Lord, formerly quoted, and which we have had frequently in view, "What is that to thee? Follow thou me;" the other lesson taught is, that every man ought to make it his great business to follow Christ. All other pursuits, however important, must yield to this. This is the one thing needful. This is for a man to mind his own affairs indeed. The things of God, of Christ, and of salvation, are every individual's own personal concern; they are "the things which belong to his peace." To those who neglect this essential point, we would say, O ye who can, without concern, hear urged upon you the duty of immediate attention to your own salvation, and who habitually feel and act as if you would say, "What is that to us?" is this really a thing foreign to you? Is this an affair which you can safely neglect for some sinful pursuit, or for an inquiry into a secret or a trifle? No, no. You will have to answer for this, whether it be your pleasure to think of it or not. It will be impossible for you to shift off this concern for ever. Suffer it now to come home to your consciences, and be entreated, without farther evasion, to mind your own momentous business, and to go and follow Christ. And to those who, not turned aside by trifles, are indeed following Christ, we would say, continue to follow on. Follow him openly, and not as if you were ashamed to be seen in his train. Follow him cheerfully, and not as if you were dragged whither your heart does not lead you. Follow him steadily, and neither stop nor stray on account of amusing vanities which may meet your eye as you pass along. "Turn not aside from following the Lord; for then should ye go after vain things, which cannot profit nor deliver, for they are vain." Follow the Lord fully, like faithful Caleb of old. "Follow the Lamb whithersoever he goeth." Thus following him through the world, you shall also follow him into heaven, where you shall hear the voice of the harpers, and sing the new song, and where many things which it would have been hurtful or useless for you to know on earth, shall, to your unspeakable advantage and delight, be clearly and fully revealed.

#### A DESCRIPTION OF THE CITY OF DAMASCUS.

From "Carne's Letters from the East." London, Colburn, 1826.

THE city of Damascus is seven miles in circumference; the width is quite disproportioned to the length, which is above two miles. The walls of this, the most ancient city in the world, are low, and do not enclose it more than two-thirds round. The street still called Straight, and where St. Paul is, with reason, said to have lived, is entered by the road from Jerusalem. It is as straight as an arrow, a mile in length, broad, and well paved. A lofty window in one of the towers to the east, is shown us as the place where the Apostle was let down in a basket. In the way to Jerusalem is the spot where his course was arrested by the light from Heaven. A Christian is not allowed to reside here, except in a Turkish dress: the Turks of Damascus, the most bigoted to their religion, are less strict than in other parts in some of their customs. The women are allowed a great deal of liberty, and are met with every evening in the beautiful promenades around the city, walking in parties, or seated by the river side. The women of the higher orders, however, keep more aloof, and form parties beneath the trees, and attended by one or two of their guardians, listen to the sound of

music. Most of them wore a loose white veil, but this was often turned aside, either for coolness, or to indulge a passenger with a glimpse of their features. They had oftentimes fair and ruddy complexions, with dark eyes and hair, but were not remarkable for their beauty. The fruits of the plain are of various kinds, and of excellent flavour. Provisions are cheap: the bread is the finest to be found in the East; it is sold every morning in small light cakes, perfectly white, and surpasses in quality even that of Paris. These cakes, with clouted cream, sold in the streets fresh every morning, the most delicious honey, and Arabian coffee, formed our daily breakfast.

This luxurious city is no place to perform penance in; the paths around, winding through the mass of woods and fruit-trees, invite you daily to the most delightful rides and walks. Summer-houses are found in profusion; some of the latter may be hired for a day's use, or are open for rest and refreshment, and you sit beneath the fruit-trees, or on the divan which opens into the garden. If you feel at any time satiated, you have only to advance out of the canopy of woods, and mount the naked and romantic heights of some of the mountains around, amidst the sultry beams of the sun, and you will soon return to the shades and waters beneath, with fresh delight.

Among the fruits produced in Damascus are oranges, citrons, and apricots of various kinds. The most exquisite conserves of fruits are made here, amongst which are dried cakes of roses. The celebrated plain of roses, from the produce of which the rich perfume is obtained, is about three miles from the town; it is a part of the great plain, and its entire area is thickly planted with rose trees, in the cultivation of which great care is taken. One of the best tarts we ever tasted was composed of nothing but rose leaves.

There are several extensive cemeteries around the city: here the women often repair in the morning to mourn over the dead. Their various ways of manifesting their grief were striking, and some of them very affecting: one widow was accompanied by her little daughter; they knelt before the tomb, when both wept long and bitterly. Others were clamorous in their laments, but the wailing of this mother was low and heart-breaking; some threw themselves prostrate with shrill cries, and others bent over the sepulchres without uttering a word. In some of the cemeteries we often observed flowers and pieces of bread laid on the tombs, beside which the relations sat in silence.

The great bazaar for the reception of the caravans at Damascus, is a noble building: the roof is very lofty, and supported by pillars; in the midst is a large dome. An immense fountain adorns the stone floor beneath, around which are the warehouses for the various merchandize: the circular gallery above opens into a number of chambers for the lodging of the merchants.

The large mosque is a fine and spacious building; but no traveller is permitted more than to gaze through the door as he passes by. Its beautiful and lofty dome and minaret form a conspicuous object in every view of the town. Many of the private houses have a splendid interior; but there is nothing sightly in the part that fronts the street. The passage of two or three of the rivers through the town, is a singular luxury, their banks being in general lined with trees, and crossed by light bridges, where seats and cushions are laid out for the passengers. The bazaars are the most agreeable and airy in the East, where the richest silks and brocades of the East, sabres, balsam of Mecca, and the produce of India and Persia are to be found. But one luxury, which Wortley Montague declared only was wanting to make the Mussulman life delightful, is scarcely to be found in Damascus—good wine. The monks of the convent have strong and excellent white wine; but a traveller must be indebted to their kind-

ness, or go without. The numerous sherbet shops in the streets are a welcome resource in the sultry weather. The sellers are well dressed, clean, and remarkably civil. Two or three large vessels are constantly full of this beverage, beside which is kept a quantity of ice. The seller fills a vase with the sherbet, that is coloured by some fruit, strikes a piece of ice or snow into it, and directly presents it to your lips.

Our abode was not far from the gate that conducted to the most frequented and charming walks around the city. Here four or five of the rivers meet, and form a large and foaming cataract, a short distance from the walls. In this spot it was pleasant to sit or walk beneath the trees; for the exciting sounds and sights of nature are doubly welcome near an eastern city to relieve the languor and stillness that prevail. A few coffee-sellers took their stand here, and, placing small seats in the shade, served you with their beverage and the chibouque.

We often went to the pleasant village at the foot of the mountain Salehiéh. One of the streams passed through it: almost every house had its garden; and above the mass of foliage, in the midst of them rose the dome and minaret of the mosque, and just beyond the grey and naked cliffs. The finest view of the city is to the right of this place: a light kiosk stands partly up the ascent of the mountain, into which admission is afforded, and from its cool and upper apartment, the prospect of the city, its woods, plain, and mountains is indescribably rich and delightful. The plain in front is unenclosed, and its level extent stretches to the east as far as the eye can reach.

The place called the "Meeting of the Waters" is about five miles to the north-west of the city. Here the river Barrady, which may be the ancient Abna, being enlarged by another river that falls into it about two miles off, is divided into several streams, which flow through the plain. The separation is the result of art, and takes place at the foot of one or two rocky hills, and the scene is altogether very picturesque. The streams, six or seven in number, are some of them carried to water the orchards and gardens of the higher grounds, others into the lower, but all meet at last close to the city, and form the fine cataract.

The streets of Damascus, except that called Straight, are narrow; they are all paved, and the road leading out for some miles to the village of Salehiéh, is all neatly paved with flat smooth stones, and possesses a good footpath. Small rivulets of water run on each side, and beside these are rows of trees, with benches occasionally for the accommodation of passengers; near which is sometimes found a moveable coffee-seller, so that ease and refreshment are instantly obtained. The houses of the city are built, for a few feet of the lower part, with stone, the rest is of brick.

The inhabitants dress more richly than in any other Turkish city, and more warmly than to the south, for the climate is often cold in winter and the many streams of water, however rich the fertility they produce, are said to give too great a humidity to the air. It would be a good situation for an European physician, and Monsieur Chaboieau, a Frenchman, who has resided here forty years, being now eighty years old, appears to live in comfort and affluence, has good practice, and is much esteemed. The Great Sheik mountain, crowned with snow, is a fine and refreshing object from the city; and large quantities of snow are often brought from it for the use of the sherbet shops, as the luxury of the more affluent inhabitants. For private house of any respectability is supplied with fountains, and in some of the coffee-houses a jet of water rises to the height of five or six feet, around which are seats and cushions.

We passed our time very agreeably here. In the evening some of the friends of our host came to us and

converse, and we sometimes rode into the plain, at the extremity of the line of foliage. The number of Christians in the city is computed at ten thousand, natives of the place, of which those of the Greek religion are the most numerous, and there are many Roman Catholics and Armenians. They appear to live in great comfort, in the full and undisturbed exercise of their religion and their different customs. The intolerance of the Turks is more in sound than in reality; in all our intercourse with them we found them polite, friendly, and hospitable, and never for a moment felt the least personal apprehension in their territory, whether in towns or villages, or when we met them in remote situations. They are a generous and honourable people, and vindictiveness and deceit are not in their nature.

The state of the Jews at this time in Damascus was particularly fortunate; the minister of the Pacha was one of their nation, and they enjoyed the utmost freedom and protection. Every evening they were seen amusing themselves outside the walls with various pastimes, and the faithful were looking on with perfect complacency.

### CHRISTIAN TREASURY.

*Death-Bed Repentance.*—The dreadful change that is made upon men's minds, when misery or approaching death awakes them, doth shew how little they know themselves before. If they have taken the true estimate of themselves in their prosperity, how come they to be so much changed in adversity? Why do they begin then to cry out of their sins, and of the folly of their worldliness and sensuality, and of the vanity of the honours and pleasures of this life? Why do they then begin to wish, with gripes of conscience, that they had better spent their precious time, and minded more the matters of eternity, and taken the course as those did whom they once derided as making more ado than needed? Why do they then tremble under the apprehensions of their unreadiness to die, and to appear before the dreadful Lord, when formerly such thoughts did little trouble them? Now there is no such sense of their sin or danger upon their hearts. Who is it now that ever hears such lamentations and self-accusations from them, as then it is likely will be heard? The same man that then will wish, with Balaam, that he might "die the death of the righteous, and that his latter end might be like his," will now despise and grieve the righteous. The same man that then will passionately wish that he had spent his days in holy preparations for his change, and lived as strictly as the best about him, is now so much of another mind, that he perceives no need of all this diligence, but thinks it is tinorous superstition, or at least, that he may do well enough without it. The same that will then cry, Mercy, mercy—O mercy, Lord, to a departing soul, that is laden with sin, and trembleth under the fear of thy judgment, is now, perhaps, an enemy to serious, earnest prayer, and hates the families and persons that most use it; or, at least, is prayerless, or cold and dull himself in his desires, and can shut all with a few careless, customary words, and feel no pinching necessity to awaken them, importunately to cry and strive with God. Doth not all this shew, that men are befooled by prosperity, and unacquainted with themselves, till danger or calamity call them to the bar, and force them better to know themselves? Your mutability proveth your ignorance and mistakes. If indeed, your case be now as good as present confidence or security do import, lament it not in your adversity; fear it not when death is calling you to the bar of the impartial Judge. Cry not out then of your ungodliness and sensuality; of your trifling hypocrisy, your slight contemptuous thoughts of God, and of your casting away your hopes of heaven, by wilful negligence and delays. If you are

sure that you are now in the right, and diligent, serious believers in the wrong, then stand to it before the Lord. Set a good face on your cause if it be good; be not down in the mouth when it is tried; God will do you no wrong: if your cause be good he will surely justify you, and will not mar it. Wish not to die the death of the righteous, say not to them, "Give us of your oil, for our lamps are gone out." If all their care, and love, and labour, in "seeking first the kingdom of God and its righteousness," be a needless thing, wish not for it in your extremity, but call it needless then. If fervent prayer may be spared now while prayer may be heard, and a few lifeless words, that you have learned by rote may serve the turn, then call not on God when answering is past, seek him not when he will not be found. "When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish come upon you," cry not, "Lord, Lord, open unto us," when the door is shut. Call them not foolish then that slept, but them that watched, if Christ was mistaken, and you are in the right. O sirs, stand but at the bedside of one of these ungodly, careless men, and hear what he saith of his former life—of his approaching change—of a holy or carnal course—whether a heavenly or worldly life is better—(unless God have left him to that deplorable stupidity which an hour's time will put an end to)—hearken then whether he thinks that God or the world, heaven or earth, soul or body, be more worthy of man's chief care and diligence, and then judge whether such men did know themselves in their health and pride, when all this talk would have been derided by them as too precise, and such a life accounted over strict and needless, as then they are approving and wishing they had lived. When that minister or friend should once have been taken for censorious, abusive, self-conceited, and unsufferable, that would have talked of them in that language as when death approacheth, they talk of themselves; or would have spoken as plainly, and hardly of them, as they will then do of themselves; doth not this mutability show, how few men now have a true knowledge of themselves?—BAXTER.

*Christian Warfare.*—There is not a step a Christian takes towards heaven, but the world, the flesh, or the devil, disputes it with him.—WHITE.

*The way to find Peace.*—The vanity of our mind is our fault, and our shame; and one chief cause of our misery. We too much mind earthly, carnal, and sensual things. Here Christ, our chief glory, is too much banished from, and kept out of our minds. A light, trifling, vain conversation, too much prevails among professors. This plainly discovers the vanity of the mind. When we can discern the hour of the day by the sundial, we know that the sun shines. When Christ, the Sun of Righteousness, shines in the mind, the tongue, like an index, will tell how it is with the heart; and the life will manifest his glory. If we are living, loving Christians, we shall be very jealous over the workings of our minds, and be deeply concerned to keep them in a sweet, holy, humble, heavenly frame. This can only be done by putting on our beloved Christ in our minds. For, saith Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed upon thee."—MASON.

*Directions for Prayer.*—Let our minds be prepared, by a few moments of meditation, for engaging in prayer,—let them be quickened by the recollection of our necessities, and the manifold grace and mercy of God,—let us seek to feel alive to the truth and reality of the promise which he has made to answer prayer; and, above all, let us seek to feel the necessity of the influence of that divine Spirit, who has promised to help our infirmities, and we shall not want words, and apt words, even in which to make our wants known at the divine footstool.—REV. JAMES MARTIN.

## SACRED POETRY.

"THOU ART BUT A POOR PILGRIM HERE."

STANZAS SUGGESTED BY THE FALL OF THE LEAF.

By SIR WHITELAW AINSLIE, M.D.,

Author of "*Observations on the Introduction of Christianity into Eastern Countries.*"

TIME has been term'd an arrant thief,  
Which steals our brightest gems away;  
Which turns our very joys to grief,  
And clouds the evening of our day.

Sure 'twere more justly call'd a friend,  
That whispers in our watchful ear,  
While cheerless howls the midnight wind,  
*Thou art but a poor pilgrim here.*

In youth's gay season of delight,  
When all around seems fresh and fair,  
We reck not of its rapid flight,  
It costs us not a single care.

The little ills one sometimes meets,  
E'en in the blush of early spring,  
We laugh through, trusting to the sweets  
The hastening summer's sun will bring.

Soon manhood's graver duties call,  
And lovely woman weds, and mourns;  
And beauties at the birth-day ball  
Find, midst the fragrant roses, *thorns!*

And grey hairs come, and wrinkles too,  
And many a scene that makes us sad;  
Ah! then we feel how fast they flew,  
The few short years that made us glad!

Then memory, which erst had prov'd  
Our pride—our very boast—will fail,  
Forget the names we dearly lov'd,  
Twice told, ay! thrice, the self same tale!

Ere long, though late, we pause and think,  
And ponder on the pleasures past;  
And, as we count each broken link,  
Exclaim, *this vision cannot last!*

Have not these *yellow leaves* a tongue,  
By which they can, untutor'd, tell  
That we, like them, or old or young,  
Must fall, when tolls the awful knell?

How wise were those who feel and know  
When they, with reason, should retire,  
Before has fled each graceful glow,  
The last bright spark of kindling fire!

Ere that the tottering step betrays  
The failing of the mortal frame,  
Or mind, or memory decays,  
And leads, if not to shame, to blame!

Thrice happy they,—nor vague nor vain,—  
Who, in some sweet, some tranquil glen,  
No longer seek for worldly gain,  
Nor mingle more with worldly men!

Leave then, Oh! leave the noise and strife,  
Which ill become a fading form;  
Hast thou not had full share of life,—  
A child of sunshine more than storm?

What is it that can best secure  
A better state, that will not fly?  
A state, at once serene and pure,  
Unscath'd by pain or misery?

It is, that trusting to our God,  
And grateful for the good that's given,  
We so may use this low abode  
Ere as a stage to happier heaven!

Then let us list the faithful friend,  
That whispers in our watchful ear,  
While cheerless howls the midnight wind,  
*Thou art but a poor pilgrim here!*

## MISCELLANEOUS.

*Obookiah.*—The ways of Jehovah in making some persons the partakers of his spiritual favours, and in preparing others for the full discharge of Christian duties, are frequently very remarkable. When the late Rev. S. J. Mills, a truly valuable labourer in the missionary cause in America, and afterwards himself a missionary to the heathen, first went to New Haven in Connecticut, to study theology, he became acquainted with a heathen youth, from the Sandwich islands, named Obookiah, who had been very remarkably saved from death, when his parents and others were killed, and who was now ardently desirous of instruction. He became the servant, the pupil, the companion of Mr Mills, was subsequently called by the grace of God, and furnished the occasion of establishing a prosperous school in connection with the American Board of Commissioners for foreign missions.

*The Success of the Gospel.*—When Mr Whitfield was preaching at Exeter, there was a man in the congregation, who had filled his pockets with stones in order to hurl them at the speaker. He heard his prayer with patience, but no sooner had he named his text, than the man pulled a stone out of his pocket, and held it in his hand, waiting for a fair opportunity to throw it. After the sermon he gave the following account of himself: "God took away the stone from my heart, and the other stone soon fell from my hand." The man proved to be a sound convert, and lived an ornament to the Gospel.

*Galen, the Anatomist.*—The celebrated physician, Galen, had been disposed to atheism. But when he examined the human body, when he perceived the wonderful adaptation of its members, and the utility of every muscle, of every bone, of every fibre, and of every vein, he rose from his employment in a rapture of devotion, and composed a hymn in the honour of his Creator and preserver.

*A Female Cottager.*—Soon after the late excellent Mr Robinson of Leicester, commenced his ministry in the Isle of Ely, he was driven, by tempestuous weather, into a house near the village of Coveney. He endeavoured, according to his usual custom, to improve the incident to the spiritual advantage of those among whom he had fallen. Enjoying a singular felicity in availing himself of passing events, and being always on the watch to speak for God, he could make the occasion preach for him, by eliciting the most affecting truths from the simplest occurrences. A poor woman happened to be in the cottage into which he was thus driven, who afterwards confessed that she had been for some time meditating to destroy herself, but so impressive was his conversation, that she was diverted from her purpose, embraced new views and principles, and became an eminent Christian.

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ON THE INCREASE OF FAITH.

BY THE REV. JOHN MACPARLANE,  
*Minister of Collessie.*

THOUGH we do not consider the knowledge of our personal acceptance essential to the existence of faith, it is a state of mind indispensable to our Christian comfort, and fitted to promote that enlargement of heart which disposes to run in the way of the divine commandments. When the Christian enjoys the delightful consciousness, resting upon the firm foundation of the divine purpose and promise, that his sins, which are many, have been forgiven him,—that God is his reconciled father, and that heaven shall be his eternal home, he is prepared to do, and to endure every thing which the Author of his salvation, the source and end of his spiritual life, may enjoin.

That this confidence of faith may be attained, let serious self-inquiry, in the first instance, be employed, that we may ascertain whether our hopes rest upon the true foundation. To such inquiry an apostle invites, when addressing the early converts to the Christian faith, "give diligence to make your calling and election sure." The calling here alluded to, is evidently not the mere external call of the Gospel, addressed to all to whom it is proclaimed. That they to whom the apostle wrote, were called in this sense, is what they well knew, and what it required, therefore, no diligence upon their part to ascertain. The admonition to make their calling sure, must refer, consequently, to that inward efficacious call, addressed to the soul by the Holy Ghost, whose sacred agency makes the dull and heavy ear to hear, and inclines the heart to obey the gracious invitation.

And may not the cause why so few, comparatively, of those who are called by the Christian name, attain any measure of the confidence of faith, be looked for, and found in themselves? Is it not referable either to ignorance of the truth, or to the prevalence of a slothful or careless spirit, that so many fail to ascertain their condition, in reference to the Gospel? They who are apt to look upon the attainment of a positive and scriptural assurance in this matter as beyond the reach of their ambition, may well be asked whether they have made the attempt to make their calling, and, consequently, their election sure? Are they

not willing to live on, in a state of vagueness and uncertainty about the matter? And, if they have given no diligence in so important a particular,—if they have allowed the world to engross,—if they have suffered sin to darken their souls,—if they have permitted sloth to overpower their spiritual senses,—if they are contented to drag out an unsatisfying existence, destitute of the serenity and peace which the knowledge of a safe, and the attainment of a healthful spiritual state, would impart, they cannot surely complain that they are left in darkness and discomfort,—they cannot justly allege that the confidence of faith is not attainable, when they have not used one of the means with vigour and perseverance, by which alone it can be attained.

As our faith, both in reference to the truths that are its objects, and in the practical influence it will exert, must be proportioned to our Christian knowledge, we should, for promoting its increase, labour to acquire a more enlarged and accurate acquaintance with the whole revealed will of God. What God has revealed to man, it is his design that man should know. By the very revelation he has afforded, he has imposed the duty of diligence in studying its contents. To rest satisfied with partial or defective views of divine truth, not only involves the obvious impropriety of neglecting to acquire the knowledge of that which the Author of our faith thought it right for him to reveal, and for us to believe, but it is the source of many mistakes, and of much discomfort. Such seems to be the cause of the disproportionate magnitude which some attach to particular parts of the Christian system, while other parts, equally essential, receive little attention, and the beautiful relations of the whole are totally overlooked. The faith of the man whose information is thus limited to a few particulars, may be sincere, as to what he knows, but who would compare it with the enlightened and exalted faith of him, whose enlarged knowledge of divine truth places him upon a point of observation from which he can behold the fine proportions of that magnificent fabric, which eternal wisdom has raised to the glory of redeeming grace? It is not only a legitimate object of Christian ambition, but a positive duty enjoined by the book, whose very existence, even without such an

njunction, requires its performance, that "the word of Christ dwell in us richly in all wisdom." Let him, therefore, who would desire that his faith may rest upon a *broad*, as well as on a *sure* foundation, that it may be enlarged as well as sincere, study the Bible,—study it for himself,—study it as a whole. Thus, to change the figure, shall he trim the lamp that has been touched with the flame of celestial fire, to enlighten the eye of faith in this world of darkness, that it may shed upon his soul its cheering and directing ray, to guide him to the fountain of uncreated glory.

The practical and purifying influence of faith will also be promoted by a habitual endeavour to feel and act in conformity with the truths we already know. It is a principle in the divine administration, that "to him who hath, more shall be given." He is prepared to receive further communications, and to profit by them; and it is in complete consistency with the whole economy of grace, that upon the soul thus fitted for their reception, they shall be bestowed. When the truths of religion, so far as they are known, have been inwrought into the moral constitution and habit of the mind, they produce both an aptitude and a desire for higher attainments. The student who has mastered the first principles of science, is both prepared for a higher class, in point of qualification, and evinces an ardour after excellence, which is the pledge of future success. This, however, is a feeble illustration of the manner in which an improvement of present knowledge, for the increase of holiness, insures our further advancement. There is a speciality in the subject before us. The greatest obstacle to the influence of the truth upon our fallen nature, is our indisposition to receive it. But in proportion as it is believed and felt, this indisposition not only gives way, but is succeeded by a thirst after "the sincere milk of the Word, that we may grow thereby."

An illustration of this remark, not the less appropriate because it has frequently been adduced, occurs in the instructive history of Cornelius. His benevolence and devotion, according to the views of divine truth he had acquired from the Jewish Scriptures, were the dawn of brighter discoveries of the way of acceptance and holiness. His faith in the existence and character of God, and of the Messiah foretold by the prophets, influenced his dispositions and his conduct. He feared God,—gave much alms to the people, and prayed to God alway. Though not aware of the advent of the promised Deliverer, his mind was prepared to welcome the tidings of his arrival. He evinced not only a willingness, but an avidity to believe, and to do whatever God might reveal. He was, therefore, blessed with the manifestations of the divine light, for which he had been prepared. His faith was directed to its proper object. He received the Holy Ghost, and magnified God. Thus he, who, with the superior opportunities for the attainment of Christian knowledge now happily enjoyed, is anxious that the purifying, elevating, and quickening power of the truth should correspond with his

growing acquaintance with it, is upon the true way to become strong in the faith. Every step he advances in the path of holiness diminishes the influence of sin, and not only brings him nearer to the object of his desire, but more fully within the sphere of its attraction. The rapidity of his progress towards the perfection at which he aims, will be accelerated as he approaches it, till he shall be absorbed in the effulgence of that light by which he shall see "face to face, and know even as he is known."

To keep the truths of religion habitually before the mind, is further necessary for the increase of faith. These truths are not matters of mere abstract knowledge of which it is essential to be informed, but subjects of deep personal interest, the influence of which we ought to feel. If, notwithstanding their importance, they are allowed to be in the inner chambers of the mind,—if they are not awakened, and kept awake by devout meditation, they must lose all the power and vital efficacy which they are otherwise fitted to exert. No truth can properly be said to be the object of faith, except while it is present to the thoughts. And when it is remembered that the love of Christ, and his example, are the leading objects, the contemplation of which, brought before the mind by a divine agency, accomplishes its renovation, who does not see that he is most likely to experience their assimilating effect, who most steadily contemplates them? And this accounts for an appearance which occasionally meets the Christian eye, that the humble cottager, whose knowledge is limited, and whose opportunities are few, has sometimes exhibited a simplicity, a vigour, and an intensity of faith, which may put to shame the man of much higher cultivation. He has made the sublime truths of the Bible his meditation all the day, till the reflected image of the divine beauty, in the mirror of the Gospel, has communicated to his soul an impression of the loveliness he admires.

Much of our time must necessarily be employed in the avocations of life. And as society advances in refinement,—as the arts that improve and embellish the condition of man approach to perfection, the greater application of mind is required to sustain the excellence which is necessary to success. Diligence in business, is not only permitted, but enjoined by God. Yet, where the paramount importance of religion is felt, there are many intervals in the busiest life, and amid the most urgent worldly engagements, which will be consecrated to holy meditation. But this is not enough. To a mind absorbed by an object of great and overwhelming interest, every appearance in nature, and every occurrence in life, by the principle of association which regulates the succession of our thoughts, suggests that object. Happy the man whose daily employments lead his thoughts to the contemplation of the truths that shall fit him for the high employments of heaven; in whose hours of business as well as in whose seasons of recreation, every new scene awakens some new recollection.

Christian promise, or brings before the mind some varied aspect of Christian doctrine or precept. His diligence in the lawful and honourable pursuits of life, retards not his walk of faith. He proves, in his experience, that there is nothing incompatible between activity in business and fervency of spirit in the service of the Lord.

The last I shall mention, though not the least important of the means that promote the increase of faith, is the duty of prayer. By this spiritual exercise, the soul is brought into nearest contact with the affecting realities of the invisible world. By meditation, indeed, the truths of religion are brought before the mind, but by prayer we voluntarily solicit the notice of God, and lay open our souls to the inspection of his pure eye. To a mind at all impressed with the solemnity of such a posture, in reference to the great object of worship, nothing can be more humbling, or purifying, or elevating.

But, independently of the moral influence of prayer to induce the dispositions which increase the strength, and promote the maturity of faith, it has a direct efficacy in bringing down promised blessings from on high. Prayer and its answer are connected, as cause and effect. When there has been given a disposition to ask, there has been given a pledge that the spiritual favour asked shall be bestowed. The prayer of faith has never been offered in vain. Sometimes, indeed, his sloth and inadvertency may prevent the believer from being aware of the answer when it comes. As a fickle child, having made a request to an indulgent parent, but attracted afterwards by some other object, is followed by the kindness for which it does not wait, the Christian is sometimes overtaken by favours for which he was not sufficiently solicitous, and thus fails to perceive the connection between the gift, and the prayer that procured it. At other times the answer to the prayer of the believer may come at an unexpected season, or in an unexpected form, but it shall assuredly arrive. His prayer, like a winged messenger, shall reach the presence chamber of Jehovah; and if it receive not an immediate regard, shall enter its record in the book of God's remembrance, and when years, perhaps, shall have passed away, and it seems to have been forgotten, it shall return to the bosom of him who sent it, with a suitable and seasonable supply. Who that is convinced of a truth so consolatory, would not be instant in prayer—would not, with a frequency and urgency in some measure corresponding with the greatness of the request, adopt the language of earnest solicitation, and say, "Lord, I believe, help thou mine unbelief?"

BIOGRAPHICAL SKETCH OF  
THE REV. JOHN WELCH,

*Formerly Minister of the Gospel at Ayr.*

THIS distinguished man was born about the year 1570, of parents in a very respectable station in life, his father being laird of Colliestoun, in Nithsdale. His conduct in early life, though displaying a bold and adventurous spirit, afforded not the slightest prospect of the pious and

devoted character which he afterwards bore. Instead of profiting by the instructions he received, he indulged in the most vicious practices, and proved a source of grief to all his relations. Nay, so far did his wayward disposition carry him, that he joined a band of border thieves, living, for some time, entirely by plunder. This mode of subsistence he was not long in finding to be no less precarious than it was dishonourable, and he resolved to quit his abandoned companions, and return to his father's house. In returning, he stopped for some time at Dumfries, where he resided at the house of Mrs Forsyth, who was a relative of his own. This good lady kindly undertook to effect, if possible, a reconciliation between the profligate youth, and his offended father. Providentially, while John remained with her, his father came to pay her a visit, and, after the usual salutations, she inquired "whether he had ever heard any news of his son John?" The mention of his son touched the parent's feeling heart. "O cruel woman! how can you name his name to me?" said he, "the first news I expect to hear of him is, that he is hanged for a thief." Mrs Forsyth attempted to comfort him with the hope of better days. "Many a profligate boy," said she, "has become a virtuous man." A ray of hope seemed to dart across the gloom, and he eagerly inquired "whether she knew that his son was yet alive?" She answered in the affirmative, at the same time expressing a hope that he would prove a better man than he had been a boy. John was immediately called in, and falling at his father's feet, he burst into tears, and earnestly entreating pardon for his past misconduct, he engaged to shew himself, in future, a dutiful and affectionate son. For a time the father was inexorable, but, overcome at length by the urgency of the youth's importunities, combined with the kind intervention of Mrs Forsyth, he yielded, and a reconciliation took place. The profligate son was restored to all the comforts and advantages of home, and the correctness and consistency of his after life evinced that a change of a higher and holier character had taken place in his heart—a change so evident as to warrant his relatives in believing, that, though "once dead, he was now alive again; though once lost, he was now found."

As Mr Welch perceived that his son was anxious to become a minister of the Gospel, the young man was sent to college, where he acquitted himself to the high satisfaction of all his teachers. Having been licensed to preach the word, the first place in which he was invited to labour was in the town of Selkirk. Faithful to the cause of his Lord and master, he proved himself "a workman that needed not to be ashamed, rightly dividing the word of truth." His zeal was not long in drawing forth the opposition of the careless, who strove in every possible way to defeat his exertions, and discourage his heart. But the constant resource of the godly minister was to a throne of grace. From the beginning of his ministry indeed, he reckoned that day ill spent, seven or eight hours of which were not dedicated to prayer. He was often accustomed to spend a great part of the night in secret communion with the Almighty, and in his pastoral duties, he was active and indefatigable, preaching publicly once every day, and spending much of his time in visiting and catechising his people.

As might have been expected, the fidelity of Mr

Welch excited the violent enmity of not a few under his charge; and, in particular, a person of the name of Scott, proprietor of Hawickshaw, a small property in the neighbourhood of Selkirk, seems to have persecuted this man of God with such unrelenting perseverance, that he felt himself compelled to quit a place where his labours were far from being truly appreciated. An opportunity soon offered, by a call from Kirkcudbright, which he readily accepted.

Mr Welch's ministry at Kirkcudbright was of short continuance, but while there, he appears to have had much comfort and success in his work. He was blessed in winning many souls to the Redeemer, and, among others, Mr Robert Glendinning, who became his successor in that very parish. In the year 1590, Mr Welch was transferred from Kirkcudbright to Ayr. At the commencement of his incumbency there, wickedness prevailed to a great extent, and so violently opposed were the people to religion, and its ministers, that their new pastor had some difficulty in finding accommodation in the town. He experienced, however, a warm and hospitable reception from Mr Stewart, a respectable merchant in the place, whose piety and prudence were alike conspicuous. Ayr was at that period the seat of much contention among the different opposing factions into which the people were divided, and Mr Welch used his utmost endeavours to put an end to the unseemly feuds which were sometimes displayed even in the open streets. On such occasions, when attempting to pacify the combatants, he would rush between them with his head covered with a helmet, and put an end, if possible, to the bloody encounter. When at any time he had succeeded in his benevolent efforts to promote peace, he was accustomed to cause a table to be covered in the street, at which the parties, after a solemn prayer from the worthy pastor, were invited to exhibit a proof of their mutual reconciliation, by eating and drinking together, and, as a suitable conclusion to the friendly meal, they engaged in celebrating the praises of the God of peace. It may be easily conceived, that under the influence of the advice and example of a minister thus unwearied in the blessed employment of a peace-maker, the spirit of dissension speedily disappeared, and Mr Welch rose daily higher in the estimation and regard of his flock. They respected him as a faithful and consistent ambassador of Christ; they loved and admired him as their counsellor and friend.

In discharging his pastoral duties, Mr Welch was most exemplary. Besides devoting the third part of his time to prayer, and sedulously improving his mind by study, he preached publicly, as at Selkirk, once every day. And if in labours he was truly abundant, his success was most encouraging, so that many years after, Mr Dickson of Irvine, who was himself a most able and efficient minister, was accustomed to say, when congratulated on the success of his ministry, "the grape-gleanings in Ayr in Mr Welch's time, were far above the vintage of Irvine in his own." His preaching was plain, spiritual, and searching, with little or no show of learning, but so tender and pathetic, that his hearers were often moved to tears. His humility and tenderness of conscience appear to have been very great. Sometimes, before going to Church, he would send for his elders, and beseech them to pray for him, that he

might have a door of utterance opened to him, as he felt himself to be deserted by the Almighty. Often he would retire to the Church of Ayr, which was at some distance from the town, and there spend whole nights in prayer, in an audible, and sometimes a loud voice. The plans which he followed in reclaiming transgressors, were, in many cases, at once ingenious and successful. As an instance, we may quote the following, given by his biographer:—

"There was in Ayr, before he came to it, an aged man, a minister of the town, called Porterfield. The man was judged no bad man, for his personal inclinations, but of so easy a disposition, that he used many times to go too great a length with his neighbours in many dangerous practices. Among the rest, he used to go to the bow-butts and archery on Sabbath afternoon, to Mr Welch's great dissatisfaction. But the way he used to reclaim him was not bitter severity, but this gentle policy: Mr Welch, together with John Stewart, and Hugh Kennedy, his two intimate friends, used to spend the Sabbath afternoon in religious conference and prayer, and to this exercise they invite Mr Porterfield, which he could not refuse; by which means he was not only diverted from his former sinful practice, but likewise brought to a more watchful and edifying behaviour in his course of life."

Mr Welch married Elizabeth, daughter of John Knox, the Reformer, a woman who had imbibed much of the intrepid and dauntless spirit of her father. A black cloud was beginning to overspread Scotland, and the time was fast approaching when the faith and fidelity of the godly, both among ministers and people, were to be sorely tried. Mr Welch, it may easily be conceived, was not unobservant of the signs of the times. Often did he wrestle with God for the Church of Scotland, that amid all her sufferings, she might come forth pure and unscathed. The times were portentous, and the judgments of God were abroad upon the land. To prayer, therefore, he had incessant recourse, and while all around him were in consternation at the threatening approach of the plague, which had carried its desolating ravages even to the neighbourhood of Ayr, this man of God remained unmoved. His heart was stayed, trusting in the Lord, and he was supported by the thought, that "the angel of the Lord is encamped round about them that fear him."

The ministry of Mr Welch at Ayr was crowned with the divine blessing in a very eminent degree; but the fire of persecution was lighted up in Scotland, and his labours, as well as those of many of his brethren, were brought to a speedy termination. James the Sixth, from the date of his accession to the throne of England, was evidently desirous to destroy the Presbyterian Church of his fathers, and to plant Prelacy in its place. He had succeeded, at the period to which we now refer, in establishing a system of partial episcopacy in Scotland, but he was far from being contented with the advantage he had gained. Bishops existed, it is true, in the Scottish Church, but still the wily monarch saw that their power was limited, and must continue to be so, as long as the authority of the General Assembly was recognised. To accomplish his purpose, therefore, James resolved to destroy that Court.

The General Assembly convened at Holyrood-house in 1602, appointed their next meeting, with the king's consent, to be held at Aberdeen, on the last Tuesday of July, in the year 1604. Before that day, a royal

decree was issued, prohibiting the meeting for that year. This decree was strictly obeyed, and the moderator of the former Assembly, Mr Patrick Galloway, addressed a letter to the Presbyteries, appointing the Assembly to meet at Aberdeen, on the first Tuesday of July, in the year following, (1605.) James was determined to prevent the Court from being convened, and accordingly, he issued another prohibition before the appointed day. In fact, the king's decree amounted to a final dissolution of the Assembly, as neither day nor place were named for any future meeting.

The tyrannical spirit of the king excited a keen feeling of indignation among his Scottish subjects. They were unwilling to part with their Assemblies, and a number of the most devoted and faithful ministers of the time, refusing to acknowledge the right of the monarch arbitrarily to suspend the proceedings of the Ecclesiastical Courts, resolved to assemble under the authority of the King of kings. A number of them, accordingly, met at Aberdeen, on the first Tuesday of July 1605, being the last day appointed by authority. No business appears to have been transacted; the meeting was simply constituted, and immediately formally dissolved.

In the eyes of James, however, their conduct was such as to call forth summary punishment. Within a month, accordingly, from the meeting at Aberdeen, those who had been present on that occasion were seized as being guilty of treason. Mr Welch had not been present on the precise day of the meeting, but he had gone to Aberdeen, and had declared his approbation of what his brethren had done, and he was therefore imprisoned, first at Edinburgh, and then at Blackness, after which he was banished from Scotland.

On the seventh of November 1606 Mr Welch, with several of his brethren, set sail from Leith, and though it was two o'clock in the morning, many came to witness their departure. Before leaving the harbour, they engaged in prayer, and sang the 23d Psalm; immediately after which they set sail. The ship being destined for the south of France, they landed at Bourdeaux.

The first point to which Mr Welch directed his attention, was the acquisition of the language, which, in fourteen weeks after his arrival, he had so completely effected, as to be able to preach in French. His pulpit discourses were so much admired, that he was not long in receiving a regular call to the ministry, first at Nérac, and then at St. Jean d'Angely, a town of considerable extent, where he laboured with much acceptance for sixteen years. His fidelity in the exposition of the truth was remarkable. Even in the presence of persons of the highest rank, who were occasionally his auditors, he spoke with the utmost boldness, holding not the persons of men in admiration, but praying earnestly to be delivered from "the fear of man, which bringeth a snare."

When Louis XIII. of France made war upon the Protestants, the city of St. Jean d'Angely was besieged, but Mr Welch encouraged the citizens so strongly, that, under the blessing of God, they were able to maintain their ground with such resolution and firmness, as compelled the king to offer them conditions of peace. While the king remained in the town, Mr Welch preached as usual. On one occasion the Duke d'Espéron was sent to fetch him out of the pulpit into the pre-

sence of the monarch. The result of his mission is thus stated by the biographer:—

"The duke went with his guard, and as soon as he entered the church where Mr Welch was preaching, Mr Welch commanded to make way, and to set a seat that the duke might hear the Word of the Lord. The duke, instead of interrupting him, sat down, and gravely heard the sermon to an end; and then told Mr Welch, he behoved to go with him to the king; which Mr Welch willingly did. When the duke came to the king, the king asked him why he brought not the minister with him, and why he did not interrupt him? The duke answered, never man spake like this man, but that he had brought him with him. Whereupon Mr Welch is called, and when he entered the king's room, he kneeled upon his knees, and silently prayed for wisdom and assistance. Thereafter the king challenged him, how he durst preach where he was, since it was against the law of France, that any man should preach within the verge of his court? Mr Welch answered, Sir, if you did right, you would come and hear me preach, and make all France hear me likewise. For, said he, I preach not as those men you hear preach; my preaching differs from theirs in these two points: First, I preach you must be saved by the death and merits of Jesus Christ, and not your own. Next, I preach, said he, that as you are king of France, you are under the authority and command of no man on earth; those men, said he, whom you hear, subject you to the Pope of Rome, which I will never do. The king replied no more, but Well, well, you shall be my minister; and some say, called him father, which is an honour the king of France bestows upon few of the greatest prelates in France; however, he was favourably dismissed at the time, and the king also left the city in peace."

A short time after, the war was renewed, and St. Jean d'Angely was again besieged, but express orders were given by the king that, should the town be captured, Mr Welch should be permitted to escape. The orders were accordingly obeyed, and horses and wagons were provided to transport him and his family to Rochelle as a place of safety. His flock in France being now scattered, Mr Welch requested permission to return to England, which was granted him. His health had, before this time, begun to decline, and his friends were exceedingly anxious that he might be allowed to revisit his native land. To this, however, James would by no means yield, alleging that he would never be able to establish his favourite system of Prelacy in Scotland if Mr Welch should return thither.

Enfeebled in body, but still vigorous in mind, the good man languished for some time in London, anxious to dedicate his latest breath to the service of his Master. "He had his life from God," he said, "and therefore it should be spent for him." Urgent applications were made to the king that Mr Welch might have liberty to preach in London, but James was inexorable. No argument could prevail upon the unfeeling monarch, until he heard that Mr Welch's life was despaired of, when he immediately granted him permission. The dying man was no sooner informed that all restriction was removed, than he immediately embraced the opportunity of proclaiming those glorious truths which he had so long felt it to be both an honour and a privilege to make known to his fellow-men. Having received access to a pulpit in the metropolis, he preached with all his wonted ardour and animation; and this was the last act of his life, for after he had ended his sermon, he retired to his chamber, and, within two hours, he

peacefully resigned his spirit into the hands of his Redeemer. "Be thou faithful unto death, and I will give thee a crown of life."

## THE EARLY PROTESTANT CHURCH OF FRANCE.

No. III.

BY THE REV. JOHN G. LORIMER,

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I AM still speaking of the twenty-six years which stretched between 1572 and 1598, between the massacre of St. Bartholomew, and the granting of the edict of Nantes.

Though there can be little doubt that the Church was already declining in her attachment to sound doctrine, and that light views of truth were beginning to appear, she was still, as a Church, decided in her opposition to heresy, and to the corruptions of the Church of Rome. At an early day, she had deputed a certain number of her ministers to protest against a Popish council of Trent, and to declare the nullity of all its decisions and decrees; and at a later day we meet with the following deliverance:—

"The Confession being read, Monsieur de Beza acquainted the assembly of those heresies dispersed abroad in Poland and Transylvania, by divers persons, against the unity, divinity, and human nature of our Lord Jesus Christ, receiving the errors of ancient heretics, particularly of Samosatenus, Arius, Photinus, Nestorius, Eutychus, and many others, yea, and of Mahomet himself also: Whereupon the synod unanimously voted their detestation of all those abominable errors and heresies, and advised all pastors, elders, and deacons, and generally all the faithful, vigorously to oppose their admission into the Churches of France.

"Information was also given concerning the errors of Cozain, by the minister of Normandy; and Monsieur de Chandiese, and Monsieur de L'Estang, were ordered to examine the table of the said Cozain, and to bring in a report of it; and finally, it was condemned, rejected, and detested; and the English bishops shall be desired to suppress the books of the said heretics, which began to be in vogue among them."

Indeed, it was common to censure and condemn works containing erroneous sentiment, and to guard the Churches against them; and a correspondence was even held with foreign Churches, where the heresy proceeded from their borders. At this time, too, (1594,) the Church, as a body, was sound in her opposition to Popery. One of the ministers was publicly and warmly commended for his answer to part of Bellarmine's Works, the great Romish champion; and those who had had the courage to hold a discussion with the advocates of the Church of Rome, were honoured with similar approbation.

"The present synod return thanks unto Monsieur Berand, Rotan, and the other pastors, for their pious endeavours in maintaining the truth at the conference held at Mants with Monsieur de Perrote, and other Popish theologians, and ratifies their whole proceeding, and that offer made by them to continue the said conference at the pleasure and commandment of his Majesty. In pursuance whereof, the synod hath nominated twenty pastors, out of whom twelve shall be chosen to confer with those of the Romish Church, that so the provinces may have notice, and come prepared for the said conference."

But it is to be feared, that the seeds of compromise and degeneracy were now in the course of being sown. Several of the Protestant ministers, disappointed that their preferences were so poor, proposed a reunion of the two Churches, Popish and Protestant; and agreed,

at a public discussion, to betray the cause of the Reformed into the hands of the Romanists. It would seem that they had been largely bribed for this purpose. Though defeated in their object at the time by the superior fidelity of their brethren, yet the very fact that such an idea was entertained, and deemed practicable, shewed how sadly both ministers and people were declining from the truth. The General Assembly of 1596 was still clear and decided.

"Forasmuch as 'tis the duty of all the faithful heartily to desire the reunion of all the subjects of this kingdom in the unity of faith, for the greater glory of God, the salvation of millions of souls, and the singular repose of the common weal; yet, because of our sins, this being rather a matter of our prayers than of our hopes, and that, under this pretext, divers profane persons attempt openly to blend and mingle both religions, all ministers shall admonish seriously their flocks, not in the least to harken unto any such motions, it being utterly impossible that the temple of God should hold communion with idols; as also, for that such wretches design only by this trick to debauch easy credulous souls from the belief and profession of the Gospel. And whoever attempts such a reconciliation, either by word or writing, shall be most severely censured."

We are happy to turn to a more pleasing contemplation. While some longed for a union between Popery and Protestantism, the Church of France cultivated a Christian union with the other Protestant Churches of Christendom. Unity of sentiment and affection, as well as a sense of common danger, led to this; and it were well that it were more common now. The evangelical Churches of the present day are, in this respect, a great contrast to the Christian Churches of the Reformation. The National Synod held in 1583, highly approved of a work entitled, "*Harmonia Confessionum*," The Harmony of the Confessions of Faith, "as being most useful and needful for these our times," and advised that it should be translated into French, and recommended by the Church. A few years earlier, "many deputies, from sundry famous reformed Churches, kingdoms, and provinces, met at Francfort," to devise measures for uniting all the reformed Churches of Christendom in one common bond of union, so as to terminate all their differences. The Church of France rejoiced in this prospect, and appointed four of her ablest ministers to appear as her representatives. With regard to the Church of the Netherlands, she highly approved of their confession, and established a still closer union.

"This assembly doth now ordain, that as often as the synods of the said Low Countries shall be convened, two provinces of this kingdom shall be obliged to send their deputies; to wit, two ministers and one elder, who shall be expressly named by these two provinces in every National Synod, and their charges borne by all the provinces of this kingdom; and for this present approaching synod of the Low Countries, the provinces of the Isle of France and Normandy are appointed to send their deputies. And whereas the brethren, their deputies, have tendered unto this synod the confession of faith and body of Church discipline owned and embraced by the said Churches of the Low Countries, this assembly hearing humbly and heartily blessed God for that sweet union and agreement, both in doctrine and discipline, between the Churches of this kingdom and of that republic, did judge meet to subscribe them both; and it did also request those our brethren, their deputies, reciprocally to subscribe our confession of faith and body of Church discipline; which, in obedience to the commission given them by their principals, they did accordingly; thereby testifying that mutual harmony and concord in the doctrine and discipline of all the Churches in both nations. Moreover, this assembly having, to its great grief, understood the miserable condition of the greater part of the Churches in the Low Countries, how that they

be exceedingly pestered with divers sects and heresies, as of David George, Anabaptists, Libertines, and other errors contrary to the purity of God's Word, and against which they cannot use those remedies that are most desired; and yet, on the other hand, this synod did exceedingly rejoice at the glad tidings of their care and diligence in opposing and resisting those anti-scriptural heresies, subversive of divine doctrine, order, and discipline; and it did most earnestly entreat them to persevere in the confutation and condemnation of them; as it would also, on its part, cordially join with them in so doing, and would give, as it doth now give, an unquestionable proof thereof, by subscribing unto their confession of faith and Church discipline. And forasmuch as this holy union and concord established between the Churches of France and those of the Low Countries, seems necessarily to demand their mutual loves and assistance, this assembly doth judge meet, that the Churches of both the nations shall lend and borrow their ministers reciprocally, according as their respective necessities shall require."

It were easy to refer to many other pleasing features in the character of the Church of France at this period of her history; such as her loyalty to her Sovereign, and anxiety for his salvation, (Henry IV.)

"All ministers are exhorted to be earnest with God in their public prayers for the conversion, preservation, and prosperity of the King; and whenever they be at court, and have access unto his Majesty, they shall do their duty in reminding him seriously of the great concerns of his soul's salvation. And the pastors ordinarily residing at court, or in its neighbourhood, shall be writ unto by this synod, more especially to put this our counsel into practice."

I might refer to her spirit of love for the suffering and oppressed; the prayers which she requested for the Churches of the Low Countries; her missionary spirit, recommending to the brethren of Languedoc, "that they do their endeavour to advance the kingdom of God, as much as in them lieth, not only at home in their own Churches, but, if it may be done without incommoding their own flocks, abroad also." I might refer to her zeal in the cause of education, her anxiety that a college should be erected in each of the provinces; the selection of the city of Saumur as a convenient place for one of them, and the earnest entreaty addressed to Governor De Plessis to aid in this good cause. But I have space only to allude to the unfavourable change which had already taken place in the character of many of the Protestants of France, and which became deeper and more serious as we approach the termination of the period of which we at present speak.

Pleasing and delightful as are the aspects of the Church which we have been contemplating, it is well known that the forms of truth may remain after the spirit which originally established them has in some measure disappeared, and that fair outward features in a Church, as a body, are quite consistent with the degeneracy of many of its individual members. The dreadful persecution to which the Church of France had been subjected on St. Bartholomew's day, did not improve her character or call forth new energies. Though she wonderfully maintained her place amid the adverse circumstances with which she was surrounded, it would seem that she had been seriously deteriorated. The perpetual reference which is made during the space of twenty-six years, and especially towards its close, to the difficulty of supporting ministers, and the destitution and desolation of many of the Churches, as well as the various expedients, some of them ineffectual, which were resorted to for rearing young men for the ministry, all shew that the people had declined in their religious character and diminished in number. From a very early period we read of Churches being advised to succour their ministers in their necessities, and to raise

maintenance for them and their families, "because foreign countries have been exceedingly scandalised at the neglect and ingratitude of divers Churches even in this particular." We read, too, of ministers being "given in loan" to Churches for six months. But it is at a later day, and after the persecution, that we meet with the most frequent and affecting notices of this kind. Express canons were passed by the Synod of 1579 to prevent the ingratitude of many Churches to their ministers; the people are required to advance a provision for the pastor for so many months, and in the event of failure, the minister is authorised to withdraw, and "the ungrateful Church shall not be provided with any other pastor till it shall have first given plenary satisfaction unto its former minister." Notwithstanding that in many cases two or more congregations had been joined together, and put under the charge of one minister, still the support of the pastor was becoming more and more precarious, so that the Synod of Montauban, in 1594, was constrained to pass the following resolution: "Forasmuch as the ingratitude of divers persons, in not contributing to their minister's subsistence, is more notorious than ever, and that this crying sin threatens the Churches with a total dissipation, after mature deliberation, we do decree, that in case these ungrateful wretches, having been several times admonished by their Consistory, (Kirk-Session,) do persist obstinately in this their sin, their Consistory shall deprive them of communion with the Church in the Sacraments." This was a very strong step, but it proves how general and severe was the evil against which it was directed, and also how seriously the numbers and the Christian spirit of the French Protestants had declined. A few years later, in 1598, we read of "the great desolations and dispersions of the Churches in Provence;" of a minister, "by reason of the great necessities of the Churches," being appointed to serve two Churches; and of another, "forasmuch as he receiveth a very small salary from his Church, and hath been many years in their service," being granted license to teach youth for his better maintenance,—a practice to which the Church was strongly averse. But what, perhaps, is still more impressive and affecting, it was decreed, "Because of the present distress and poverty of our Churches, and till such time as the Lord shall have blessed us with greater abilities, it is ordained by this present Synod that the National Synod shall be convened only once in three years, unless it be in case of very great necessity, as of heresy and schism." So that such was the poverty of the ministers, arising from the weakness of their congregations, and the declining piety of their people, that they could not bear the expense of carrying on the business of the Church in the way which their consciences judged most scriptural. After all, it is not wonderful that the character and strength of the French Protestant Church should have been seriously impaired. Any Church which, by a stroke, loses between sixty and seventy thousand of its best members, may well be weak, the more especially if as many, or a greater number, of the well-disposed and timid are, by the same stroke, driven into apostasy. What Christian Church, at the present day, could stand such a trial unhurt? How many congregations would be broken up and dispersed altogether! How many of the strong would be damped and discouraged into weakness! Accordingly, we have reason to believe, from an enumeration which was made of the French Protestant Church in 1598, by authority, that it was reduced to less than one thousand congregations. The number is given so low as seven hundred and sixty. What a change from the two thousand of Beza, twenty-six years before! Even admitting that the early number was too great, and the latter too small, still it is plain that a very serious diminution had taken place in the numbers of the French Protestants.

And it was not persecution alone which wrought the

change. Henry IV. had been educated a Protestant, and had been much indebted to the Protestant party, but when the prospect of the throne opened before him, he abandoned the faith which he had been taught, and became a Roman Catholic. As Henry does not seem to have had any religious convictions, but was a mere man of the world, and of expediency, his adoption of Popery, when he came to power, may be regarded as a proof that he considered the Romish party not only the stronger but the gaining one, and that Protestantism was losing ground. And this quite accords with the representation which has been given. But the king was not alone in his apostasy, (if apostasy it can be called, where there was no previous faith,) multitudes of the aristocracy went along with him, and indeed, almost the whole Protestant class who had any political influence. While this shews the power of royal example for evil, —and why not for good? it proves also how unsound and degenerate was the religion of a large body of Protestants. Had their religion been any thing better than a name, or a poor political feeling, they would not have deserted the Protestant cause. In such circumstances as these, it is not wonderful that the distinction between the Reformed Church and the Church of Rome began to lose its distinctness, and that many were ready, especially when encouraged by bribes, to propose a union of the two Churches. All these influences were truly disastrous. But amid these mournful symptoms, we must not forget that a far larger body of the Protestants remained firm and stedfast, and that, as a Church, they continued to adorn the doctrines of the cross.

From the brief review which has been made of an interesting period in the history of the French Protestant Church, one may learn how strong is the tendency to, and how rapid the operation of, religious degeneracy. In a few years the Church rose to greatness and glory, and in a few years she declined into comparative weakness. So it was in primitive times with the Churches of Asia Minor; the vigour of their piety did not survive the death of the Apostles, and so it not unfrequently happens with the individual Christian. His first are his best days, and that so generally, that many good men have concluded that in every life of faith there is necessarily a season of backsliding. What the more immediate causes of this may be, we are not here called upon to state; but one can scarcely fail to remark that such cases strikingly shew the amazing depravity of human nature, even among good men; the necessity of the continued agency of the Holy Spirit to the spiritual prosperity of individuals and of Churches, and the sovereignty of the Divine dispensations towards the Church of the Redeemer.

### DISCOURSE.

BY THE REV. HUGH RALPH, LL. D.,

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“Our friend Lazarus sleepeth.”—JOHN xi. 11.

THE feelings with which Christians regard the departure of their friends, depend very much on the reasons they have for entertaining hope respecting their present state. Their principles, indeed, do not raise them entirely above natural sorrow. They feel acutely the loss of those with whose countenance and kindness they have been long familiar, nor do they conceive regret for their removal incompatible with holy resignation and submission. At the same time, they have been accustomed to regard the present life but as the introduction to an eternal one. It has never been viewed apart from it, and they anxiously seek to know how far the char-

acter of those who have been removed entitles them to believe they are happy. With such anxiety the world has little sympathy. It would, against evidence, believe well of all; nor do the reasons which satisfy the Christian form an important element in any degree of submission to which it arrives. Its language is, restore the object, or forgetfulness alone will render us superior to the loss. It realises but indistinctly a future state of existence, or it evinces little interest whether that state is blissful or miserable. But should the Christian discern proofs of a departure to a better world, he feels he ought not to give himself up to sorrow entirely. The character of the death-bed is altered. He hopes and strives to meet again with those who have died in the Lord; and, as the last breath is drawn, seems to have before him a traveller in calm repose after the evils of a journey, whom he ought not but to congratulate on escaping the difficulties to which he has been exposed. “Our friend Lazarus is not dead, but sleepeth.”

The words are used, in a beautiful simplicity, with reference to the miracle our Lord was about to perform. He was going to give evidence that he was the resurrection and the life somewhat earlier than mankind were expecting. He could raise the dead, at any period; and was now about to exercise the power in behalf of his friend, for purposes for which he performed other miracles in those days.

The words, however, may justly be extended in their application. The miracle now wrought on Lazarus, is but the same that is to be wrought one day on mankind generally. Christians too of every age, like him but sleep; and it is our comfort to dwell on the pleasing image wherever we believe those who are removed have died in the Lord.

It suggests rest from trouble, positive enjoyment, and the prospect of our arising.

In the *first* place, the image of sleep, employed, with reference to believers, suggests rest from trouble.

The traveller has at length come to the end of his journey, and reposes, therefore, from all the toils he has endured. These, in the Christian life, are of two kinds; those arising from sin, and those which affect his outward condition.

The former of these occasion little grief to worldly men. They know sin only in its excess; and wherever it prevails greatly, their consternations are not deep, and soon pass away, and they are surprised at, and pity those who grieve over evils they do not see, or which, if they see at all, they esteem but lightly. No trouble, however, is so painful to the Christian as sin, in any form, whether it consist in the omission of what is commanded, or the commission of what is forbidden. His views of sin have been greatly extended. He regards himself as bound not merely to *form* vice, but to cultivate every kind of moral *accomplishment*, yea, even to aspire to be holy, as God is holy, and that too, not only by outward *con-*



mity to his will, but by having his very thoughts and feelings moulded according to it. Through the principles he has imbibed he loathes whatever would defile him, in his extended view of what sin is. He commits it, but reluctantly. He is ashamed of himself for acting contrary to his better feelings, and desires to have every lust sacrificed, and himself, in soul, body, and spirit, altogether conformed to the law of God.

To such exalted attainment too he is constrained, not merely by his better feelings, but by necessity. He cannot sufficiently express his obligations to Christ for the sufferings he has undergone in his behalf, and the inheritance he has provided for him, and would therefore exercise yet greater pains to imitate his example, and walk in his steps. "The love of Christ constraineth me," is his language, "because I thus judge, that if one died for all, then were all dead, that they who live might not live unto themselves, but to him who died for them and rose again."

This desire to be holy increases as he approaches an eternal world; so that, when on its borders, he painfully reflects on the little attainment he has made, and earnestly prays that ere he go hence he may be thoroughly qualified to enjoy the pure pleasures of the heavenly state. Now the moment of transition is a relief from all such anxiety, and from all further cause of it. Laying aside his body, he lays aside a sinful nature, and is no longer disturbed by a law in his members warring against the law of his mind. But one principle reigns triumphant—a feeling of ardent and devoted conformity to God's will. He enjoys, therefore, a rest of all others most desirable to him; and as he bids an eternal adieu to his greatest enemy, may be said to sleep rather than to die.

Inferior to trouble from sin, is trouble arising from outward circumstances, though still very painful to him; and from this he experiences a blessed relief on leaving the body. Though a Christian, he has his share of this like other men. He has his difficulties to secure a provision for himself and those who are dependant on him, and may be dependant on his own unaided exertions. The cares of the world often oppress his spirit. His better principles, too, are continually exposing him to opposition and reproach. He may be widowed of objects nearest his affections, and may carry with him a frame which every wind shatters, and that occasions many a pain ere it be laid in the dust. Such trouble, however, does not follow the spirit to the heavenly mansion. It has, indeed, experienced a happy release; and fever, and pain, and weakness are unknown in that climate, whither it has sped. They are thought of only as evils never again to be borne, and with the joy, therefore, of one who is taking his rest after hours of tribulation. He is not dead. He is but asleep.

But, *secondly*, the image suggests positive enjoyment.

The sleep of a moral and rational nature is a very different thing from simple rest. Even in

bodily sleep the functions are going on, and the mind is active, it may be more active than when awake. But the rest of a spirit is the most blessed activity, consisting in a free exercise of its powers, in a place and among objects adapted to its nature. Here it has not scope, or is fretted or hindered in its motions, finds no congenial intercourse or employment. The hour of death, therefore, is to it the hour of agreeable repose. Now it expands, as in its proper element, and ceaselessly asserts its glorious liberty. Of its condition, mode of intercourse, and pursuits, we know but little; but the little we do know, gives us elevated views of its enjoyments. It is employed in contemplation. It is fixed on that one object on which all the attention of all the heavenly inhabitants is fixed,—Jesus Christ, the Lamb slain from the foundation of the world; and thence it draws aliment for wonder and praise. It is fixed on the deep things of God, acquiring clearer insight into his character and ways. It enjoys a most blessed society. Society is the great source of enjoyment here. We cannot live alone, and we find a higher relish in sharing our feelings with those around us. But within the veil is the companionship of all who are really valuable,—our friends who have slept in Christ, whom, it is reasonable to believe, we shall recognise,—the good also, whom we have not known, but whose faith has invigorated, praises excited, or deeds inspired us;—we see all sit down in the kingdom of heaven with Abraham, and Isaac, and Jacob, and all the worthies of every age. Who, on reading their lives, would not wish to meet with them? The mind gives them a presence of its own. But in heaven they exist, and new joy is imparted by sharing with them in the praise of the Redeemer.

Employments too are, no doubt, furnished in the heavenly world, though of these we know little, because unable to appreciate them. Praise, we are satisfied, as most delightful, is one; and, besides this, active duty is another, at the bidding of the Almighty, and for the benefit of his creatures.

And this meditation, intercourse, and activity, which is its repose, commences with the departure of the spirit from the body. It is now free, and enters on its blessed state at the moment of death. Is it not, then, a delusion to be taken up with the outward appearance of the body of a believer in Christ, whose spirit has been removed? He is not there. There lie before us but the memorials of a misery for ever escaped. And as we trace the spirit up its ascending path, and consider its present condition, we feel our friend is not dead, but asleep. We made a mistake. The chamber where the pious meet their fate, is their disrobing room. They are now emancipated, and theirs is that glorious repose, the liberty of the sons of God.

*Thirdly*, The image suggests the prospect of arising again.

On retiring to rest, we hope to begin again the duties of the day. And that profound repose,

into which some weary traveller has fallen, brings to our mind the idea of coming out with freshness and vigour, to enter on other toils, that may be followed again by invigorating repose. And this idea, too, holds good with regard to the death of the Christian. His spirit is happy, and therefore he is happy indeed. But his happiness may be increased, may be more complete, and we are informed of a day on which his very dust shall break the slumber of the tomb, and arise to a glorious condition.

The grave is a loathsome dwelling to man. It is so dark; it is so chilly; it is so repulsive. Must we bury a form there which awakened so much delight in our minds, which we cherished with so much fondness, beneath which the hand of affection has often smoothed the pillow, and whose most trifling movement was the spring of such anxiety? It must be. The fairest form must one day say to corruption, "Thou art my father, and to the worm, thou art my mother." But are we not to turn our eyes away from the grave as too repulsive for our view? Is it, after all, so dark and dreary a place? And do we cherish the hope of one day beholding its inhabitant coming out of it like Lazarus in increased freshness and beauty?

My friends, the resurrection has often appeared to me a singular proof of the strength of that consolation the Gospel imparts, as I have often reminded those who have lost their Christian friends. The heathen knew no such consolation. They could conjecture; they borrowed emblems; but they had only a vague hope. Christ, however, has put the matter beyond a doubt; and how does he do so? By telling us we shall rise again? That were enough for faith, but the faith must be strong. He goes into the grave. He takes a Lazarus out of it. He asks you to give him food, converse with him, remove his fetters. He goes into the grave, and actually remains under its power a few days; and he himself comes out of it. "Reach hither thy hand," says he, "and be not faithless but believing." He is seen of many. He converses, he eats, he walks, he ascends. Thus he became the first fruits of them that sleep. In his resurrection we see a pledge of his love. The head rose; so will the members. The judge is to ascend the tribunal, all must arise and stand there. "I would not have you be ignorant concerning them which are asleep, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "I know that my Redeemer liveth, and that he shall stand at the latter day on the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God."

You doubt the fact, you hesitate to believe. Think of the corn. It springs not until it dies. Think especially of the resurrection of Christ. Did he not rise again? Put the witnesses on trial, and say if he did not. And not doubting his resurrection, believe your friends will rise again.

The death of a Christian, then, is aptly signified by sleep, in regard to the change which is yet

to pass on his body. The night may be long. Our fathers may not have witnessed the succeeding morning. The streaks of it may not yet appear to us. But He who originally made man out of the dust, whose eye is on every particle, will one day call all from the tomb, and unite each spirit to its old companion. Our Christian friends are not dead, but sleep. They shall arise again. We bury them in hope. They will awake refreshed and invigorated. Sorrow not then, brethren, as those who have no hope. Heathens may experience such sorrow. You should know better things. You see in the death of a Christian but the glorious repose of a greater than this world's warrior,—a repose succeeded only by a blessed awakening.

Your anxiety should be directed rather to the point of their safety. Were their views of divine truth correct? Did they look to heaven as the reward of their doings, or the purchase of those of Christ? Did they repose unreserved trust in him? Were they enabled to bear their sufferings with meekness and patience? Was it their care to be more and more meet for an inheritance with the saints in light? If so, they are not dead in the common acceptation of that word. They are at rest. They are happy. They shall rise again, and cherished as their form may have been, it shall be yet worthier still when transfigured like that of Christ. Rather do you look forward to meeting them again; and be persuaded you must tread the path they trode, otherwise, however pleasing it be to natural affection, the prospect of meeting them again will prove a delusion. It is here that we are often led astray. We believe we shall meet again, because we desire to do so. But fidelity requires me to state very plainly, that this depends on the settlement of a previous question. Are we prepared to die? Are we living for another world? Do we inherit the faith, imitate the example, and follow the footsteps of those who have slept in Christ?

One object which God has in view in removing Christian friends, is to lead us to prepare. He shelters his own. He calls them to their rest in mercy, and he calls them also in mercy to us. The blank has been made that we may look at it. The prop taken that we may lean on a heavenly one. The vanity of the world made apparent, that we may look for a city which hath foundations, and not merely muse on it. Is the call answered in our case? Has it awakened us to meditation, inquiry, and prayer? Another call may follow, if it has not already followed; for if we will not cease to strive with God, God will not cease to strive with us.

And how different are the feelings with which we regard the loss of Christian friends, whose evidences were clear, from those with which we regard the loss of friends of whom we can but hope, or rather despair! Of the final end of the latter, we scarcely dare think, or if we think of it we shudder. There is no rest to the wicked even in death. Unjustified and unsanctified, they must be condemned, and who shall describe the misery?

of a soul that first discovers the delusion under which it has lived?

Choose ye, therefore, the better part, which shall never be taken from you. Already figure to yourselves that hour at which the world will be as nothing to you, and eternity all. Take the side such a prospect dictates. Make an open, hearty, constant, confession of Christ before men. Believe in him, love him, obey him. Let no service interfere with his. Say, not only, let me die the death, but also let me live the life, of a righteous man. And, then, instead of anxious silence, or agitating apprehension, those who gather around your dying bed will mark its peacefulness, entertain the prospect of meeting you again, and congratulate you on your gain. They will come from your funeral full of the lessons your life has imparted, — a mode of embalming your memory, far more grateful than that too often sought. They will muse over your glorified state. They will reflect with joy on the troubles you have left, the joys you possess, and the bliss you have in prospect; and looking beyond the sad havoc death has made of a form so dear to them, — the glazed eye, and cold forehead, and spare form, — they will exclaim with equal calmness, comfort, and truth, "Our friend is not dead. He is but asleep. Peace to his ashes. He shall rise again."

#### THE SNOW-STORM IN OCTOBER.

BY THE REV. SAMUEL MARTIN,  
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"Hast thou entered into the treasures of the snow." — JOB XXXVIII. 22.

How beautiful a thing is snow! beautiful it is, enveloping the earth in its fleecy mantle. A dazzling prospect it presents when it appears under the clear sun, making every thing glitter like diamonds, and concealing, with its garb of purest white, all that is ugly, filthy, or displeasing to the eye. Beautiful it is in its large flakes, descending on the earth with slow and flickering motion. Beautiful it is in its minutest crystals, all (as close observation shows) most accurately formed, and subject to the most exact laws. Yet it is also most sublime. How grand is it; what an idea of power does it give, when it is swept along on the furious blast, when it renders the viewless wind, as it were, visible, enabling us to trace its motion and its course; and when the thought of fear mingles with other reflections, that it may prove the winding-sheet of many a hapless traveller exposed to its fury. Well, therefore, did the Lord ask Job, "hast thou entered into the treasures of the snow," when he was mustering from all creation the proofs of his power, the tokens of his majesty and almighty sovereignty, to produce in the patriarch the humble spirit, which made him exclaim, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."

Let us advert, for a moment, to "the treasures of the snow." Whence comes it? In what storehouse is it laid up to be poured forth upon the earth? What ample reservoir do the clouds contain, to hold the mighty quantities which are sent to the earth? What an amount of it falls! Flake after flake it comes down, till it covers a whole country for many feet deep, nay, till it covers many countries, till it covers, as it yearly does, a large part of the globe. Coming often with little and brief forewarning, it will, in a night, hide the earth from us,

and the greater part of its productions. The hedges, that have taken years to grow, are buried; and the works of man, on the earth's surface, almost lost sight of. Where dwells it then? Where is it produced? Where are the treasure-houses in which is laid up its exhaustless provision? By what is its enormous mass sustained, till the day when it is thrown down on the earth?

To such inquiries science may reply, that snow is moisture congealed by the cold in the upper regions of the atmosphere, and when congealed, descending by its greater weight to the earth. And if science seeks, in such an answer, merely to point out the manner of God's operation in the matter, it answers well. But if it pretends thereby to set aside God's working, or even to clear away the mystery and wonder with which it is encompassed, it will but expose itself to an endless series of inquiries, whence comes the moisture, whence the cold, &c.; and to derision, for its silliness in putting a mean for the cause. The Scriptures furnish the answer of true philosophy, as well as of true piety, when they teach, "Fire and hail, snow and vapours, stormy wind, fulfil God's word:" "He giveth snow like wool; he scattereth the hoar-frost like ashes; he casteth forth his ice like morsels:" "God saith to the snow, Be thou upon the earth."

Next attend to its uses. Every thing in God's creation is of use. Every arrangement under his government, though it may be accompanied with temporary inconvenience, or with partial suffering and loss, has some good purpose to accomplish, and does accomplish some widely beneficial end. Harm, perhaps to a considerable extent, will result to many quarters of the land, from the sudden and early onfall of snow this season. And yet its general agency is productive of no little good. It is part of the well-balanced system of nature, subserving important purposes in the economy of providence. It is useful in maintaining the fertility of the earth. It is the great means of replenishing those internal reservoirs of water, which are poured forth upon the earth from countless springs, and which give origin to the numberless streams. Without the latter pervading every district, and almost every field, every one knows that the earth, notwithstanding occasional rains, would become so parched under the heat of the summer's sun, as to be little better than a barren waste. While it thus furnishes the chief supply of that moisture, which is laid up in the bosom of the earth itself, and given forth in measured quantities to refresh its surface, snow, in its slow and gentle melting, assists greatly, more even than rain, — more hastily descending, but also more hastily running off, — to break the tough clod, and prepare it for all the processes of husbandry. It is also useful in protecting the products of the ground. Let the bleak frost of winter come, and no snow ever fall to cover over the surface, and interpose between it and the sharpness and power of the frost, and what would be the effect? The herbage, which we rear with such care for our flocks and herds, would be congealed to its roots, and would die. The crops, which we sow before winter for our own use, would be cast out of the ground, and would perish. The whole vegetable world would be in danger of destruction. Few, even of its larger and stronger tribes, — the bushes and trees, — would long survive, if their roots were exposed without any protection at all, but that of the soil in which they grow, to the intensity of the winter's frost. And while every spring would thus present to us almost a desolate wilderness, with hardly a living plant on its surface, the earth would be so cooled and chilled by the frost, that spring would always come much later, and that, in many parts, the whole power of the summer's sun would never thaw the ground, which would therefore yield no food for man or beast. The snow furnishes this needed protection. Beneath its surface,

it is well known, that the cold is less intense than on its surface. However severe the frost, the earth, when protected by a layer of snow, is but little affected, and never very greatly chilled. Hence plants live, wrapt in its fleecy mantle, which shelters them from a cold that would otherwise destroy them. Hence the earth is ready, almost as soon as the temperature of the air is changed, to receive the plough, and to undergo the preparation for the seed. Hence, too, we see the wisdom of the arrangement, by which the heaviest snows fall where winter brings the intensest cold,—an arrangement, of which the effect in retaining the earth's heat is so great, that even in those lands, where winter reigns eight or nine months in the year, the plants, on the breaking up of the storm, are found already growing beneath the snow. And thus plenty for the inhabitants is drawn from a soil, where, but for this provision, blank desolation would hold sway.

How good then is God! How much of beneficence is there planning and presiding over all his arrangements! How much of kindness mingling even with those events, which are found to bring to individuals trouble or injury! When we take a survey of the whole, how patient may we be under the evil! "Shall we receive good at the hand of the Lord, and shall we not receive evil?" asked Job, as if he had said, "Shall we take and enjoy the good of God's arrangements, and shall we not take and endure the evil that may be connected with them?"

How easily may God chasten us, or overthrow and destroy us! "The treasures of the snow . . . which he has reserved against the day of trouble," furnish ample means for both. Had winter's snow come, in any depth, two months earlier, and been continued on the ground, it had made a famine in the land, with all its attendant misery, violence, and bloodshed,—a bitter chastisement to the land for its sins. But the same scourge might be employed to destroy. Let it be poured forth on the earth in summer, and left unmelted as in the cold of winter, and how very speedily would the whole population of the world perish by hunger, or by mutual destruction! It is easy for the Lord to overwhelm. Not "the stars, which fought in their courses against Sisera," are needed. The air we breathe may be so charged with particles of snow and ice, as to choke us, or may drop such a covering of it, as to render ineffectual all our labours on the earth, (from which it is our doom to win our bread by the sweat of our brow,) and so shut us up to death. What gratitude should we feel for the long-suffering mercy of God towards us, who, with a thousand messengers at his command to bring suffering, or to inflict death, has borne with our many provocations, has not requited our sins, but continued to bestow on us the riches of his goodness, and to compass us about with numberless proofs of his kindness.

Let us stand in awe, and sin not. Let us not abuse the patience of our God, lest he arise to visit our sins upon us, and to render recompence to them that forget him.

#### OUR LORD'S ENTERTAINMENT AT THE HOUSE OF SIMON THE LEPER.

BY THE REV. ROBERT JAMIESON,  
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[From the forthcoming volume, being the Second of "Eastern Manners."]

*Concluded from p. 633.*

THE effusion of the contents of the alabaster-box was only a preliminary part of Mary's attention to Jesus; and in considering the dialogue that ensued between our Lord and Simon respecting the singularity of that woman's conduct, and the other circumstances connected

with her pathetic story, we cannot better introduce the explanation of them, than by a brief enumeration of the civilities commonly practised at their entertainments by the better classes of the Jews. On such occasions, no sooner was the arrival of the guests announced, than the master of the house, who was in readiness to receive them, went up to each, and gave him the kiss of salutation, the universal token of welcome and friendly regard; after which, he ordered an attendant to conduct his friends to an apartment, where they were relieved of their sandals, and provided with the grateful refreshment of water for the hands and the feet; and on their being ushered into the banquet-room, were again regaled, after a little time, with a profusion of sweet-scented oils, sprinkled over the head and clothes, which, in consequence of the excessive heat of an Eastern climate, were felt to be a valuable accession to the comfort and enjoyment of a crowded party. These practices, which are of high antiquity, have descended to the present day; and we are enabled therefore, from the recorded testimony of those who have witnessed them, to form a tolerably correct idea of those little niceties of manner and decorum in social intercourse, to which allusion is made in the evangelical narrative. Buckingham mentions, that an Arabian widow, at whose house he lodged, received him with the greatest kindness, and "insisted on going through the ceremony of washing his feet herself." Jowett tells us, that at a supper to which he was invited by a Syrian of rank, the master of the house desired a servant to bring a large brass pan full of warm water, "in which, for the first time," says he, "I experienced such attention. He illustrated the ancient custom of washing the feet of strangers, and no compliment could have been more agreeable." And Keppel, in his interesting Narrative, after stating that he had been received with the usual mark of attention to the feet of a traveller, says, that in half an hour after they had been seated at table, the attendants brought in rose-water and chafing-dishes, containing incense for perfuming the head and beard—a ceremony which was performed by every one present. The guests of the ancient Jew were entitled to look for these customary civilities being paid to them by the master of the feast. But Simon, although, in compliance with the ostentatious display that prevailed at that period, he had invited Jesus and his friends on the Sabbath evening, cherished no respect either for the character or the person of Christ. He seems rather to have regarded him in the light of a poor and houseless wanderer, to whom, as such, the tables of the rich were usually spread on the return of the week, but who had no claims to those respectful attentions which he would have readily bestowed on a guest of a superior order. Or if we suppose farther, with some commentators, that this Jew was the father of Judas Iscariot; actuated with the same secret malignity as his perfidious son; and sitting with the rest of his proud fraternity as spies upon Christ; he might studiously withhold from him the ordinary civilities of life, as a person whom, although he necessarily entertained, he yet deemed it unnecessary to treat with the courtesy that was due to those whom he reckoned more respectable visitors. It was this want of attention on the part of the landlord that Mary was anxious to supply. She saw and lamented the little respect that was shewn to Christ, who, in her estimation, was worthy of all honour, and, in the fulness of her heart, she cared for the censures which her attention to him might draw forth from the spectators. She stood indebted to him for obligations which she felt it was impossible for her to repay. By the timely exercise of his miraculous power, her affection had been recently gratified by the reanimation of a beloved brother; by his timely ministrances and faithful instructions, she who had a long time been a gay and unprincipled votary of pleasure, had been induced to choose that good part which would be

ver be taken from her; and, with a heart strongly impressed with a sense of her personal and family obligations to her Saviour and her friend, she could not sit calmly by while any deficiency of respect, or any intentional insult, was offered to a person so dear to her. She went forward to the place where Jesus was reclining, and, with every consideration lost in the ardour of her attachment to him, performed a service which was then ranked among the duties of a menial's office. Jesus was then reclining, as was the universal custom of the Jews of that age, when taking their meals, resting on his side with his head toward the table, so that his feet were accessible to any who came through the vacant spaces between the couches; and those would, according to Eastern fashion, be divested of their sandals: and it is easy to imagine, therefore, how she could render to Jesus the grateful service of ablution without any inconvenience to the object of her respectful attentions.

Nor was it only in rendering the duties of an attendant that she manifested her love to Jesus. She far exceeded the civilities which the manners of the age and country required from the master of the house; for, instead of bending over the shoulder of Jesus to salute him on the cheek or the beard, which, though the universal form of salutation, appeared too presumptuous an act for a woman so unworthy, to perform, she kissed his feet, the greatest token which a native of the East can give of affection for the person, or reverence for the rank of another. Thus Sir Robert Ker Porter mentions an instance of a Persian, who having received from that gentleman some trinket, on which he had set an immoderate value, threw himself on the ground, and kissed the Englishman's feet, and uttered a profusion of thanks. Thus, too, we read of the Persians on a remarkable occasion kissing the feet of Cyrus, their popular king, and of the Romans, who in later times imported many of the customs of the East, kissing the feet of Otho, after his victory over his rival, and calling him the only emperor. By kissing the feet of Jesus, then, this woman demonstrated to the whole company the profound sense she entertained of his dignified character, and she heightened the effect of this pious action by wiping his feet—moistened by a flood of tears—with her hair. Towels could easily have been procured, had she needed them, or chosen to employ them; and the extraordinary substitute she adopted, shews more, perhaps, than any other circumstance in the story, her willingness to devote her all to Christ. Hair has ever been, in the East, a principal part of attention in female decoration, being worn by all classes (1 Peter iii. 3,) to an immense length, sometimes, when loose, even reaching the ground, adorned with the costliest gems, or filings of gold, or garlands, and when these were wanting, elaborately plaited into a variety of fantastic and elegant forms; and we may appreciate, therefore, the ardour of Mary's feelings on this occasion, when she scrupled not to employ her luxuriant tresses—her own and her countrywomen's pride—in this office of respect to the Saviour.

The presence of this woman, perhaps unknown and unbidden, among the guests whom a Jew of rank was entertaining in his own house, and the liberties she allowed herself, seemingly without the fear of being challenged, to take in the very presence of the landlord, are not among the least difficulties of this story. But the difficulty arises solely from the mind of the reader associating with this banquet in ancient Judea, the character of a select and secluded party, as obtains among us; whereas, as feasts are frequently given throughout all parts of the East, in the open air, on the green sward, or in the outer courts of houses, furnished with carpets and seats for the purpose; and as there is free admission at such times to every stranger who comes, it is probable that Simon's table was, in like manner,

spread under the canopy of heaven, and was accessible to the same promiscuous visitors as are found hovering about at the entertainments of the most respectable Orientals of the present day. "In formerly perusing this affecting relation," says Forbes, "I have been surprised at the admission of such a woman into the mansion of the Pharisee; but when I noticed the open halls and gardens, in which the Oriental feasts are given, the variety of strangers admitted, and the familiarities which I have seen taken, and myself experienced, I cease to wonder at the familiarity used by the woman with the alabaster-box of ointment, which is not only common, but far from being deemed either disrespectful or displeasing. During my visit at Cambrai, I usually wore a cornelian ring, containing my name cut in Persian characters, which I used as a seal to official papers, This being observed by the nabob's attendants, when I supped at his garden-house, they approached me with that sort of freedom I have just mentioned, not only to admire the ring, but to take it off my finger, and hand it round among each other, and to the servants of the vizier and noblemen present."

The presence then of this woman at the entertainment of Simon was no evidence of impertinent intrusion. It was perfectly in accordance with the customs of the place, and it seems to have been noways offensive to the landlord, although, no doubt, he must have been stung with the pointed, though tacit, reproof she gave him, which he, either too sullen or too crafty to betray his feelings in language, left it to the disciples to utter the thoughts which were boiling in his own bosom. It was impossible but they, as well as Mary, must have been sensible of the scanty attentions by which his hospitality was marked. But either from not possessing the same watchful jealousy of their Master's honour, or from a wish to turn away attention from the conduct of Simon, by impugning the motives, and censuring the liberality of Mary, as a case of blameable extravagance, "they had indignation, saying, To what purpose is this waste? for this ointment might have been sold for much, and given to the poor." It is of no consequence to our illustration to inquire by which of the disciples this observation was made, and whether it was a mere affectation of benevolence; it is noticed here solely because it contains a hint that the box of ointment which Mary broke over the head and feet of Christ was of great value. They were generally made of a very small size; but from various passages of ancient classic authors, it appears that some of these boxes were of considerable capacity; and the quantity which one of them might contain is (John xii. 3,) estimated "to be a pound weight of those times, or somewhat more than twelve ounces of our avoirdupois weight;" and the value of which, at the rate in which these articles are sold in Eastern countries now, is computed to be upwards of nine pounds sterling. The most generous and liberal disposition could never be supposed capable of prompting any person to sprinkle such a costly quantity of perfume on a single guest; and hence it was, that as the prodigality of Mary had become the subject of anxious observation, our Lord, knowing the purity and piety from which her assiduous attentions to himself had flowed, was pleased not only to offer an apology for her, but to place her conduct in such a light as to merit the warmest commendations, as if he had said, "As the precious ointment she has poured over my head and feet is so profuse, that it seems much more like the quantity needed on a funeral occasion, than the more economical way in which a visitor is greeted, the action of this penitent and believing woman must be considered as suited to my dying situation, and intended as an enbalment of my body, preparatory to its burial."

\* It is obvious, that, by breaking the box of ointment, nothing more is meant than breaking the cement by which it was closed. To prevent the perfume from evaporating, it was customary to seal hermetically the boxes every time they were used.

The whole of this affecting conduct of Mary was dictated by the most amiable feelings—a feeling of love for the person of Christ—of respect for his character—gratitude for his goodness—and a generous desire to devote her best, her all, to his service: and although we cannot now render such attentions to him as it was the privilege and honour of this humble believer to bestow, yet it becomes every follower of the Saviour to cherish the same lively sense of obligations to him, and to be ready to say, in the same spirit of resolute devotedness,—

Were sceptres, crowns—with all their glittering show  
Subjected to my choice, I'd rather go  
To wash my Jesus' feet with floods of tears,  
And, whilst I weep, to wipe them with my hairs.

## PHILOSOPHY OF THE SOCIAL CONDITION.

BY JAMES STARK, ESQ., ADVOCATE.

WE are born in society, and all our feelings, as well as our many wants, concur to retain us in it. Our life begins with the helpless years of infancy, when we are as incapable of supplying our wants as we are ignorant of the means of doing so, and are unable to express them though we knew them: it terminates in the scarcely less helpless years of second childhood; and throughout its whole course, from the cradle to the grave, it is exposed to every variety of weakness and distress, to loss of property, to loss of health, to loss of reason. Of *independence*, therefore, as of *pride*, we may say with the son of Sirach, *it was not made for man, nor impatience for the offspring of woman.*

But see him in the vigour of health, and in the maturity of his age;—see the well built bark of man upon the tide of life, and carried as it were between earth and heaven by the kindly breezes of prosperity,—he was not made to remain so, to continue an isolated, any more than an idle, thing upon the ocean of existence, without a purpose and without an object, but, like the vessel to which we have compared him, he was formed for export and import, and, by intercourse with man, to bring new accessions of wealth and glory to his owner. We find accordingly, that though man had no physical wants, and stood in need of no friendly aid, he is, by his constitution, so essentially a social being, that he could not permanently remain out of society without manifest violence to his nature. It is true, that in the Church of Rome, which ministers to every diseased feeling of the mind, convents are erected, wherein the excellence of the solitary life is proclaimed, and the deluded votaries fondly imagine they have escaped *the corruption that is in the world*, because they have renounced its business and its bustle; but the history of these abodes is but the history of vice and crime, and the repeated *reformations* of the monastic orders loudly declare the subtlety, as well as virulence, of that moral poison which lurks in the heart of the system.

The moral constitution of man is also most evidently social. His feelings of attachment, love, and mercy; his powers of imitation; his desire of others' approbation; his sense of justice; and the sentiments of awe and reverence which swell his bosom, and force utterance in audible language even when there is no creature present to whom that language is intelligible: all these bespeak him a being formed for society. The same thing appears from the infinite variety of intellectual power and capacity which exist among mankind, and fit men for the different stations and occupations of life. Society, rightly constituted, is not a promiscuous crowd of human beings, each independent of, and unconnected with, the others: it is a community, a great scheme, the several parts of which perform in harmony their appropriate functions, and, like the different members of an organised body, conspire to form one important and harmonious whole. It is the doctrine of Scripture, and the dictate of common reason, that every one has his

particular talents and place assigned him in the world by the Great Governor among the nations; and the man who fancies he has no place to fill, no talent to employ, is equally with him who in the plenitude of his self-conceit, would look down upon all who are not engaged in the same sphere of duty with himself, ignorant of the very first principles of the social state. We are each of us stewards of the divine bounty; and though it be a *very small thing to be judged of man's judgment*, in comparison of the judgement of God; yet assuredly we are answerable to both God and man for the exercise of the talents confided to us. It is thus the apostle reasons, when exhorting the Christians of Rome and Corinth to cultivate the gifts severally bestowed on them by God, without disputing the relative importance of those gifts towards the general good; he compares the Church to the human frame. "God," says he, "hath set the members, every one of them, in the body as it hath pleased him."—(1 Cor. xii. 18.) And "as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another."—(Rom. xii. 4, 5.) "There are diversities of gifts, but the same spirit; there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all."—(1 Cor. xii. 4, 5, 6.)

Christianity, indeed, is signally adapted to the human constitution, and its social character affords a new proof of the divine origin of our holy religion. God is everywhere present, and in every place men may lift up their hearts to him, as universally *the hearer and answerer of prayer*; but in condescension to the social character and constitution with which he has endowed man, "The Lord loveth the gates of Zion more than all the dwellings of Jacob."—(Psalm lxxxvii. 2.) The temple, which the Psalmist, whose words we have now quoted, alludes to, is no more, and the law under which it was erected has passed away, as the shadow before the approach of light; but the nature of man remains the same, and that nature is not more lasting than the condescension of Jehovah. We find, accordingly, that the prayer which Christ taught his disciples, is distinguished by its social character; it is the prayer not of an individual but of a community; and he has been graciously pleased to promise his peculiar presence to the assemblies of his people, and to ascribe to their united prayer peculiar power and efficacy. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them."—(Matt. xviii. 19, 20.) We may say, indeed, that the Church exists but as a community: for its ordinances can be observed only in that state; and as the unity of the Church constitutes its peculiar beauty, so every schism and division in it not only mars that beauty, but is the occasion of moral weakness and spiritual debility. For if in the tender, but limited, relation of marriage, alienation is to be avoided *the our prayers be not hindered*, (1 Pet. iii. 7.), how much more in that state, of which the unity of human friendship and the closest and most lasting relation of life is but a faint and imperfect image? Well, therefore, might the Psalmist rejoice when he beheld the tribes *up towards the holy mount, proceeding from strength to strength till they appeared before the Lord in Zion*. Every representation which we have of the Church in heaven, conveys to us the same idea; it is there, indeed, it will attain perfect unity, power, and glory. And if, in this twilight of our existence, where it is so difficult to discern the real qualities of moral objects, "where we know but in part, and prophecy in part," there may nevertheless be such a cordial consent in the great truth on which the Christian Church is

built, "that the gates of hell shall not prevail against it." How will not its enemies be confounded, and sink into the dust in everlasting despair, when, in the realms of light, and reflecting the glorious beams of the Sun of Righteousness, the living stones of the heavenly temple shout one simultaneous note of triumph, and the finished fabric stands forth in all the moral grandeur of unity and truth! The joy of David must, therefore, be the joy of the Saint in every age: "I was glad when they said unto me, let us go up unto the house of the Lord."

From what has been already said, we may see the principle of the great proportion of our duties. Society imposes on us, by its very nature, new obligations, and contracts the narrow path of solitary life. For as we must always keep before us the end of our being, we must, in society, not only do what is right absolutely, but what is right socially: in other words, we must so conduct ourselves, as that others, seeing our good works, may, in like manner, glorify God, (Matt. v. 16., John xv. 8.); and so use our absolute liberty, as not by any act of ours to raise up a moral stumbling-stone in our brother's way, or induce him, directly or indirectly, into sin. This may explain to us the apostle's language, "all things are lawful for me, but all things are not expedient," (1 Cor. x. 23.): they are lawful absolutely, but yet they may not be lawful when considered with reference to others; and accordingly the apostle adds, "all things are lawful for me, but all things edify not: Let no man seek his own, but every man another's good." The first and universal rule of life is, Do all to the glory of God: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," (1 Cor. x. 31.); and the primary canon of social life is, "Let all be done unto edifying," (1 Cor. xiv. 26.), or, in the language of the Psalmist, "to build up the walls of Jerusalem,"—to build up the Church, nay, the entire fabric of society, and frame it into a temple to the great Creator. Subordinate and auxiliary to these, and as it were explicative of them, are all the precepts which enjoin and promote the various Christian and moral virtues; and particularly charity, (1 Cor. xvi. 14.), and meekness, (Tit. iii. 2.), peace, (Rom. xii. 18.), decency, and order, (1 Cor. xiv. 40.)

But as in the heathen morality all the virtues were summed up in *love of country*, so in the Christian scheme—with a largeness of mind and heart worthy of its divine Author, that, disregarding the accidental and temporary distinctions of colour, place, and nation, views all mankind as the children of one gracious Parent, and every one who needs our help and assistance as a neighbour and a brother—"all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself." Mutual love is the condition of social existence, and a duty co-relative to that which we owe to the common Father of all; "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also." (1 John iv. 20, 21.)—It is the law which preserves society from corruption, and, like the sanative power inherent in the living body, it quickly heals the wounds which society receives, and "covers multitude of sins;" it is the fountain of manners and morals, and the living spring of patriotism; it is the life of Christianity, as given by the Saviour himself, (Matt. xiii. 35.); it is the bond of perfectness, (Col. iii. 14.); it connects the Church on earth with the Church in heaven, and, like the vital principle within us, pervades, animates, and sustains the world.

But let us not mistake here, nor suppose we exercise *love that edifieth*, (1 Cor. viii. 1.), when, out of a cold complaisance, we either surrender our judgment to others, or countenance their sins. No; the *charity which is the end of the commandment proceeds out of a pure heart, and of a good conscience, and of faith un-*

*feigned*. Human love is but a rule ruled, a law subsidiary to the ultimate law of the universe, which is the glory of Him of whom, *through whom, and to whom, are all things*; and wherever the light of divine truth appears, whether in the Holy Scriptures, or by natural conscience, which is as "the candle of the Lord" shining upon the tables of the heart, there the path of duty is. What the divine will enjoins, is essentially right; what it forbids, is essentially wrong; and every deviation from the prescribed way will prove the inevitable occasion of misery and disorder. We must, therefore, keep ourselves pure from the blood of all men; see our way with our own eyes; and in no case prefer any approbation to the testimony of an approving conscience, and the favour and approbation of God, who is *greater than our hearts, and knoweth all things*, and will render to every one according to his works.

### CHRISTIAN TREASURY.

*Folly of Inconsistency*.—The comforts of the Gospel neither require nor admit such poor assistance as worldly amusements offer. The new nature and the old have each their respective proper food, suited to their different appetites and relish; and what is nourishing to the one, is death to the other. The best that I can say of professors that hanker after the world is, that if they are not dead, they are at least lamentably sick. It indicates a distempered constitution; and till they are debarred such trash, they will not recover their natural appetite. I must thus judge of Gospel hearers, who are to be seen at one time sitting under the ordinances, and at others mixing with the world at their plays, assemblies, and other diversions; either they never had a savour of divine things, or they have lost it; and to join with them and countenance them in their follies, far from being the way to gain them, is the direct way to harden and deceive them; and they are much more likely to draw us into the same spirit, than we are to reclaim them to a better conduct.—NEWTON.

*Evil Speaking*.—It is not good to speak evil of all whom we know to be bad: it is worse to judge evil of those who may prove good. To speak ill upon knowledge, shows a want of charity. To speak ill upon suspicion, shows a want of honesty. I will not speak so bad as I know of many. I will not speak worse than I know of any. To know evil of others, and not speak it, is sometimes discretion: to speak evil of others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.—WARWICK.

*The fulness of Scripture*.—It is a saying of Lord Bacon's, "that the Bible contains the seeds of things." The seed of his own celebrated maxim is derived from the Bible. "Knowledge is power," saith the philosopher. What else has Solomon expressed when he says, "The wise man is strong?"—H.

*The Christian Ephod*.—When the Christian finds it difficult to ascertain the path of duty, he will say, "Bring me the Ephod,"—"Rax me the Bible!" He will inquire which of these two ways would Paul have chosen? which would our Saviour have recommended? He will hear a voice behind him, calling him back, saying, "This is the way. That is the way which covetousness pursues; that the way which lewdness chooses; that is the way which the lover of the loftiness of life follows; but this is the way, walk ye in it." No one can say, "I was distressed about the path of duty, and though I sincerely searched my Bible, and earnestly prayed for direction, yet I went wrong." The Word of God, and that alone, is competent to settle every doubt, if we are honest in our inquiry.—REV. DA WAUGH.

## SACRED POETRY.

## THE DYING CHRISTIAN.

BY THE REV. DAVID LANDBOROUGH,  
Minister of Stevenston.

Saw you that look! Her eyes had long been shut;  
But when the hand of death was lifted up  
To fix his seal for aye, their lids unclosed.  
Saw you that smile! if smile indeed it was,  
That beamed seraphic rapture. Not on earth  
Was turned their wondering gaze, but raised to heaven.  
The veil seems now removed,—seems now beheld  
Immanuel's land, and Zion's glorious King!  
She longs to reach His throne,—to join the throng  
Of happy worshippers; and swell the strain  
Raised by the ransomed to the Lamb of God.  
The parting soul already spreads its wings,  
And rapt in vision beatific, gives  
To the pale frame, ere the last thread is cut,  
Some presage of the bliss to be revealed,  
When this frail tenement of mouldering clay,  
Renewed and fashioned by the power of Christ,  
Shall rise a palace for the heaven-born soul!

## TEMPORALS AND SPIRITUALS.

WHAT is lovelier far than the spring can be  
To the gloom of dark winter succeeding,  
When the blossoms are blushing on flower and tree,  
And the lambs in the meadows are feeding,  
While the earth below, and the heavens above,  
Resound with the anthems of joy and love?  
'Tis the spring of the soul! when on sin's dark height  
A ray from above is descending,  
And the tear of contrition, lit up by its light,  
With its beauty is silently blending;  
When the heart's broken accents of prayer and  
praise,  
Are sweeter than nature's softest lays.

What is stronger and brighter than summer's sun,  
In his noontide effulgence shining?  
Yet gentler than he when his goal is won,  
And his beams in the west are declining;  
More glorious than summer's most cloudless day,  
Whose loveliest splendour soon passes away?  
'Tis the Christian's zenith, the summer of him  
Whose strength to his God is devoted;  
Who, whether his pathway be bright or dim,  
By mortals admired or unnoted;  
From strength to strength, and from grace to  
grace,  
Outshines the sun in his glorious race.

What is richer than harvest? what gladdens the heart  
Beyond autumn with bounty o'erflowing?  
What is wealthier than all the proud trophies of art,  
More ripe than the red vintage glowing;  
Yet majestic and touching as autumn's eve,  
When the sun's calm glory is taking its leave?  
'Tis the saint's ripe harvest; the gathering in  
To the garner, of thanks and of glory;  
His prayer and praise for redemption from sin,  
His hopes, now his locks are hoary,  
That the mercy and goodness vouchsafed him  
long,  
May still be his stay and his evening song.

What is stiller and fairer than winter's night,  
When the full moon and stars are unclouded;  
When earth is bespangled with glory and light,  
Though its life deep within it be shrouded,  
When all is so calm and so lovely around,  
That a whisper might startle the ear by its sound?

'Tis the parting hour of the saint, when his cheek  
Is tinged with delightful emotion;  
When his eye and his smile in silence speak  
The spirit's sublimest devotion;  
When his earthly beauty and vigour have left,  
But the brightness of heaven is over him thrown.  
BERNARD BARTOL.

## MISCELLANEOUS.

*Firmness is Duty.*—The celebrated Latimer, upon his promotion to the bishopric of Worcester, was called to preach before King Henry VIII. He was determined faithfully to discharge his duty, notwithstanding the tyrannical temper and ferocious cruelty of the king; and Providence signally honoured and protected him in the execution of his determination. His auditors were unable to bear his just rebukes; his sermon, in a convocation of bishops, was declared to be *sedition*; the sentence was communicated to the king, who sternly called upon Latimer to defend himself. The holy man, with undaunted courage, and recollecting his allegiance to the King of kings, said, "I never thought myself worthy, and I never sued to be a preacher before your grace, but I was called to it; and would be willing, if you mislike it, to give place to my betters; for I trust there may be many more worthy of the room than I am. And if it be your grace's pleasure, to allow them for preachers, I could be content to bear their boots after them. But if your grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt indeed, to have preached so at the borders of your realm, as I must before your grace." This bold and conscientious reply, instead of accomplishing Latimer's ruin with the king, and gratifying the malice of his accusers, was the means of *issuing his safety and promoting his interest*. The frown of the king was changed into a smile, and he dismissed the preacher with every mark of his favour and esteem.

*A Profane Swearer.*—The Rev. Nicholas Thoroughgood was a minister of the Church at Monkton, in Kent, in the 17th century, and a bold reprover of sin. He had once preached so pointedly against swearing, that one of his hearers, who was addicted to this vice, thought it particularly aimed at him, and was so incensed, that he determined to kill the minister. He accordingly hid himself behind a hedge in the way which Mr Thoroughgood usually took in going to preach his weekly lecture. When he came up to the place, the man intended to shoot him levelled his gun, and attempted to fire, but it only flashed in the pan. The next week he went to the same place to renew his attempt; but the same event again happened. The man's conscience immediately smote him; he went after Mr Thoroughgood, fell upon his knees, and with tears in his eyes made a full confession of his sinful design, and asked his forgiveness. This providence was the means of the man's conversion.

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"THE FEAR OF THE LORD, THAT IS WISDOM."

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ON THE ORIGIN OF THE GOSPEL  
SALVATION.

BY THE REV. THOMAS ROSS, LL.D.,  
*Minister of Lochbroom.*

VAIN, superficial, and ungrateful men, who have never duly estimated the desert, the degrading nature, and alienating effect of sin in their own heart and conduct, or the value, the necessity, and the wonder of mercy, as revealed in the character of God, will be ready to ascribe that salvation which is revealed in the Gospel, to something meritorious in themselves, or, at least, to some motions of their own free will, disposing them to depart from a sinful course, and to turn to God with repentance, and with a sincere, though imperfect obedience.

But, not to insist on the absurdity of supposing a creature, which is by nature enmity, changing itself into love; a creature, which is by nature blind, restoring itself to sight; a creature, which is by nature polluted, exerting the energies of native holiness; a creature, which is by nature wicked and perverse, by the natural efforts of its own free will becoming sincerely penitent and obedient; a creature, in short, which is by nature spiritually dead, performing all the exercises of spiritual life; absurdities compared in Scripture to that of the Ethiopian changing his skin, or the leopard his spots; let us, with all humility, inquire into the *fact* regarding the first promise on which mankind rested the hope of their salvation, and we shall find, from the circumstances and manner in which that promise was conveyed, abundant reason, completely and for ever, to exclude the most remote pretension to merit or condition on the part of man. This promise, as is well known, refers to an illustrious Seed of the woman, which was to bruise the head of the serpent; or, in other words, to break down the dominion which that murderous enemy had, through the violation of the divine law, usurped over man, as recorded in the third chapter of the book of Genesis.

Now, to suppose man, after his transgression, possessed of any merit or desert which could call forth the divine favour towards him, or even of any qualities which could render him a fit subject of covenant or converse with God, is an idea wholly

repugnant to every proper conception of the divine perfections. To hold communion and fellowship with a child of the dust, an inhabitant of this lower world, even in a state of innocence and holiness, was an instance of astonishing condescension in the glorious majesty of heaven and earth. But to suppose a *sinful* worm of the dust,—a vile and degraded *apostate*,—an ungrateful and abandoned *rebel*, still *deserving* of the divine favour, still fit to be treated with anew on the ground of mutual agreement, this is a thought so dishonourable to God, and so palpably absurd, that nothing but the most infatuated delusion could impose it, for a moment, on any reasonable mind.

This was a thought which did not, and could not, enter into the mind of Adam himself, and which is cherished only by the blindest and most degenerate of his race. He knew too much of the character of God, and of his own deplorable situation, to conceive so unsuitably concerning himself. He knew that he had lost the image in which he had been created, and had fallen from his high estate. He saw that he was naked,—he felt the degrading sensation of shame,—the distracting passion of fear,—he fled from the presence of God, which he found himself unworthy and terrified to behold.

When summoned to appear, he stood guilty, silent, and self-condemned. He had no apology to offer for his conduct, no alleviating circumstances to plead, either in arrest of judgment, in extenuation of his offence, or for mitigation of punishment. He could not plead any ignorance of his duty, or want of ability to discharge it; he could not plead any advantage which had been taken of him by a too powerful enemy, or any want of sufficient previous warning; he was aware that life and death had been distinctly set before him, and the awful curse upon transgression still sounded in his ears, "dying thou shalt die!" He was conscious of having offered the most daring insult to the divine perfections, in having indulged the pride of his own reason in opposition to the wisdom of his Maker, and believed the devil rather than God.

Yet he was not humbled under this dreadful accumulation of aggravated guilt, neither was he disposed to penitence and submission. No! Not

one symptom of contrition does his conduct exhibit, not one confession of sin, or supplication for mercy escaped from his lips. He did not even look for mercy, or conceive the slightest prospect of forgiveness. But, on the contrary, by a species of stupid insensibility, which could be induced only by desperation, he attempted to shift his guilt over on another, and to charge it ultimately upon God himself, as if he would provoke the jealousy of his Maker, and madly challenge Omnipotence to do its worst. "The woman, whom thou gavest to be with me, she gave me of the tree and I did eat."

In these circumstances, where was the motive to benevolence on the part of God? Where was the pretension to merit on the part of man? In such circumstances, what good or holy work could man perform, which might deserve even a temporary suspension of the threatened punishment; how much less a happy restoration to his former glory? Instead of this, nothing do we behold but wretchedness, and crime, and obstinacy, and perverseness; and the gracious promise which reached his wondering ears, as it stands wholly exclusive of all merit on the part of man, and of any duty or condition which he was able to perform, must be completely referred to the free, self-moving, and eternal love of God; no other reason can possibly be assigned for it, no other source can possibly be conceived from which it could have flowed.

But, to put this important fact, if possible, in a still clearer point of view, the manner in which this promise was conveyed, demonstrates the folly and madness of ascribing salvation to the desert of man, either inherent or acquired; either possessed or foreseen. For, let it be particularly observed, that the promise referred to was not addressed immediately to man, but was merely included in the curse denounced against the serpent. This is a circumstance not generally attended to by the readers of the Scriptures. But it is a circumstance which throws the clearest light on the doctrine of salvation by free grace; it is a circumstance which holds out a most humiliating proof of the degradation of the human character, in consequence of sin.

When man was originally created, and as long as he retained his happy innocence, the Lord was pleased to converse with him familiarly, and in the language of a friend. "He blessed him, and gave him dominion over the fish of the sea, and over the fowl of the air, and over every thing that moveth on the face of the earth; he brought the beasts of the field, and the fowls of the air before him, to see what he would call them. And whatsoever Adam called every living creature, that was the name thereof." So was it done to the man whom the King of heaven and earth delighted to honour. But how is the gold now become dim! how is the most fine gold changed! The Lord now calls Adam into his presence, but he will not speak to him one comfortable word! He turns away in wrath from man, to commune with the serpent, and even when an intimation of mercy is thrown out for the benefit of the human race, it must be couched in an address to the vilest creature of the creation of God!

What an impressive lesson of humility is this circumstance calculated to carry home to every individual of the posterity of Adam! It was undoubtedly intended as the signal of death to the folly of human boasting.

I may still further add, that the subject of the promise to which I refer, affords an additional proof that the salvation of the Gospel originated solely with God.

If it be admitted that the promised Seed of the woman, who was to bruise the head of the serpent, was the same glorious personage who was afterwards held forth as the seed of Abraham, in whom all the families of the earth were to be blessed; if he was the Messiah of the seed of David, who was to be the Saviour of Israel, the Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace; if it be admitted, at the same time, that he was Immanuel, God in our nature, who, in our nature, procured the promised salvation for his people, by his obedience unto death, then surely it is worse than vain, it is criminal, it is impious to dispute the glory of this salvation with God. For who but God could have provided the sacrifice? Who but he would have bestowed it? Who but he could have known its efficacy? and who but he could have conferred its merited reward?

To God, and to God alone, then, let us ascribe the glory of the origin, and of the complete accomplishment of the Gospel salvation. The foundation of the structure was laid in grace, the whole work is carried on by grace, "and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it!" "For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

BIOGRAPHICAL SKETCH OF THE LATE  
REV. JOHN BROWN PATTERSON, A.M.,  
*Minister of Falkirk.*

"THE righteous shall be had in everlasting remembrance;" and when one whose whole character was such as, in no ordinary degree, to entitle him to the appellation of a righteous man, passes away from among us, we dwell with a kind of melancholy pleasure on the numerous virtues and excellencies by which he was distinguished. Even the more delicate shades and touches of the mental and moral portraiture attract attention more forcibly after death, than when exhibited to us amid all the fitful fluctuations of the living heart. The picture has now acquired a stillness and completeness of aspect, which permits of a minute investigation of its different parts, and a due appreciation of it as a whole. We are thus prepared more than ever to contemplate, to admire, and to imitate; and even though, as in the case of him whose brief but splendid career we are about to sketch, the rare combination was exhibited in one individual, of very high intellectual attainments, with the most ardent piety, amiable manners, and genuine humility, the very elevation of the standard which is thus set before us ought to act as a powerful incitement to be followers, were it but at a distance of him who, in his whole deportment, both private and

public, gave such ample and unequivocal evidence, that he himself was a follower of Christ.

John Brown Patterson was born at Alnwick, in the county of Northumberland, on the 29th of January 1804. His father was a gentleman distinguished for his piety and unostentatious liberality, and his mother, who was a daughter of the Rev. John Brown of Haddington, inherited many of the excellencies of her illustrious parent. Even in early childhood, John exhibited high promise of future eminence. His talents were evidently of a superior order, and his ardent thirst for knowledge, combined with the utmost facility in acquiring it, afforded the almost certain prospect that he would yet be distinguished by his attainments as a scholar. Nor were the gentleness and amiable feeling which characterised him in his early days less pleasing and well-marked. The growing excellence of his heart, indeed, seemed to keep pace with the progressive advance of his intellectual powers; and though deprived in his infancy of the care and affection of a father, whose example and instructions would have been peculiarly valuable, the judicious manner in which his education, both intellectual and moral, was conducted by his surviving parent, soon displayed itself in the fine taste, and the pure moral feeling, which characterised even his juvenile years.

In 1810 Mrs Patterson took up her residence in Edinburgh with her family, where John was placed at the classical academy of a very able and efficient teacher. At this school he continued for four years. In the autumn of 1814, he was seized with a severe attack of typhus fever, from which, however, by the good providence of God, though brought very low, he at length recovered.

Mrs Patterson and her family removed in 1815 to Haddington, where they remained for three years, after which they returned to Edinburgh. As John had made considerable progress in his knowledge of the Latin language, he entered the rector's class in the High School, then under the charge of Mr Pillans, the present Professor of Humanity in the University. From the judicious mode of tuition pursued in that seminary, Mr Patterson derived the greatest advantage, and he soon distinguished himself in the class as a scholar of first rate eminence. Nor did the decided superiority of his genius and attainments excite in his companions the slightest envy or ill-will. They loved him no less than they admired him. "He had," says his biographer, who was, even in his youthful days, his intimate associate and friend, "He had, from the first day of his joining the class, been winning for himself 'golden opinions' from all; and, by the brilliance of his talents, the gentleness and purity of his manners, and the kindness of his dispositions, had ultimately created a feeling of enthusiasm in his character, which manifested itself on many occasions in a manner perfectly overpowering to his innate modesty and sensitiveness."

After having passed two years at the High School, the end of which he obtained the first honours of the class, Mr Patterson entered the University of Edinburgh, carrying with him a very high character as a proficient in the Latin and Greek classics. And the aptly justified the expectations which his previous success had excited. He soon signalled himself among his class-mates by the surpassing vigour of his mental energies, and the extent and variety of his acquirements. It is pleasing, however, to observe that the siren voice of man applause did not lure him away from the pursuit of a better and more enduring wisdom than that of the world. He had throughout the whole of his previous life been remarked as a youth of strong reflective powers; and though the characteristic modesty of his disposition prevented him from communicating freely to his companions the musings of his more serious moments, we have the best ground for believing that his mind

was frequently directed towards the grand realities of religion. During his first session at college, accordingly, when he was more likely to give vent to his grave reflections than when at school, we find him thus expressing himself in a letter to a friend:—

"Do not raise your expectations too high of me, for I have 'a kind of boding fear that this session I shall lose the character I have, by some means or other, most unexpectedly attained. And after all, what does it much matter the degree of knowledge we attain, if we want 'the wisdom that cometh from above.' You have most properly reminded yourself and me of that other and more awful state, when 'the wisdom of the world' shall be as dross, and the feeble torch which Science lends her most favoured votaries shall sink before the blaze of celestial majesty. O may the immortal crown ever appear in our eyes eclipsing the 'false light on glory's plume,' and dissipating the deluding charm of Minerva's greenest olive! I hope, however, that you may be mistaken as to the implied incompatibility of learning and piety."

If his correspondent seriously entertained the idea that learning and piety were incompatible, Mr Patterson himself lived long enough to exhibit in after life a splendid refutation of it. He proved himself an humble and devoted Christian, though adorned with the rarest accomplishments of a profound scholar. His was not that superficial knowledge which puffeth up, but that knowledge which feels how little can be known. It would scarcely have been surprising, if caressed, courted, and flattered as Mr Patterson was by his fellow-students, as well as by all who enjoyed his acquaintance, he had been tempted to "think of himself more highly than he ought to think;" and yet it may almost be said that the pride of intellect was a stranger to his bosom. He seemed to feel that the declaration of Scripture was but too true, which affirms of the boasted "wisdom of man," that it is "foolishness with God." "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" And yet while his mind was deeply impressed with the vanity of mere human acquirements, he acquitted himself with the highest credit during the whole course of his study at the University. With the exception of mathematics and natural philosophy, to which he did not direct the full energies of his powerful mind, under an idea, though, we conceive, a delusive idea, that he was not fitted to excel in these branches of knowledge,—with this single exception, he uniformly carried off the highest prizes in the classes through which he passed. It seems, as he himself indeed has expressed it, to have been the "goal of his desire,—immortal fame on earth, immortal bliss in heaven."

From the occasional journals and letters which he wrote when at college, many passages might be quoted showing the high moral feeling which, even at that early period, pervaded all the productions of his pen. The following extract from a letter which he wrote to a friend on hearing of the death of Lord Byron, is touchingly beautiful.

"How did you receive the news of Lord Byron's death? It stunned me utterly. I have heard you express the conviction—and I joined in it with my inmost soul—that it was inconceivable that such a man should be permitted to leave the world without answering some end worthy of his majestic powers. The hidden star, we thought, must sooner or later come forth from behind the cloud, and shed a glorious and benignant beam upon the world. Alas! that it should have been doomed to set in such a night! How mysterious is the plan of Providence! We are struck with painful surprise when we see the opening blossom crushed in the spring of its beauties and its powers, when we see high genius, like that of White, driven from the

earth without having served, to our limited conceptions, any adequate end. But how is the mystery deepened, and the pain sharpened, when we behold a noble mind not merely unemployèd on worthy objects, but utterly abused to the ends of demoralization and ruin! I have meditated deeply on the riddle, but I cannot solve it. That a man should have been endowed with powers of profoundest thought,—with fervours of strong imagination,—with aspirations of far-darting desire,—with all but superhuman magnitude of soul, that he might live and die,—not in vain merely,—but worse, far worse than in vain,—surely there is here a waste of powers and of means which does not seem consistent with the wisdom of their Author! But I am verging towards forbidden thoughts. There must be a reason; but, as far as I can see in this case, God must be 'his own interpreter,' and doubtless in the end he will 'make it plain.' 'Return then into thy rest, O my soul, and hope thou in thy God. He bringeth hidden things out of the deep, and maketh light to arise in obscurity.'

Such reflections as these plainly indicate, we might suppose, a mind thoroughly imbued with the principles of vital godliness. And yet from his own confession to the intimate friend who has so ably fulfilled the painful and delicate task of his biographer, Mr Patterson's belief in the doctrines of Christianity would appear to have been hitherto speculative merely, not experimental.

"I am not religious," to quote his own words. "I take the Bible into my hands, and I know that it is the Word of God; I open it, but I do not submit my mind to the wisdom of God therein contained. I rise from the perusal of the sacred oracles, unenlightened and un sanctified; the words soon vanish from my remembrance; or, when the time comes for their application to practice, my mind in general forgets to refer to them at all, and sometimes acts in wilful opposition to them."

Language of this kind could only come from a mind really in earnest upon the subject of religion, and therefore in a condition the most favourable to prosecute the all-important theme. It is deeply interesting to trace the early dawning of that heavenly light which afterwards so brilliantly illuminated his matured and sanctified spirit. In the passage we are about to quote, the reader may discern the first germ of spiritual inquiry in a vigorous intelligent mind.

"My mind has lately been in a state of considerable agitation and interest with regard to God and eternity. Your example and exhortations have proved to me goods and spurs to urge me forward in the inquiry I have been instituting into the state of my relations to God. I first endeavoured to examine what were the evil principles of my heart which prevented me from yielding submission to that revelation by which alone I knew I could recover the lost purity and dignity of my nature. The 'high things' in my heart which exalted themselves against the knowledge of God, I found to be principally these two,—1st, A tendency to criticise and cavil with the ways and the sayings of the Most High; and, 2dly, An imbecility of mind, which allowed the truths of religion to remain at a distance from my apprehension in the course of my daily life. Innumerable more particular, and, perhaps, what would be deemed more flagrant offences, pressed on my notice; but I think to these two heads might be traced all the perverseness of my religious character. The second object of inquiry was the means of counteracting these spiritual distempers. And, in reference to the first of them, the great and only specific I could think of was faith. I have studied, and I cannot controvert, the historical evidence of the truth of Christianity; and so far I believe the Bible already. I believe that the great facts which it records actually took

place; and I believe that the doctrines it contains are the doctrines of the first followers of Christ. But what I have not hitherto realised as an object of faith is, that the doctrines of these individuals are the doctrines of Christ and of God. As far as I can discern, the way of remedying this infidel sentiment is simply a diligent and profound study of the Scriptures themselves. For, if I am to trust to the recorded experience of every Christian, there is a glory, a depth, and an overwhelming power in the Word, which will in due time approve it to every faithful, conscientious, prayerful inquirer as the oracle of the Most High; and I have accordingly betaken myself to the study of the Bible with something like vigour and attention. In regard to the second irreligious tendency which I have mentioned, I know no means of remedying it except that which the Bible itself proposes,—to seek, by the aid of the good Spirit, to walk 'as seeing Him who is invisible;' to consult my own mind on every step I take, and every pursuit I engage in, what are its bearings to God and eternity: taking for granted at present, what I hope soon to believe on good evidence, that the Bible is the Word of God."

The good work of grace thus happily begun, made gradual progress in his soul, and at length, after much serious investigation and earnest prayer, he was enabled to say, in reference to the doctrines of the Bible, in a letter to the same friend, "I feel that by the study of these doctrines I am becoming less selfish and worldly, more liberal and devout, more conscious of my own vileness, and more submissive to the will of God. It is but as a grain of mustard-seed that is sown of grace in my heart. I pray that God will water and fence it until it grow up to a goodly tree, and the dove of His own Spirit make its abiding nest among the branches."

Thus impressed with a sense of the truth and the importance of divine things, Mr Patterson entered the Divinity Hall at Edinburgh in the winter of 1826. From the time that he commenced the study of theology, though his predilection for literary pursuits was undoubtedly strong, he kept steadily in view the solid and ennobling speculations which were henceforth to engage his attention. He felt the paramount importance of that holy profession to which his life was soon to be devoted, and accordingly, with the same ardour and enthusiasm, he turned his energetic mind to the subject of theology. And his progress in this, as in every other department of knowledge to which he directed his attention, was such as fully to maintain the high character which he had hitherto borne. But when thus engaged in strictly professional studies, he continued to enlarge his acquaintance with other useful and important, though purely secular, pursuits. Thus, while a student in the Divinity Hall, he attended also a course of chemistry and anatomy, besides joining the first class, in which he gained the first prize.

Towards the close of Mr Patterson's attendance at the University, an event occurred which, more than any other in his brief career, attracted the notice of the public towards him, and paved the way for his speedy advancement in life. His Majesty's Commissioners for visiting the universities and colleges of Scotland, while in the exercise of their duties in Edinburgh, offered the sum of one hundred guineas for the best essay "On the National Character of the Atholians." The competition was open to all the students who attended any one of the classes during the session 1826-7. The prize was awarded to Mr Patterson, at the request of the Commissioners, afterwards dedicated his essay, dedicating it to Professor Pillans, to whom he was as a teacher, a counsellor, and a friend, he expressed himself deeply indebted.

The high honour thus conferred upon one so young might have been supposed likely to operate with a injurious effect upon his mind. It was not so, how-

Mr Patterson still exhibited the same meekness, gentleness, and unobtrusive modesty, which had always been prominent features of his character. And now, indeed, more than ever, he seemed to be chiefly anxious to imbibe and to exercise the principles and the dispositions of a genuine Christian. He felt himself to be on the eve of becoming a candidate for the highest, most honourable, and most deeply responsible office which can be assumed by man—that of an ambassador of Christ; and without the slightest hesitation, therefore, he put away from him every thing that would tend to divert his mind from the grand object he had in view. An offer was made to him about this time to undertake the editorship of a literary journal, which was about to be started, but the proposal he firmly declined. His sentiments on the point be thus states in a letter to a friend:—

“I am now on the verge of my trials for the sacred office: next winter is the last session which I can reasonably expect to spend as a regular member of the University; after that my destination becomes totally unfixed, and I shall probably continue but a very short time in Edinburgh. Every hour that now remains of the golden period of preparation for the duties of manhood requires to be redeemed, in order to make up the arrears of the past, and creditably to meet the exigencies of the future. And for this reason I have resolved, for the ensuing winter, to be very selfish in my pursuits and the distribution of my time. As a candidate for the ministry, I have seen too much of the secularizing influence of such an occupation as you propose, that I should think of exposing to it the tastes and the tendencies of mind which I am bound to consecrate to God. As a student who has much to learn in a little time, it were folly to exchange, for any consideration, those hours which such an employment would either entirely exhaust or render useless by anxiety.”

In the spring of 1828 Mr Patterson accepted the situation of private tutor to the young Lord Cranstoun; and after a residence of some months at Hensol, in Kirkeudbrightshire, he accompanied his noble pupil to Oxford. About this time a communication was made to him that a Crown presentation to the parish of Daviot, in Aberdeenshire, was at his acceptance. The result of this kind offer, on the part of the then Home Secretary, Mr Peel, is thus noticed by Mr Patterson:—

“You know the result of the Daviot business, which seems to have occasioned you so much perturbation. My acceptance was so vehemently opposed by many of my friends, and with some arguments which seemed of considerable weight, that I thought it proper, or rather Mr Horner thought it proper instead of me, to lay the whole case before Mr Peel, and leave it to his wisdom and friendship (for really I cannot use a colder term in regard to his most generous behaviour to me) to decide upon its merits. His opinion was in conformity with that of those who wished me to delay my final settlement for a year or two, in order that I might have the full benefit of all those opportunities of preliminary improvement which Providence has put within my power. I believe that on the whole they have judged rightly for me.”

During the Christmas recess Mr Patterson accompanied Lord Cranstoun to Scotland, and embraced the opportunity now offered him of receiving license from the Presbytery of Kirkeudbright. Thus prepared to enter upon the pastoral office in any parish to which, in the course of Providence, he might be appointed, it was not to be expected that one so well qualified in every respect could be long permitted to remain without a settled charge. The eyes of multitudes were turned towards him as a young man of the highest promise, and it is much to the credit of Mr Peel, that he embraced an early opportunity of forwarding the views of one who, being personally unknown to him, had no

other claim upon his kindness than what was derived from the splendour of his talents, the extent and accuracy of his scholarship, and the unblemished purity of his moral character. The parish of Falkirk having become vacant in 1829 by the death of Dr Wilson, Mr Patterson was presented to it by the Crown. In a letter to one of his most intimate friends, he thus notices the unexpected event:—

“I must not occupy another page without informing you of what I principally took up my pen to tell you, that I have just received a letter from Mr Peel, stating that he had determined to recommend me to his Majesty for the parish of Falkirk: having first thought himself bound, in consideration of the importance of the charge, to offer it to two individuals of longer standing and high professional eminence, who had declined it on the ground of their health being inadequate to the fatigues of such a trust, and intrusting his credit to me for vindication in nominating so young and untried a man to such a situation. I have signified to him, in reply, that if the resolution of devoting my uttermost energies and diligence to the task can in any degree compensate for my acknowledged and felt deficiencies, I pledged to him that resolution; at the same time, that I could not but feel it presumptuous for me in any circumstances to embark in such a charge. I suppose, therefore, my lot is fixed; and I write, by the first opportunity, to let you know of it, as a duty which I owe to my most valued friend, and in order to request from him his most serious advice and his most earnest prayers. My mind is too much agitated as yet to permit my having formed any specific plans in regard to my preparation for this overwhelming undertaking, or to allow me to write to you more at length, or with more deliberation. I beg you will excuse the shortness of this letter in consideration of its importance, and that you will not refuse to write me very soon all your thoughts upon the subject. Let me know something about the routine steps to be taken when the presentation arrives; in regard to which I am shamefully ignorant. Above all, pray for me, that I may be enabled to ‘go in and out before so great a people’ a faithful ambassador of Christ!”

The appointment of Mr Patterson gave universal satisfaction to the parishioners of Falkirk, and he entered upon his charge in February 1830, with a prospect of long and extensive usefulness. The sphere of labour, he knew, was large, and would require, on his part, an expenditure of mental and bodily energy sufficient to exhaust a more robust and vigorous constitution than he possessed. Still he was resolved to dedicate himself with unreserved devotedness to the work of his Lord and Master, and to spend and be spent for the honour of Him in whose cause he was embarked. And throughout the whole of his brief career as a minister of the Gospel, the same spirit with which he at first entered upon his duties, continued increasingly to animate him. It may truly be said of him indeed that he laboured both “in season and out of season.” Not merely was he diligent and conscientious in his pulpit preparations, but in every other department of pastoral duty the extent of his exertions is almost incredible. While his discourses on Sabbath were listened to by his people with the deepest attention, it was more especially in his visitations from house to house that he won upon their affections and sympathies. In his public as well as in his private character, he was looked up to with admiration as a pattern and an example of every good word and work.

Thus laborious and active in the discharge of the numerous and indeed overwhelming duties which devolved upon him, as the minister of a very large and populous parish, it is not at all surprising that he frequently felt himself overburdened both in body and mind. On one occasion of this kind, accordingly, he said to

Mrs Patterson, "Oh! this constant rack of mind is terrible! If I had any prospect of getting through my work, that would be some consolation; but although my strength is taxed to the uttermost, still I see before me duties that I cannot possibly overtake!"

In such a frame of mind he could not refrain from exerting his energies even beyond his strength, and, as the natural consequence, his health began gradually and almost imperceptibly to give way. For a time no symptoms were apparent to others, but he himself appears to have been conscious of increasing weakness. He was observed more particularly in his aspirations at the family altar, and occasionally, also, in his conversation, to long, with peculiar intensity, for that higher, and nobler, and more peaceful state of being "where the weary are at rest."

The period was now fast approaching when this faithful servant of God must, at length, cease from his labours, and enter upon the enjoyment of his everlasting reward. To the last, however, he was faithful to the trust committed to him.

"The labours of my dear husband on the last Sabbath of his ministry," says Mrs Patterson, in one of her communications to the biographer, "will show how arduous were his exertions for the spiritual welfare of his flock. On that day—how little conscious were we that it was to be his last of ministration to his dear people!—he preached twice in Church; and between the morning and afternoon services he went to the vestry, where he read and expounded a chapter to the country people, who assembled there during the interval of service, instead of loitering about the churchyard, or wandering through the town, as is too frequently the custom in country parishes. This occupied him until the bell began to ring for afternoon service. In the evening he walked to Grangemouth, a distance of about three miles, where he preached in the school-room, and afterwards visited some families who were in affliction. The evening was wet, but he walked home in the dark and the rain, and arrived in a state of great exhaustion. On entering the parlour, he threw himself on a sofa, with his wet clothes still upon him, and immediately dropped asleep."

On the day following Mr Patterson left Falkirk for Edinburgh, to attend the General Assembly. On reaching town he took up his residence at the house of his mother. The weakness and exhaustion of his body was immediately obvious to the eye of his affectionate parent, who employed all the means in her power to avert the too evident approach of a regularly formed disease. The attempt, however, was unsuccessful. He was seized with an attack of fever which, though severe and protracted, terminated, in the first instance, favourably. During his apparent convalescence, a cloud seems to have, for a time, obscured his spiritual prospects. Such temporary obstructions to the influx of the peace of God into the soul, are by no means rare in the history of believers, and, as frequently happens in cases of this nature, Mr Patterson emerged from the cloud of darkness and of doubt, to the enjoyment of the unclouded radiance of the Sun of Righteousness.

"I can but faintly describe," Miss Patterson writes, "the spiritual and heavenly temper my brother now remained in. Often, when I was about to read in the Prophetic books, or the Psalms, he would check me, and desire me to read to him 'about Jesus.' 'Speak to me,—speak to me,—' he would say,—'about Jesus.' On one occasion, when my sister-in-law approached the bedside with the Bible in her hands, he said to her, 'Now let me see Jesus Christ.' One evening I read to him the sixth chapter of John's Gospel. He appeared perfectly enraptured with it; but when I came to that verse,—'Jesus said unto them, I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst,' he was utterly un-

able to restrain the expression of his own experience of these blessed words. When I had finished reading, he appeared quite absorbed in the contemplation of the truths contained in that wonderful chapter, and in deep thankfulness for its gracious declarations.' Alluding to his sufferings during his nights of delirium, he said to his wife,—'How difficult,—how almost impossible,—would it be to induce me voluntarily to suffer again the agonies of these two nights.' But how wonderful was the love of Christ! He saw clearly before him the full weight of his tremendous sufferings, and yet, having them full in his view, he chose to go forward,—to endure the whole! O the surpassing love of Christ!

"He was much distressed at the idea of returning again to his overwhelming ministerial duties. 'Oh!' he said, 'I dare not, I cannot, again undertake the responsibility to God of that parish! When I look round my Church, and see the multitudes who flock to it every Sabbath, and ask myself of how few of them I dare entertain the hope that they are Christians indeed,—I feel an anguish I cannot express! Oh! how can I resume their spiritual charge!' Once his fortitude in this prospect entirely gave way; and he exclaimed in a tone of deepest earnestness, 'Would that I were safe in heaven!'"

For a time, Mr Patterson's partial recovery excited fond hopes that his useful life would be prolonged. The hope was vain. He again relapsed, under symptoms which, to his medical attendants at least, appeared fatal. But we cannot better describe the closing scene than in the language of his biographer.

"The mental restlessness of the sufferer had a character of elevation and grandeur about it, which astonished and overawed all who approached him. His fevered mind seemed thronged and hurried with a rapid succession of vast thoughts, and vivid images, and ineffable emotions, to which he gave expression in language which, in point of energy and grandeur of conception, surpassed all that they had ever conceived him capable of in his happiest efforts. Some one has said, 'Genius is a fearful gift, for which I should not have the boldness to pray;' the fearfulness of the gift was awfully felt by all who surrounded the deathbed of this accomplished man and pious Christian. At times his mind shone out with surpassing brightness, and again it sunk into sudden and painful eclipse; now he seemed as if absorbed in silent devotion, and again a scene of mental excitement, followed by one of mortal agony, took place. And yet, amidst all this preternatural activity of mind, and while his words seemed to be revealing the deepest secrets of his soul, there was a boldness and purity about his conceptions,—a piety in his very wanderings,—which indicated how closely his mind still cleaved to God. The few bright intervals that now occurred—in one of which he named and conversed a little with his younger brother, who had returned in time from the country to attend his death—were passed in a state of comparative tranquillity and composure: and perhaps he enjoyed an inward consciousness and sense of consolation—perhaps the spiritual was in him invisibly triumphant over the mortal. There is at least no reason to doubt, that had he been permitted to meet death in the calm exercise of his faculties, his faith would have been triumphant in the last hours of mortality, and have bid defiance to the mortal powers of agony and the grave; and that, with perfect serenity of soul, in full reliance upon the merits and mediation of his Saviour, he would have rendered up his spirit to 'Him from whom it came.' Nature was at length exhausted, and at three o'clock on the morning of Monday, the 29th of June 1835, Mr Patterson expired."

Mysterious, indeed, are the ways of Providence; and in nothing more mysterious than in suddenly cutting short the life of one whose talents, and character, and extensive usefulness, were of such signal importance, not merely to the parish with which he was now

immediately connected, but to the world in general. It is no small consolation under a loss which has been so keenly felt, that an opportunity is afforded, by the recent publication of his Discourses, of still profiting by the taste, the genius, and the piety of a pastor so richly gifted. In point of fervid eloquence, glowing imagination, and holy feeling, those remains are strikingly characteristic of Mr Patterson's accomplished, and elegant, and pious mind. The memoir prefixed to the Discourses, from which the materials of our present Sketch have been obtained, is drawn up with singular taste and judgment; the pieces selected are some of the author's happiest efforts; and the work, as a whole, is so highly creditable to his memory, that we sincerely hope it will be extensively welcomed as a valuable accession to the ample stores of our religious literature.

STRAY LEAVES FROM THE JOURNAL OF  
A RESIDENCE IN SOUTH AMERICA,  
IN 1830 AND 1831.

BY THE REV. DAVID WADDELL.  
No. III.

THE INDIANS.

It is curious to observe the different feelings with which the Spaniards at Monte Video regard the aboriginal inhabitants of the country, and the natives of Africa. To the latter they are usually kind and humane; but their treatment of the former, though the rightful proprietors of the soil, is characterised by the most merciless ferocity. This deep-rooted aversion to the Indians prevails, to a greater or less extent, over all the continent of South America, and rankles, not only in the breast of the old Spaniard, but in the more gentle and humane heart of the Creole.\* They seem, indeed, to have waged against them a war of extermination, and, in many places, with but too much success. Whenever they begin, in any part of the country, to appear in considerable numbers, "the dogs of war" are immediately let loose upon them; and, after murdering the men, the women and children are conveyed into the towns, and disposed of as servants among the inhabitants.

\* Thus, where their carnage and their conquests cease,  
They make a solitude, and call it peace."

This cruel and treacherous policy towards the Indians has been pursued by the Spaniards ever since they took possession of the country; and, as the same system has been adopted in the northern division of the continent, there is reason to apprehend that the whole race will, ere long, become extinct. The present rulers of this republic act upon the same barbarous and perfidious principles as their predecessors. The provinces of Monte Video were, at one time, thickly peopled with Indians; but, having been either hunted down to the death, or forced to seek shelter in the unfrequented and unexplored wilds of the interior, their number does not now exceed two or three hundred. In the beginning of the year 1831 Don Frutos Ravera, the president, caused nearly five hundred of these poor unfortunate creatures to be slain. He had, a few years before, decoyed them into the states, and trained them as soldiers, for the purpose, it is alleged, of enabling him to overcome the opposite faction, and to maintain his ascendancy in the government. Having selected the most robust of the men for his army, he left the rest to wander in the interior, and to be hunted by the peasantry from province to province, till they found a resting-place in some destitute district of the country, where neither food nor shelter could be obtained. In these wretched circumstances, they sent a deputation to the president, soliciting him to redress their grievances, and provide them with the means of subsist-

\* The Creoles are those who have been born in the country, and are descended from Europeans.

ence. He affected compliances with their request, and promised to send a detachment of soldiers to afford them protection. But this was far from his intention. It was resolved that, to put an end to their clamours, the whole race of Indians in the country should be extirpated. And as they lived in their miserable huts at a considerable distance from one another, the Spaniards, that they might collect them all into a body, and thus cut them off at one blow, invited them to join their troops in a predatory incursion, which they alleged they had long meditated, upon Rio Grande. The Indians, tempted by the hope of plunder, easily fell into this stratagem; and, having left the aged and helpless in a neighbouring wood, every one capable of bearing arms proceeded to the place of meeting. As soon as they came within musket-shot of the Monte Video troops, the signal of attack was given, and a general carnage ensued. The Indians, determining not to die unrevenged, fought with desperate courage, till, overpowered by the superior numbers of Don Frutos' soldiers, they were all cut down except five men, who were taken alive, and, with the females and children, sent to Monte Video.

Such was the perfidious treatment this brave Indian band received for the services they had rendered to Don Frutos. Such was the horrid cruelty of this petty governor of Monte Video, having himself Indian blood flowing in his veins.

"This man devotes his brother, and destroys;  
And worse than all, and most to be deplored,  
As human nature's broadest, foulest blot,  
Strains him, and tasks him, and exacts his woe  
With stripes, that Mercy, with a bleeding heart,  
Weeps, when she sees inflicted on a beast."

I saw the remnant of these Indians, about ten days after the massacre, driven into Monte Video like a herd of cattle. Worn and worn out; wet and shivering with cold, (for it was during a winter pampero,\* and they were all nearly naked;) leading their children in their hands, and carrying their babies on their backs; their long elotted raven hair hanging loosely over their shoulders, and streaming in the winter blast; some of them lagging behind, wrinkled with years, and stooping under the infirmities of age, and but ill able to endure the fatigues of the journey:—the group, motley and grotesque as it was, presented a spectacle so appalling, that I involuntarily started back from the window in horror. I prevailed on myself, however, a few days after, to visit them at the barracks, where they were exposed to the inspection of the public, who were allowed to select such as pleased them for domestic servants. Most of the children had already been disposed of; and scarce any remained, but such as were either decrepit with age, or of too indomitable a character ever to become serviceable. I observed, at a little distance from the rest, a young woman in great distress. And, on inquiring the cause of it, I was informed, that she had been appropriated by one individual, and that another heartless wretch had robbed her of her sucking child, and nobody would tell her where it was. The spectators, indeed, seemed to regard the hapless creatures with as little commiseration, as they would have done so many wild horses of the plain. While standing in the crowd, bewailing their melancholy situation, an old Spaniard turned round to me, and coolly remarked, that "they ought to be carried away to some desert island, and burned;" and scarce had I shrunk back in silent disgust from this dastardly fellow, when another came up to me, and with equal coolness made a similar remark.

The number of Indians residing in the different towns, who have been reclaimed from the desert by this barbarous process, is now very considerable. Many of

\* A strong wind, so called from its blowing over the Pampas of Buenos Ayres.

them have become soldiers, and some domestic servants. A few of them have married, and, by their industry and care, acquired houses of their own. The men are of a strong muscular frame; without beards; their complexion is of a yellow copper colour; they have a high cheek-bone, and small hollow eyes of a dingy hue; with long black hair floating upon their shoulders, and a bit of dirty rag thrown around their waist. When once fairly settled in town, they are easily induced to lay aside their savage habiliments; and the Monte Videan ladies, who are more humane than their countrymen, generally provide them with decent clothes, with which they travesty themselves, and endeavour to appear like civilized beings. And as they become, in the course of a short time, better acquainted with the mysteries of the toilette, they begin to present on the streets a more becoming appearance, and seem not a little proud of the metamorphosis they have undergone.

By far the greater portion, however, of this ill-fated race still roam, free and unrestrained, in the trackless plains of the continent, which have not yet been appropriated by their lawless conquerors. Ignorant alike of the arts of civilized life and of the hopes of the Gospel, they spend the whole of their miserable existence in struggling to procure, from the forests or the rivers, a precarious subsistence, and then die, as they live, like the brutes that perish. Except the cruel system detailed above, and some abortive attempts made by the Jesuits in the course of the last century, no means have ever been employed to communicate to them the knowledge of those glorious truths which God has revealed to our fallen race. When the New World was discovered by Columbus in the year 1492, all Christendom was filled with acclamations of joy at the delightful prospect which that interesting event seemed to afford, of making so large a portion of the earth acquainted with the glad tidings of the Gospel. But, alas! what has been done? It is a most affecting truth, and one for which the Church may well clothe herself in sackcloth and ashes, that, though full three centuries and a half have now rolled away since its discovery, the natives of the western hemisphere are still allowed to "sit in darkness and in the shadow of death," and to continue as ignorant of the true God, and of Jesus Christ whom he has sent, as they were before Columbus planted his foot upon their shores. The men of Christian lands have a thousand times crossed the wide Atlantic, and traversed the trackless regions of the New World, in search of luxuries and treasures; and they have returned to their own countries loaded with the wealth and the spoils of the Indians; but not one serious and well sustained effort has ever been made by them to convey to their untutored minds, in exchange for the riches of which they have been robbed, the knowledge of that divine wisdom, "which is more precious than rubies, and whose merchandise is better than the merchandise of silver, and the gain thereof than fine gold."

But the worst remains yet to be told. The discovery of America by the Christian world has proved to its inhabitants the source only of suffering, and their greatest calamities have been inflicted under the guise of Christianity. Columbus, indeed, was actuated by the most benevolent views, and prosecuted his discoveries upon the most enlightened and liberal principles, seeking to benefit, not to destroy, the human species. But after the death of that great and illustrious man, the policy of Spain towards the Indians was completely changed. One crowd of profligate adventurers arrived after another, and, under pretence of propagating the Christian faith, the most dreadful excesses of rapine and cruelty were committed. Superstition, avarice, and violence, walked hand-in-hand, and spread over the length and breadth of the continent terror, devastation, and death. Christianity, indeed, was introduced among

the ignorant heathen, but, like the religion of Mahomet, only at the point of the bayonet. The knowledge of the true God was occasionally offered to them, but only in the spirit of the arch-destroyer of our race, that the avaricious hand of power might the more easily grasp the treasures they possessed. The kingdom of Christ was sometimes proclaimed amongst them, but it was only that the sovereignty of the Pope, his alleged viceroy, might the more readily be acknowledged, and the will of the conquerors more submissively obeyed. The cross was held up as an object of worship to those who had never heard of the name of Jesus; and millions of human beings were deliberately butchered for not embracing tenets which they could not understand. When Pizarro invaded Peru, he carried the sword in one hand, and the cross in the other. Valverde, a Dominican friar, addressed to the Inca a long discourse, unfolding to him the principles of Christianity, which he pressed him to embrace, and urging him to submit to the king of Spain, to whom the Pope had given Peru. Atahualpa having listened with patience, replied thus to his pious monitor:—"How extravagant is it in the Pope, to give away so liberally that which does not belong to him! He is inferior, you own, to God the Father, to God the Son, and to God the Holy Ghost: these are all your gods; and the gods only can dispose of kingdoms. I am willing to be a friend to the King of Spain, who has sufficiently displayed his power by sending armies to such distant countries; but I will not be his vassal. I owe tribute to no mortal prince; I know no superior upon earth. The religion of my ancestors I venerate, and to renounce it would be foolish and impious, until you have convinced me that it is false, and that yours, which you would have me to embrace, is true. You adore a God, who died upon a tree; I worship the sun, who never dies."

"Vengeance!" cried Valverde, turning towards the Spanish soldiers; "vengeance, my friends; kill these dogs, who despise the religion of the cross." The word of command was given, and instantly obeyed. The slaughter was dreadful, and the pillage immense. Pizarro, having seized the person of the Inca, drained him of his treasure, under pretence of a ransom for his liberty, and then condemned him to the flames as an obstinate idolater. But through the mediation of Father Valverde, he obtained a mitigation in his punishment, on condition that he would die in the Christian faith. Atahualpa was accordingly baptized, and then strangled at the stake.

But it is impossible that Divine Providence could allow the perpetrators of such atrocities as these to escape with impunity. The only son of the man who suggested to Don Frutos the massacre of the Indians described above, was the only officer that fell in the engagement. Pizarro, Valverde, and many of the most active and ruthless oppressors of that persecuted race, perished by a miserable death. The vengeance of heaven has, indeed, long since fallen upon the whole of the Spanish nation. Though the conquest of Mexico and Peru put that people in possession of more specie than all the other nations of Europe, yet from that period they have been continually declining in population, industry, and vigour. They are poor amid their treasures; while other nations, profiting by their indolence, grow wealthy by supplying their wants. The vices attendant upon riches have corrupted all ranks of their people, and enervated the national spirit. And Spain, from being the first kingdom in Europe, has become one of only secondary importance. Portugal has, from the operation of the same cause, experienced a similar fate. On the discovery of the passage to India by the Cape of Good Hope, and the settlement of Brazil, the sudden influx of wealth, and the increase of luxury, began to enervate the



tional mind, and the spirit of enterprise, for which the Portuguese had been so long distinguished, soon vanished; the fruits of her perfidy and rapacity being thus converted, by a wise constitution of things, into an instrument of divine punishment. The same righteous retribution, which has thus visited the parent states, seems also to have overtaken their descendants in South America. And it is a remarkable fact, and one that appears to furnish a living and lasting proof of an all-presiding and overruling Providence, that Portugal and Spain, notwithstanding all the treasures that have been poured into them, are the most impoverished and degraded countries in Europe; and that the Spanish and Portuguese states in South America, though they possess the richest lands and the loveliest climates, are, nevertheless, the poorest and the feeblest in the whole world. How justly has it been remarked, that when human policy fixes one end of a chain round the ankle of a slave, divine justice rivets the other round the neck of his tyrant!

### DISCOURSE.

BY THE LATE REV. JOHN BROWN PATTERSON, A.M.,  
*Minister of Falkirk.*

"After that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep," &c.—JOHN xi. 11-23.

THE preceding context exhibits our Lord and his disciples engaged in conversation, at Bethabara beyond Jordan, respecting the propriety of returning to Judea. They had left that district of the Holy Land about four months before, in consequence of the imminent peril of their lives from the persecuting violence of the rulers and populace at Jerusalem. The disciples, accordingly, who were still weak and timid men,—not yet endued with that "power from on high" which made them soon after resolute, in the cause of their beloved Master, to brave the world's scorn and rage,—the tyrant's brandished steel, the lion's gory mane, and all the ghastly forms of death with which man's ingenious cruelty could arm his hatred of the truth, with sufficient plainness intimated their disinclination, for the present, to expose themselves or their Lord again to such danger as they had but recently escaped. Their objections, however, were overruled by Jesus, from the consideration—expressed under a very striking and significant image—that the time of opportunity was brief and infinitely important, and when once allowed to pass, could never be retrieved; that his own term of labour, in particular, was now hastening to a close, and that the work appointed for it, which required his presence in Judea, must be done now or left undone for ever. That work consisted of a great variety of most important transactions, which, crowded in all their multitude and magnitude into the few days now left of his illustrious life, made them beyond comparison the most memorable period in the history of our world. Of these, not the least striking and interesting in its circumstances was the demonstration which he intended to give of his own glory, and the glory of the Father, who had sent him, by the performance of a miracle of such surpassing splendour, as might form a worthy close

and crown to the wonders by which the period of his personal ministry had been irradiated and adorned. That miracle was the resurrection of Lazarus; of whose death, though at the distance of many miles, he had been informed by the omniscience which dwelt within him, and from the sphere of which no interval, either of space or time, could remove the slightest object, or the most trivial event.

This melancholy occurrence, melancholy to natural apprehensions in general, and especially to the feelings of the bereaved and desolate sisters, Jesus here announces to his disciples, though in the tenderest and most soothing terms, "Our friend Lazarus sleepeth." O blessed and illustrious title which here adorns the name of Lazarus!—the friend of Jesus and of the followers of Jesus. What glory and happiness are implied in being thus loved by Christ, in being the object of such kind regard to him, the most exalted being who ever wore the human form—the Incarnate Only-Begotten of the Father—and, as the most exalted, so the most powerful and affectionate of friends, armed with infinite might, and prompted by infinite love, and pledged by infinite faithfulness, to protect, to bless, to save his people even to the uttermost, from henceforth and for ever! Nor is it Lazarus alone that Jesus condescends to call his friend, but all who, like Lazarus, believe, and trust, and love, and serve him. "Ye are my friends," he says to every one of us, "if ye do whatsoever I command you." "Henceforth," says he, and that to men, the brethren of the dust, "Henceforth I call you not servants, but friends." But observe, it is not Lazarus only whom the lips into which "grace was poured" decked, in this memorable saying, with a beautiful and blessed name. Behold how, by the Saviour's word, even death—the spectral destroyer—the king of terrors—becomes fair to look upon! "Our friend Lazarus sleepeth." The image of sleep, indeed, is one which, in all languages, has been employed as a gentler name for dissolution, in order to assist the mind in escaping from the abhorred ideas of suffering and dishonour with which the naked name of death is commonly associated. There are resemblances enough between the outward symptoms and accompaniments of slumber and of dissolution,—the shut eyelid, the closed ear, the stillness, the unconsciousness, the inactivity by which both alike are marked,—to have readily suggested the metaphor in question to those who were in search of some such bland and soothing image. But then the effect of the gentle appellation, when founded only on the circumstances which sense contemplates, was apt to be much impaired to meditative and inquiring minds, by the doubt and apprehension which forced itself upon their thoughts, that that repose might not be altogether what poets termed it,—*"a dreamless sleep;"* that while the body slumbered motionless and still, the soul, the ever-active soul, might perchance be overwhelmed with visions more terrible, might be tossed on billows of more fiery agitation, than had

made life a storm or an agony. The apprehension was, in the case of many, but too justly entertained. There are visions reserved in eternity for the bodiless spirit of all but those whom Jesus calls his friends, more awful far than living eye hath seen, or ear hath heard, or it hath entered into the heart of man to conceive:—visions, did I say?—stern realities,—everlasting realities. Say then, if you will, of him who dies other than a Christian, that his body sleeps,—sleeps in the dust of the earth, expecting to be awakened unto “shame and everlasting contempt;” but say not of the man that he sleeps,—he shall sleep no more for ever. To the Christian’s death, and only to his, may you apply the delightful image in its fullest force and emphasis. His body slumbers in the soft embrace of his mother earth; his soul is at rest in the bosom of his God,—active still and sensitive, indeed, but enjoying a sublime serenity and holy calm, sweeter and more refreshing than balmiest slumber to the way-worn pilgrim at the close of a toilsome and a perilous day. “They enter into peace; they rest in their beds, each one that hath walked in his uprightness.” “Blessed are the dead that die in the Lord! Yea, saith the Spirit, for they rest from their labours, and their works do follow them.”

But while there is every reason to believe, that in all the emphasis in which the gentle name of sleep is applied to the departure hence of every true believer, it was applicable to the death of Lazarus, though no earlier awakening had been prepared for him than for his fellow-dwellers “in the congregation of the dead;” still the fact, that his continuance in that state was to be so brief, and followed by so speedy a revival, imparted a peculiar nerve to the image of slumber, as employed in his particular case. It was with reference to this early awakening in reserve for her, that Jesus said of the daughter of Jairus, “The damsel is not dead, but sleepeth;” and, doubtless, the same idea of a temporary and short continuance in the state of the departed, was one thing implied in the expression now before us, “Our friend Lazarus sleepeth,” followed as it is immediately with the declaration, “But I go that I may awake him out of sleep.” “O that such words might now be added,” methinks I hear the widow, the fatherless, the bereaved, exclaiming,—“O that such words might now be added to the intimation, Our friend sleepeth! O that he who added them yet dwelt upon the earth, and yet exerted his power in like manner as of old, for the consolation of the desolate mourners!” A natural wish, my brethren, but, as you know, a vain one. The slumbers of those whom you have laid to rest within the narrow-house, with the deep dust for their pillow, and the green sod for their covering, is the slumber of a long, long night; “Till the heavens be no more they shall not arise, nor awake out of their sleep.” But with regard to those that “sleep in Jesus,” let this consideration check the idle, the selfish, although, as I admitted, natural desire, that its fulfilment were loss to those whom you

mourn—whom you profess to mourn because you loved them. To them to die was gain; for them to continue where they are, with Christ in soul, although in body with the worm, is far better than to return, embodied spirits, into this dark, impure, and wretched earth. O, if they did return, in answer to our longings, how dim the world would seem to eyes attuned to the heavenly brightness! how discordant to ears attuned to the heavenly harmonies! Be very sure, my brethren, that when Lazarus was born again into this mortal life, he made no ordinary sacrifice—a sacrifice which his God and his Redeemer had a right to require, in order to the advancement of their glory and their kingdom, but still a sacrifice, the worth of which may not be calculated. It may be accounted all but certain, that, in descending again from the lofty sphere, of which, by death, he had become a denizen, his soul was made to drink, as it were, of some benignant Lethe—the river of oblivion, that the recollection was obliterated from his memory, of all that he had seen, and done, and enjoyed, the four glorious days he spent in heaven. His recollection would otherwise have made the earth a dungeon, in which his spirit would have lain gasping for breath, and languishing for light. No! blessed immortals! abide even where you are! “After life’s fitful fever ye sleep well.” Only let us be persuaded to seek, where we may find, the grace to follow in your steps—to love, to honour, to serve the Lord like you! Then, but a little while, and we too shall be at rest. “The clouds of the valley shall be sweet to us, but sweeter far the bosom of our God. We shall go to you—return not ye to us!”

Meanwhile we know, that the time, though distant, will arrive at last, when, to all those who wait for him, Jesus shall come again to awake them from their iron slumber. That slumber may be deep and long. “Till the heavens be no more, they shall not awake, nor arise out of their sleep.” But yonder ancient heavens are not perpetual. A trumpet-note shall ring through all the ethereal vault, before the penetrating thunder of whose blast its mighty arches shall tremble and fall—stupendous ruins! “The heavens shall pass away with a great noise,”—the appointed signal that the long slumbers of the grave have reached their term. The same shattering burst of sound from the trumpet of the Lord, which sweeps away the heavens, shall dissolve the barriers, and unfold the gates of the sepulchre. “The dead shall hear the voice of the Son of God,”—the same voice that said of old, Lazarus, arise!—“and they that hear shall live.” And even now, through the mist of the shadow of death, the prophetic eye of faith anticipates the time for those whom Jesus calls his friends, when the home in the dust—a “home,” but not perpetual,—shall be forsaken: its ancient inhabitant, for a home “eternal in the heavens,”—when its silence shall be exchanged for the melodies, and its gloom for the glories, of the sky,—when the ruined and dissolving frame shall

it received awhile, shall be restored by it, instinct with the vigour, and fresh with the beauties, of immortal youth,—when the “body of vileness” shall be transfigured like the Saviour’s “body of glory,”—when “what was sown in corruption shall be raised in incorruption, what was sown in dishonour shall be raised in glory, what was sown in weakness shall be raised in power; and so shall be brought to pass the saying that is written, Death is swallowed up in victory.”

The disciples, confused and blunted as their perceptions were with fear and dislike to the journey into Judea, mistook, as we are next informed, the import of the figurative, but at the same time, one should have imagined, very intelligible expression, by which the Saviour announced to them the death of Lazarus. Their misapprehension was probably assisted by the recollection of what he had declared, only two days before, concerning the disease under which their common friend at Bethany was labouring: “This sickness is not unto death.” Apparently excluded by this declaration of him, not one of whose words, they knew, would ever fall to the ground, from interpreting the sleep of which he now spake of that funeral sleep whose couch is the lonely sepulchre, they imagined that he spake, not of his death, but of that natural repose whose dews, descending on the sufferer’s eyelids, are so often the most precious cordial of sickness, the best anodyne of pain, the blessed harbingers of returning health. “Dear balm of sleep,” exclaims an ancient poet,

“Dear balm of sleep, expeller of disease,  
How sweet thou visitest these longing eyes!”

Therefore said the disciples, “Lord, if he sleep, he shall do well.” “Then,” it is added, “Then said Jesus unto them plainly, Lazarus is dead; and I am glad,” he continues, “that I was not there.” Had he been present, the compassionate Saviour felt, that he must have done violence to the instincts of his human heart—a heart so finely strung to all human sympathies that are innocent and pure,—and must have appeared to all around in a character the most unlike his own,—dead to the genial glow of friendship, and to the holy touch of pity, had he resisted the entreaties of the beloved sisters, enforced with all the eloquence of their impassioned words, and with the deeper eloquence of their imploring tears, that he should exert his miraculous power to save their common Lazarus—his friend, their brother—from the untimely fate which seemed ready to involve him. From the words of Jesus, partially heard and partially understood, a conclusion inconsistent with the love with which he had hitherto appeared to regard the inmates of the house of Bethany, seemed to follow, at least, as directly as the feeling to which remaining unbelief sometimes gives birth, in the Christian’s heart,—the feeling that he has been harshly dealt with by the Lord of providence, follows, in any case whatever, from the aspect and apparent meaning of God’s doings, so imperfectly seen and so imperfectly comprehended as they are, by mortal minds, in the present overclouded scene.

But you know, my brethren, you who are previously acquainted with the following history, how totally unwarranted any such conclusion, in regard to Jesus and the family of Bethany, would have been. At this point, therefore, let us take home to our hearts the lesson which is suggested so often in the course of this memorable narrative, that the Christian is always bound to believe, and has the most ample reason for believing, that, in the appointments and administration of the all-ruling Providence towards them, his Saviour’s meaning is always kind, however harsh, to mortal ear, may be the sound of his decrees, however frowning, to mortal eye, may be the aspect of his dealings.

Christ’s feelings on this occasion,—feelings of joy that he had not interposed his delivering power, on behalf of the afflicted family, whom he loved so dearly, and who loved him so dearly in return, are explained by what he adds respecting the reasons of that joy. It sprang, you may be sure, from no delight in human suffering or sorrow, from no ignorance of the condition, no indifference to the feelings of his friends. God forbid! but from his ruling and absorbing wish to promote the glory of his Father, and the true, the spiritual advantage of his people. “I am glad,” says he, “for your sakes, that I was not there, that ye may believe,”—that ye may receive increase and confirmation to your faith,—that I may have the opportunity of giving you a demonstration of my authority and Messiahship, so splendid, as shall dispel from your minds the last lingering shade of doubt which may, at any time, obscure the clearness of your conviction that I am He. The explanation which our Saviour thus gives of what was mysterious in his thoughts, and feelings, and conduct towards Lazarus, may be applied, in a form only a little more general, to whatever may seem trying and difficult in his procedure, now that, as the Sovereign of providence, he is ordering all things pertaining to every individual, and every household, “according to the counsel of his own will.” He does nothing without a reason,—nothing without a good reason, a reason that implies the advancement of his people’s real welfare, calculated on the consideration of their whole existence, as well as of the glory of his own and of his Father’s name. His choice, however, always proceeds, and so should our judgments and estimates of his procedure, upon the principle that moral, reckoned in the denomination of physical, good is infinitely valuable; that to purchase the least imaginable degree of spiritual profit, at the expense of the greatest conceivable amount of temporal suffering, were to secure an invaluable gain. Take this principle along with you, and then be sure that, even amidst the severest sorrows, and sacrifices, and toils, and bereavements of his people, Jesus, while his bosom warms to them, at the moment, with deepest and tenderest sympathy, yet sees reason to be glad; perceives a gain about to arise, more than sufficient to counterbalance all the loss at present incurred; accounts it more profitable for them, and for the Church at large,

that they should suffer, than that they should triumph. More especially is this declared in holy writ to be true concerning the death of genuine believers. It was the case with respect to the death of Lazarus. It is the case with respect to the death of those, the final causes of whose departure are hidden in the bosom of Omniscience; for "precious,"—that is, not permitted to take place at random, never appointed nor allowed without a just consideration, a consideration of no ordinary value,—"precious in the sight of the Lord is the death of his saints."

*To be concluded in our next.*

THE BURIAL OF THE DEAD,  
AS CONDUCTED IN SOME PARTS OF SCOTLAND.  
BY THE REV. WILLIAM MALCOLM,  
*Minister of Leochel-Cushnie.*

IN nothing is the characteristic thoughtlessness of men more strikingly marvellous than in the indifference with which they view the ravages of death around them, and the ease with which they put away from them the impressive admonitions which these give them of their latter end. It were difficult, one would think, to banish from the mind for a moment, the certainty of death, and the consequences that must follow. It might be supposed, that merely to hear of death; to be informed by report, that there was within our world such a power at work as death,—that during the revolution of past ages, a few of our race had fallen beneath his hand, and that it was not *improbable* but that in the course of future ages, say, ere a thousand years had passed away, the same fell destroyer would aim at us his unerring shaft; it might be supposed that merely to hear of this by the hearing of the ear were information of such startling interest as to make the most inconsiderate serious, and the bare *probability* of death one day overtaking us, would haunt our steps by day and our pillow by night. And yet the very reverse of this is the truth. We not only hear of death: our eyes, it may be said, see him. We behold him making havoc on every side of us, slaying from day to day, his thousands and his tens of thousands; sparing neither rank, nor age, nor sex; entering into every house and haling men, and women, and children into his dark abode. And we know that there is no discharge in that war, that we too must needs die; that our birth is nothing but our death begun; that when a few years are come we shall go the way whence we shall not return,—nay, that "in a moment, in the twinkling of an eye," our breath may depart and our thoughts and purposes perish. With the certain knowledge of all this no serious impression is made upon our minds. We continue as exclusively devoted as ever to the pleasures and pursuits of this passing scene.

We hear of the illness of a neighbour or acquaintance. Day after day we are told that he is sinking rapidly,—that his strength is failing,—that his countenance is changing,—that he is even becoming indifferent to that world which he once loved so well. At last the accounts reach us that he is no more. We visit his dwelling—we see him laid out in his grave clothes; we mark the melancholy change which death has produced; the arm lately so vigorous is now powerless and unstrung; the eye lately so bright with vivacity and health, is now closed; and on the cheek where the smile of joy was wont to play, now sit the clayey hue and the cold damp of death. We attend his funeral; we hear the lamentation and weeping of his disconsolate relatives; we assist in carrying his remains to the churchyard; we see the skulls of former generations scattered about the grave's mouth; we hear the mould

falling ominously on his coffin lid; we help to pile it up and to press it down upon his breast, as if determined to shut Him out for ever from all connection with the living world. And what are our feelings, and what is our conduct all the while? Are our thoughts with the dead? Are we resolving to profit by this fresh lesson of our mortality? Are we speaking one to another of our latter end? Are we forming, in our minds, plans of preparation for our own departure? Are our souls rising on the wings of devotion, and clinging closer and closer to Him who has conquered death, and destroyed the grave? O, no! Our hearts are still untouched. As if we bore a charm against a similar fate; as if we had "made a covenant with death, and with the grave were at agreement," we care for none of these things. Our affections are still set on earthly things, totally forgetful that a few feet of earth will, ere long, be all that we can call our own. Instead of the still and solemn silence which so well become the chamber of death, "foolish talking and jestings, which are not convenient," are not unusual there. There all the idle gossip, and all the injurious scandal of the day, are too often retailed. And, strange as it may seem, it is no uncommon thing to hear men, dying men, making their bargains, buying and selling, over the bier and around the grave of a fellow-creature. It has been thought that Abraham uttered an hyperbole when he said to the rich man, that if men "believed not Moses and the prophets, neither would they be persuaded though one rose from the dead." But the little or no impression which death's daily visits among us produce, shows that he spoke only the words of truth and soberness.

Of the various causes which have helped to increase this evil, the manner of conducting funerals, at least in various parts of the country, is one of the most powerful. A very strong, though, in the way in which it operates, a very mistaken desire, has long existed among the people of Scotland, to lay their dead, as they call it, *decently in the ground*. With this view they deem it necessary, in many parts, to keep open table, at which there is a constant round of eating and drinking, night and day, while the corpse is in the house. No sooner has the spirit gone to its last account, than a messenger is dispatched to purchase the requisite provisions: and, along with the winding-sheet for the dead, there is laid in as ample supply of provisions for the entertainment of the living. So that this mistaken plan of laying the dead *decently in the ground*, often involves the survivors in expenses which lie heavy on them for years.

The first abuse which ensues is at the late wakes, or watching the dead—a custom which, in the places referred to, universally prevails. After night-fall, crowds assemble from the neighbourhood. This, we admit, is generally done from the kindest motives, and yet it would be exceedingly difficult to assign any proper reason for it. It can do no good to the dead, and it often puts the living to great inconvenience. At these meetings, portions of the Scriptures are often read; but when there is no person of authority present, it not unfrequently happens that they are converted into scenes of most unseemly merriment. If the custom of sitting with the corpse cannot yet be laid aside, surely two or three individuals might be sufficient for the purpose.

On the day of the funeral, the people, having been asked to convene generally at nine o'clock in the morning, begin to assemble about noon; and from that time till four, and sometimes five o'clock in the afternoon, the drinking of punch, and the smoking of tobacco, are carried on with hardly any interruption. The effects are soon manifest. When you enter the place of meeting, a very becoming stillness prevails. But, as the intoxicating draught circulates, the noise gradually increases. The politics of the day, and the price of grain and black cattle, begin to be discussed. *Business* are struck, and improvements planned; and the next

joke, and the loud laugh, but too plainly proclaim, that, even in the presence-chamber of death, men have forgotten that they too must die. And this is putting our dead *decently in the ground!*

But it is well if there is nothing even worse than this. For, besides the painful and disgusting sight of rational creatures reeling to and fro, holding by the spoke or the coffin, or perhaps rolling among our feet as we move onward to the house appointed for all living, it sometimes happens that, under the maddening influence of ardent spirits, disputes arise, old quarrels are revived, fierce words are exchanged, blows are given, and blood is shed at the very grave's edge! And this is putting our dead *decently in the ground!*

Far be it from us to include all in such a serious charge. There are always some who keep themselves unspotted from such unseemly practices, and, in the midst of temptation, are sober and temperate in all things. There are some, indeed, who stay away till the very moment of *lifting*, that they may witness as little as possible of such painful exhibitions.

It is pleasing, however, to think, that inveterate and extensively prevalent as these abuses are, they are not incurable. A wish is very generally felt by the people to have them corrected. Let a trial be made, and it will be found that any well-advised measure for their removal will be readily gone into. The writer of this article will be permitted to state, for the benefit of others, his own experience in the matter. Irregular attendance at funerals, with all its accompanying evils, existed in his parish to a great extent. But he observed that his people, such is the power of custom, practised a system, which yet they strongly condemned, and wished very much to have reformed. Aware of the difficulty of exploding an old established usage, he set himself anxiously and prayerfully to make the attempt. Resolutions were drawn out, the substance of which was, that henceforth an hour should be fixed by those chiefly concerned, for the people to convene; with the understanding, that exactly an hour after, or as near to it as possible, the corpse would be removed. These resolutions, the heads of families readily signed, binding themselves most solemnly to do all in their power to carry them into effect. It might have been supposed, that the reformation desired was now accomplished; but it was not. Highly as the people approved of the new system, yet whenever it fell to their lot to put it in practice, there was found an apprehension lingering about them lest, by curtailing the time, and consequently the entertainment, they might be thought to do the thing meanly, and be justly accused of not putting their dead *decently in the ground.* To obviate this, he resolved, if possible, to attend every funeral within his parish, and by openly insisting on the regulations being observed, to take upon himself the whole odium which might, for a time, attach to a change of system. He let it be known, that though asked he would not attend if the regulations were not to be followed; and that if, when he did attend, he observed a determination to infringe them, he at least would keep them, by leaving the house at the hour appointed. This, however, he has never been obliged to do: for though, on some occasions, there seemed a little reluctance to remove till the usual entertainment was given, his reminding them of their solemn engagement had always the desired effect. And now the reformation is so far established, that when the clergyman is unable to attend, it requires only a hint from the elder of the quarter, or any respectable person present, to put the whole company in motion. What he has stated of his own part in bringing about this change, is, he is conscious, with no view to claim any merit to himself,—for he is well aware that had it not been put into the hearts of his good people to go along with him, he must have failed at once,—but for the purpose of showing that it will be vain to

frame regulations unless the clergyman, or some one having equal authority, attend for a long time, it may be for years, and see them enforced; and that the authority of the clergyman, in such cases, will always be readily acknowledged, and cheerfully submitted to.

In towns, where the distance is small, and the time regulated by public clocks, he is aware that only a quarter of an hour is allowed for the people to convene; but in the country, watches and distances are so different, that he felt from the first, and experience has confirmed the opinion, that an hour would be required for that purpose, and more than this, he is equally convinced, is unnecessary.

Great care ought to be taken in fixing the hour, and in asking the people. The hours which are best kept, are eleven in the forenoon, and four in the afternoon.

Had he not been afraid of attempting too much at first, his desire was to carry the improvement still farther, and not only limit the time, but lay down some special and definite rule for the entertainment; such as offering no refreshment till the greater part of the people are assembled, and then in very moderate quantities. He is not without hopes of yet seeing this improvement introduced. Were it done in one instance, the example, he is confident, would be speedily followed. And the man who does set the example, will be amply rewarded in the pleasing consciousness of having done much to promote that sobriety and seriousness which ought to mark the demeanour of all on such a solemn occasion.

#### WINTER, AN EMBLEM OF DEATH.

THE seasons of the year have been aptly compared with the various stages in the life of man. Spring, when Nature bursts into new life, and with such grace unfolds its growing charms, amidst alternate smiles and tears, beautifully shadows forth the period of infancy and youth; summer, with its full-blown beauties, and its vigorous powers, represents the maturity of manhood; autumn, when the golden harvests are reaped, and the fields are stripped of their honours, and exhausted Nature begins to droop, is a striking figure of the finished labours, the grey hairs, and the advancing feebleness of old age; while winter, cold, desolate, and lifeless, indicates, with an accuracy not more remarkable than it is affecting, the rigid features and prostrate energies of the human frame in death.

This dismal month of December, which closes the year, seems peculiarly calculated to remind us of human decay. The vital powers which produced and sustained vegetation are withdrawn; the forests are leafless; hill and dale mourn their faded verdure; a dismal gloom covers the face of the sky, and cheerless desolation reigns. Recollections of the past, and anticipations of the future, oppress the sensitive mind. Let us turn our thoughts, then, on the congenial subject of death: it is the common lot of every thing that lives. From the microscopic insect, to man—the lord of the earth—all must die. Each has its spring, its summer, and its autumn;—each, also, has its winter. With some, life is literally but a single day—or less, a single hour, perhaps;—others survive even the period of human existence; but the various stages of life belong to the ephemera, as well as to the elephant; and the former fulfils the end of its being, as well as the latter; while the minutes of the one are, perhaps, equally pregnant with incidents, as the days of the other.

Death is gloomy and revolting, if we look only at its externals. Who, that has seen a lifeless corpse, has been able to remain unmoved, by the affecting contrast to its former self which it exhibited? The closed and sunken eye, which erewhile beamed with intelligence, or sparkled with delight; the motionless lips, which

gave utterance to sentiments of wisdom and of piety, or, perhaps, of reckless folly and unblushing falsehood; the heart which beat with feeling, and the head which meditated, planned, and formed conclusions,—what are they now? A heap of lifeless clay—a mass of corruption—food for worms!

But when we look deeper, and regard death with the eye of reason and religion, it assumes a very different aspect. The body is but the house of the soul. The feeble tenement has fallen into decay, and its living inmate has removed. It is but the covering in which the chrysalis was confined; the time of its change has arrived, and it has burst its shell, to expatiate in a new life; or rather it is the instrument with which an intelligent being performed its work;—the task is finished—the instrument is worn out, and cast away—the artificer has gone to other labours.

Such is the conclusion of reason, and the analogy of Nature gives countenance to the view. Nothing is annihilated. Every thing, indeed—organized matter above all—grows old, corrupts, and decays; but it does not cease to exist, it only changes its form. The herbs, the flowers, and the leafy pride of spring and summer, wither, fall, and are mingled with their parent earth; but from their mouldering remains, elements are furnished which clothe a new year with vegetable life, as fresh, and abundant, and lovely as before. Nature is not dead, but sleepeth. The seeds, roots, and buds of the year that is past, are preserved through the rigours of winter with admirable care, till the voice of a new spring calls them once more into life, that the seasons may again run their course, and autumn may again spread her liberal feast. Neither does the soul perish. It has “shuffled off its mortal coil,” but it has not ceased to live. This is a conclusion at which we confidently arrive.

What, then, has become of this ethereal spark? Reason cannot tell; but conjecture has been rife. Some have imagined that the disembodied spirit passes into other bodies, and runs a new course of birth, life, and death, in new forms—that all living things, from the lowest to the highest grade, are possessed of souls, which either have animated, or may yet animate, human frames, and that a constant change from species to species, and from individual to individual, is taking place, regulated, in some mysterious way, by the law of retribution. This ingenious fancy, which has been called the doctrine of metempsychosis, or transmigration, has been widely disseminated through the extensive regions of the East, and has given a very peculiar tincture to the practices, and even to the moral character of those who receive it. A prouder and more metaphysical philosophy, which prevails in the same quarter of the world, has offered another solution of the question. All life, it is said by the followers of this sect, is but an emanation from the great fountain of existence—a drop from the universal ocean of life. Death comes, and the emanation is absorbed—the drop returns to the ocean, and mingles, undistinguished, with its parent element.

Another doctrine, well known, because associated with all our classical recollections, is that of Greece and Rome; which assigns to souls a separate state of existence in the infernal regions, where rewards and punishments are awarded, according to the good or evil deeds of a present life. The puerile fables, false morality, and fanciful traditions, which are mingled with this doctrine, tend to debase and render contemptible, what might otherwise be considered as the germs of a purer faith.

All that history records, or modern discoveries have ascertained, of the belief of mankind on this subject of vital importance, tends to show the impotence of human reason; and shuts us up to the revealed Word of God as the only source of light and of hope, as regards the future destiny of man. The soul survives the grave, but where does it go? What new forms of being

does it assume? What conflicts and what triumphs are reserved for it? These are questions which curiosity, that powerful principle, unites with every selfish and every ennobling feeling of the human heart, to urge on the attention. And what is the answer which the divine oracles return? Man is a sinner, and “the wages of sin is death.” Such is the appalling response. And what is death? Not the separation of the soul from the body merely, but the separation of both soul and body from God for ever. And there is no remedy. Not in the power of man, but in the grace and mercy of God. “God so loved the world, that he sent his only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life.” The incarnate Son of the Eternal God is our Saviour. He came to earth and assumed our form and nature, that He might take away sin by the sacrifice of Himself. His own words are, “I am the resurrection and the life. Whosoever believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.”

Blessed assurance! But does it belong to all? Alas, no! It belongs only to believers. All else are excluded. What, then, is the portion of unbelievers? There is only one answer,—“Spiritual death.” Their inheritance is, the undying worm, and the unquenchable fire. The offer of life has been freely made, and they have rejected it: It has been urged upon them by every motive; it has been enforced by every sanction, and yet they have rejected it. The means of grace, the warnings and lessons of Providence, in the varied occurrences of life, have all been employed in vain. They have chosen death, and have sealed their own doom.

But to you who close with the offered redemption it is not less secure, than it is glorious in the means employed, and unspeakably gracious in the blessings bestowed. By the vicarious sufferings of the Son of God, sin is punished, and the sinner absolved; eternal justice is satisfied; and infinite holiness is reconciled. From horrors of impending destruction, the guilty descendant of Adam is introduced to anticipations of everlasting life;—the child of Satan has become an adopted child of God;—the heir of hell, a joint heir with Christ of the blessedness of heaven.

What, then, is death? It is to the Christian but the passing away of a feverish dream, and an awaking to the glorious realities of an endless and unclouded day. This at least it is, as far as regards his soul. But his body goes down to the grave, and for all that we can perceive is finally resolved into its native elements. Yet it is not so. A germ remains. It is like seed buried in winter by the sower, beneath the sluggish soil, that it may undergo a mysterious change, and rise again to life, in a new season, under a more propitious sky. The spring of an eternal year will come. It will breathe on the dry bones, and they shall live. Then shall the soul be reunited to its material frame, “sown a natural body, but raised a spiritual body;” and this mysterious reunion, which seems essential to the perfect happiness of human beings, will consummate the appointed period, when death, the last enemy, shall be “swallowed up in victory;” when time itself shall perish, along with the revolution of seasons; and when one vast, changeless incomprehensible eternity, shall embrace all.\*

#### CHRISTIAN TREASURY.

*The Church of Christ a Living Temple.*—The whole multitude of true believers are represented as united together in one Church, and constituting one spiritual temple, and this is none other than the Holy Catholic Church, the Church Universal, the one glorious temple

\* From “Sacred Philosophy of the Seasons,” by Rev. H. C. C. D., Minister of Ruthwell, Oliphant and Bond, 1866.

which Christ is rearing out of the ruins of a fallen world. Of this temple we remark, 1st, Christ is both the head and the corner-stone. He is the rock on which it rests, and he is also the head that presides over it; for as in one epistle it is said that Jesus Christ himself is the chief corner-stone, so in another we read, (Heb. iii. 6,) that Christ is "as a Son OVER his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." His relation to this vast spiritual society is elsewhere represented under the idea of his being the head of that body of which all true believers are members. Nay, his own body was, as it were, a type or pattern of this spiritual temple; for as such he spake of it when he said, "Destroy this temple, and in three days I shall raise it up: he spake of the temple of his body,"—a temple which was prefigured by the temple of old, and in which "he dwelt as in a tabernacle," even as the Shechinah, God manifest in the flesh, and which was, in its turn, the pattern or exemplar of that grand spiritual temple of which we now speak. 2d, This temple is composed of *lively stones*. Christ himself being the living or life-giving stone, they are lively as having received spiritual life through him; and, in this respect, it differs from all visible Churches. These are composed partly of the living and partly of the dead. In every visible Church, there is a mixture of tares and wheat, of sheep and goats, of the clean and unclean, no human power being competent to make a complete separation betwixt the two, until Christ shall come as the Judge of the quick and the dead. But in the true invisible and spiritual Church, there are none but lively stones; not every communicant, not every elder, not every minister of God's Word, belongs to it, but such of them only as have been born again, quickened unto spiritual life, and united to Christ by a true and living faith. But while it consists of these, and of these only, 3d, It is so comprehensive and catholic, in the right sense of that term, that it includes all such. Not one true believer ever existed in any age of the world, and not one is now to be found in any quarter of the globe, who has not a place in this vast temple. It comprehends all, to whatever visible Church they may belong, and by whatever denomination they may be called, who hold Christ as the head. And, amidst the divisions by which these Churches are now separated from one another, and the strife of contending parties, oh! it is elevating and cheering to think of that one harmonious and all-comprehending temple, in which every living stone on earth will be found to have a place; to reflect, that, whatever be their minor differences, real Christians are united together by bonds which cannot be broken,—that they all rest on the same foundation,—that they are all animated by the same spirit,—and that, after all, they constitute but one temple, whose light is truth, whose cement is love, and whose one inscription is, "Glory to God in the highest, peace on earth, and good will to men." And as this temple is comprehensive in its compass, so is it venerable for its antiquity, and for the high and holy names that belong to it. Every saint from the beginning is there; it is "built on the foundation of *apostles and prophets*;" the patriarchal, the Jewish, and the Christian dispensations, have each furnished the lively stones of which it is composed; and it is now partly composed of saints yet militant on earth, and partly also of saints already made perfect in glory. And mark, 4th, "It still grows, it *groweth* unto an holy temple in the Lord." The temple is not complete, it is the work of centuries: one age after another has added its complement, and still it *grows*. Silently, indeed, so silently that the noise of the hammer is not heard amidst the bustle of the world; and slowly, so slowly that its progress to human eyes is almost imperceptible. But still it grows: every conversion adds a stone to it, and, in our own times, we see here one and there another; a drunkard,

a Sabbath-breaker, a fornicator, reclaimed, renewed, and joined to the Church of the living God. It cometh not, indeed, "with observation;" the work is carried forward quietly, and to men it may seem often to stand still, but it *groweth* notwithstanding, and the erection of this spiritual building is the grandest work which is now in progress in the world. 5th, Its ultimate completion is certain, and its perpetuity too; no human power can arrest its progress, or overthrow its walls; visible Churches may fall into decay; persecution may scatter Christ's disciples, or their own divisions may leave their congregations a prey to their enemies: other Churches have fallen, and the Church of Sootland, if she too become corrupt, may share the same fate with those of Asia, whose memorial is perished from the earth; but this spiritual temple shall stand, unscathed by persecution, safe in the midst of danger, "burning but not consumed,"—for "Christ is the head, and Christ the corner-stone."—REV. JAMES BUCHANAN. [*Sermon preached at the opening of Newhaven Church.*]

*Prayer.*—In proportion as we grow in the knowledge of the Scriptures, we shall grow in meetness for the duty of prayer; and by turning its promises into supplications, we shall employ the very way by which God has taught us to make these promises our own.—REV. JAMES MARTIN. [*Letters on Prayer.*]

*The Passion of Christ.*—How can we reflect upon this great event, without extreme displeasure against, and hearty detestation of, our sins? Those sins which indeed did bring such tortures and such disgraces upon our blessed Redeemer, Judas the wretch who betrayed him, the Jewish priests who did accuse and persecute him, the wicked rout which did abusively insult over him, those cruel hands that smote him, those pitiless hearts that scorned him, those poisonous tongues that mocked him and reviled him, all those who were the instruments and abettors of his affliction, how do we loathe and abhor them? How do we detest their names, and execrate their memories? But how much greater reason have we to abominate our sins, which were the true, the principal actors of all that woeful tragedy? "He was delivered for our offences." They were indeed the traitors, which by the hands of Judas delivered him up. "He that knew no sin, was made sin for us," that is, was accused, was condemned, was executed, as a sinner for us. It was therefore we, who by our sins did impeach him; the spiteful priests were but our advocates; we by them did adjudge and sentence him; Pilate was but drawn in against his will and conscience to be our spokesman in that behalf: we by them did inflict that horrid punishment on him; the Roman executioners were but our representatives therein. "He became a curse for us;" that is, all the mockery, derision, and contumely he endured, did proceed from us; the silly people were but proxies acting our parts. Our sins were they that cried out, "Crucify him! Crucify him!" with clamours more loud and more importunate than did all the Jewish rabble. It was they which, by the borrowed throats of that base people, did so outrageously persecute him. "He was wounded for our transgressions, and bruised for our iniquities." It was they which, by the hands of the fierce soldiers, and of the rude populace, as by senseless engines, did buffet and scourge him; as by the nails and thorns, did pierce his flesh, and rend his sacred body. Upon them, therefore, it is most just and fit that we should turn our hatred, that we should discharge our indignation.—BARROW. [*Sermons.*]

*The Effects of putting on Christ.*—By putting on Christ you will put off the love of this world; you will live above the world while you live in it. If Christ be in the heart, the world will be in its proper place. If you are clothed with the sun, the moon (all sublunary things) will be under your feet.—MASON. [Digitized by Google]

## SACRED POETRY.

## THE CLOUD OF WITNESSES.

Do they, indeed, surround our path, the high,  
The holy ones, the spirits whom we call  
Departed, are they often by our side,  
At golden morn, or in the still, deep night!  
They who have wash'd their robes, once all impure,  
White in atoning blood, who walk on high  
The sapphire streets of heaven, and with sweet voices  
Join in celestial song—do they come down,  
From thrones and palaces of light, to linger  
Invisible, 'mid scenes of former love?  
Or from celestial hills look down to view  
The homes that once were theirs' of this dim earth?  
Yes; they do mark our footsteps, as we glide  
On to their happy bowers, oh! when we turn,  
And look with eyes of fondness on the world—  
The world of vanity—they pity us,  
And wonder how we can, how once they could,  
Bestow such love on its poor transient shades!  
Perchance into our softening hearts they whisper  
Some tale of real joy, or picture fair,  
To our minds' eye, some scene of other lands,  
To win us back to heaven; and then their task,  
Their holy task, fulfilled, they spread their wings,  
And, swifter than a sunbeam, dart again  
Up to its blessed shores. But when they mark  
The beings whom they loved as their own souls,  
With steady foot, and heavenward gazing eye,  
Their upward course pursuing, gladness thrills  
Even through their happy bosoms.

Not alone  
Do human spirits hover round this earth,—  
Angelic creatures, all unseen, are walking  
Amid our dwellings oft; their holy footsteps  
From many a peril guard us, and their eyes  
Behold our conduct. Oh! how strange they think it  
That beings, with immortal souls like ours,  
Should idly waste their energies sublime  
On poorest trifles, and forget the prize  
Of everlasting joy, to hunt some bauble,  
Some very vanity! How they admire  
The riches of that wisdom infinite,  
And boundless love, that at so high a cost  
Reclaimed such wretched creatures from their choice,  
And freely gave them holiness and heaven!  
But think, my soul, of Him, that higher witness,  
Who ever compasseth thy path, whose eye  
Surveys thine inmost thoughts, and penetrates  
The dark recesses of thy deepest heart,  
Thy Saviour and thy Judge! Oh let his presence  
Dwell on thy ever, ever wakeful consciousness!

## METRICAL VERSION OF HEBREWS XII. 18—29.

BY THE REV. ALEXANDER S. PATTERSON.

YE have not reach'd that threatening form,  
The burning mount of fear;  
Nor trumpet's sound, and lowering storm,  
And words so dire to hear.

Wild scenes, and terrible! But now,  
We Zion's heights have found,—  
God's own Jerusalem on its brow;  
And countless angels round

The assembled saints of earliest birth,  
(A Church enroll'd in Heaven);  
And souls to which the robes of worth  
Untainted have been given,—

And God the Judge; and Him who stands  
Surety of mercy's plan;  
And blood than Abel's, which demands  
More peaceful things for man.

Refuse not Him that speaks from high;  
For if he spared not them  
Who turn'd from a terrestrial cry,  
Would He not us condemn?

O let us—our's a kingdom sure—  
Service our God will own,  
Present, with fear and reverence pure,  
Before his flaming throne!

## MISCELLANEOUS.

*Consistency commands Respect.*—William Bedell, Bishop of Kilmore in Ireland, was one of the most celebrated men in that country in the seventeenth century. The blameless character of his deportment corresponded with his piety, and his diligence in the discharge of the functions of his office was equalled by his general benevolence. When the rebellion broke out, the respect which was entertained for him by the ruthless and frantic savages, whose will for the time was law, and whose brutality was unrestrained by government, prevented him from feeling the effects of their fury. In the whole county of Cavan, his was the only house which was unviolated, notwithstanding that its outbuilding, the church, and the church-yard, were filled with people, who had taken refuge beneath the shelter of his influence and name. At length, principally in consequence of the machinations of a Popish prelate, an order came from the rebel council of state at Kilkenny, requiring him to dismiss the multitude who had surrounded him. This however, he positively refused to do, declaring that he was determined at all hazards to share their fate. When it was intimated to him, that if this were his resolution, the messengers had orders to remove him to prison, he replied, "Here I am, the Lord do unto me as seemeth good to him; the will of the Lord be done." In the castle to which with many others he was taken, he administered the ordinances of religion to his fellow-prisoners; and rude, barbarous, and unrelenting as were his guards, they never disturbed him in his hallowed employ, and repeatedly told him that the sole reason of his confinement was that he was an Englishman. After having suffered this imprisonment for only three weeks, he was liberated, and soon afterwards died in the house of a clergyman, whose name was Sheridan.

*A Hearer.*—The Rev. Mr Erskine mentions a fact which may afford a very useful hint to every hearer of the Gospel. A person who had been to public worship, having returned home perhaps somewhat sooner than usual, was asked, by another member of the family who had not been there, "Is all done?" "No," replied he, "all is said; but all is not done!" How little is commonly done of all that is heard! "Blessed are they that hear the Word of God and keep it."

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THE SCOTTISH EMIGRANT.

BY THE REV. GEORGE BURNS, D. D.,  
*Minister of Tweedsmuir.*

It is indeed matter of high congratulation that the sympathies of our National Church have at length been awakened in behalf of her children, scattered throughout our transatlantic territories, and that a call is in course of being addressed from all her pulpits, to the people of this country, to give as God has prospered them, for the relief of that spiritual destitution which these wandering sheep of our Israel are doomed to experience. The case is one of the strongest and most affecting that has ever been submitted to Scottish patriotism, and Christian benevolence. I say Scottish patriotism, for every one who is truly animated by that generous emotion, (and where is the Scotsman whose breast does not beat high with the love of country?) every one who is truly animated by feelings of genuine patriotism, must long to witness the most valuable institutions of his native land fixing their roots and rearing their heads in every country under heaven. I said also Christian benevolence, for where is there a human being, whose bosom glows with but one spark of that heaven-descended principle, who can contemplate thousands and tens of thousands of immortal creatures “perishing for lack of knowledge,” even within the territories and dependencies of a country called Christian, and yet whose eye fails to affect his heart? I am well aware that there are many readers, with high claims to sound intelligence, if not to religious feeling, who would be particularly pleased were I to enter into a detail of the comparative advantages and disadvantages attendant on emigration to the British North American Colonies; to point out their natural capabilities and commercial relations; to descant on the geography and natural history of the country at large, together with the peculiarities of its cities, towns, and hamlets; to exhibit, in glowing colours, the rivers and the lakes, the forests and the valleys which diversify its surface; and, in fine, to depict the dress, habits, and general aspect of the Indian aborigines, and the native population. But a subject greater than all these is to engage our attention, and though the writer might be supposed in some measure qualified for such disquisitions, in consequence of a long residence in one of the most prominent cities and flourishing provinces of that interesting land, yet he is disposed to estimate the value of his opportunities chiefly from the local knowledge which they enabled him to acquire of the moral and spiritual circumstances of our countrymen there, and the testimony which they have thus enabled him to bear as to that “famine of the Word of God,” which prevails almost throughout the whole land of their adoption. For the support of a few common schools a small legislative

provision has been made, in addition to the efforts of the people in erecting school-houses, and affording a certain scanty maintenance for the teachers, who are generally of the very humblest pretensions, but with the exception of an inconsiderable, temporary, and precarious annual allowance from Government to certain Presbyterian ministers in the Canadas,—to one in Nova Scotia and one in New Brunswick,—nothing whatever is granted from the public funds for the support of religion in its purest form, throughout the length and breadth of British North America. And when we think of the straitened circumstances which most frequently compel our countrymen to emigrate; the utter destitution in which they are generally landed on a foreign shore, after defraying the expenses of the voyage, (if not bound, as a large proportion commonly are, to do work for their passage, after their arrival;) the indescribable hardships and privations to which they are subjected in making a mere opening in the vast wilderness, and then rearing even a miserable hut for themselves and those consigned to their care; the awful separation made between the different settlements by the interminable forests, rendering unity of exertion altogether impossible, though the means of supporting the Gospel were the result of their combined operations, and occasioning the necessity for such a multiplicity of ministers and catechists to accomplish even a tithe of what we are accustomed to in this highly favoured land, as is quite sufficient to demonstrate the utter hopelessness of the attempt; and, in fine, when we consider that in most cases a mere subsistence, by the productions of the soil, is all that these hapless wanderers realise during the better half of their lives, if indeed they ever get beyond it at all, how are those to be supported who are employed in guiding their steps to “the better country, that is an heavenly?” It is required of those who are “put in trust with the ministry,” to “give themselves wholly to the work,” but how can they do so if, from the work, they derive no means of subsistence? And how can they carry on any other occupation for a livelihood, when, from the beginning to the close of every week, they must be travelling from one clearing in the wood to another, answering the calls of those who are looking to them for spiritual sustenance, and, in the accomplishment of their arduous but godlike undertaking, often experiencing what the great apostle of the Gentiles was doomed to encounter in the prosecution of his ministry, “in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.” In our colonies indeed, as well as throughout the United States, there are many itinerating preachers of different sects, or of no sect at

all, who are literally "hewers of wood and drawers of water," eking out the bare subsistence gained by the labour of their hands during the week, by the scanty pittance contributed at the close of their Sabbath services, who have all the poverty of the apostles, with few of their more attractive and valuable qualities, who have it not in their power to exercise any pastoral superintendence at all, even though they had both the will and the capacity to do so, acceptably as well as beneficially. Nay, there are many regularly ordained Presbyterian ministers in these regions of the West, who, as soon as their circumstances admit of it, betake themselves to agricultural or other pursuits in the first instance, to make up the deficiency of the inadequate and ill-paid remuneration promised them for their professional labours, but with the determination, at the same time, that, eventually, they will give themselves wholly to their farms or their merchandise, when these begin to yield them a return commensurate with their wants. Now, is it to be supposed that persons in these harassing and secularising circumstances can find their minds in a condition for spiritual duties, or that those who attend on their Sabbath ministrations can expect to enjoy the pleasure and advantage of their week-day counsels? Can such a ministry be respectable or efficient, or really valuable? And is it to be wondered at, that while the love of many waxeth cold, their free-will offerings should gradually become few in number and trifling in amount, and that the labourers in the vineyard being unable, from the disadvantages inseparable from their situation, to "make full proof of their ministry," should hasten to make their escape from all the fearful responsibilities of the sacred office? Thus it happens, that in the midst of all that life and energy which are conspicuous in the new settlements the goodly plant of Christianity has taken no root, and is withering and dying for want of nourishment. But this is to be viewed as the bright side of the picture: here something has been done to secure the blessings of a Gospel ministry, and an oasis may be descried in the vast and gloomy wilderness. How hard, then, must be the fate of the Scottish emigrant who has removed from the full light of religious institutions, with which the land of his birth is so signally blest, to that deep and unbroken wilderness of heathenism, of which the physical condition of his adopted country presents so apt and striking an emblem! And yet, alas! how many abandon the one without a sigh, and plunge into the other without a murmur or complaint! Their case is the more deplorable that they are themselves unconscious of its wretchedness. The world at best is their grand object of attraction; for its sake they have left behind them the country of their fathers, and to secure its good things they regard as worthy of their best energies and unwearyed efforts. Far be it from us to blame them for their industry, their contentment with the lot assigned them, and the cheerfulness with which they set themselves to the task of redeeming a portion of land from the forest which has waved over it from the era of the great flood. But why this insensibility to their spiritual privations? That men compelled, for a length of time, to live without religious ordinances, should, through habit, become, in the end, reconciled to the want of them, is too easily conceived, as it is too frequently realised; and, hence, a fatal indifference can number among its victims a far larger proportion of our expatriated countrymen than open and avowed infidelity itself. This is, unquestionably, one of the gloomiest aspects in which their case can be contemplated. They are living in the pleasure of apathy, (if pleasure it can be called,) and "they are dead while they live." And shall no efforts be put forth by their Christian "kinsmen according to the flesh," to disturb that false tranquillity, to break that stillness which portends a coming storm, to arouse from that lethargy which is the pre-

lude of "the second death?" But, blessed be God, there are multitudes who have not thus "forgotten their first love," who find "ought that can compensate for the calm and beautiful lustre which they left behind them in the abode of domestic piety;" who "look back through the dim and distant recollection of many years, to the days of their cherished and well-taught boyhood;" who bear in mournfully pleasing remembrance, "the solemnity of a father's parting voice, and all the tenderness of a mother's prayers." And how is the heavenly flame to be fanned? How are the sacred impressions to be revived and perpetuated? What is there in the land of their exile to cause those things, which belong to "the new man," to live and grow in the soul? The sound of the axe may ring through the forest; the plough may pierce the sod which had before been undisturbed, save by the hunter's tread; the streams may be pent up in their narrow beds, and powers, not their own, given them to turn the mill-wheel, and afford nourishment and protection to man; villages, and towns, and cities may spring up and flourish; but while the smoke is seen arising from many a domestic hearth, where, alas! are the altars? Where is the village spire pointing to heaven, and telling the distant traveller that he is approaching the abode of Christian, as well as of civilized man? The Sabbath returns, but where are its wonted joys? No temple, no missionary of salvation, no songs of Zion to usher in that blessed day. The wind is heard roaring among the trees which surround the humble dwelling, but no voice of devotion ascends to heaven, except it be in the sighs and whispers of a broken heart. In such a scene the description of our justly admired Christian poet is fully realised.

"But the sound of the church-going bell  
These valleys and rocks never heard;  
Ne'er sigh'd at the sound of a knell,  
Or smil'd when the Sabbath appear'd."

And those who retain any "love for the habitations of God's house," and were accustomed, in the days that are gone, to join the Psalmist's declaration, "I was glad when they said unto me, let us go into the house of the Lord," are ready to "hang their harps upon the willows and to weep when they remember Zion."

In the first generation religion wears itself away by a gradual decline; in the second it is scarcely known to have existed. As the population increases, therefore, the prospect is shrouded in a more portentous gloom, and there is great danger that unless some immediate and extraordinary efforts are made by the pious and benevolent in this and other Christian countries, those who have gone out from amongst us will, with their children and descendants, freed from all Christian restraints, become a nation of heathens, a race daily ripening to be outcasts from God. If so much is done in this age of missionary zeal, for those in the dark places of the earth, with whom we are connected as being members of the great family of mankind, our countrymen and fellow-subjects ought not to be neglected, merely because they are separated from the parentals by the waters of the western main. God forbid that we should give utterance to a single sentiment, tending to damp the ardour of Christian feeling, which has given birth, in our age and country, to so many associations for ameliorating the condition of Pagan and idolatrous nations, but surely it may be safely affirmed, that next to those immediately within the sphere of our personal and individual charities, and which strictly come under the designation of benevolent objects, the Scottish emigrant to our possessions abroad has the strongest claim on the intercession of your prayers, the benefit of your contributions, of your endeavoured Christian efforts. "Listen, for a moment, silent, but not unmeaning, eloquence with which circumstances of their lot plead in behalf of these Christian brethren. They bear in common with us

selves a name which all hold dear, the name of Scotsmen; like us, they are the children of the same favoured land, though, unlike us, compelled by less prosperous fortunes to seek in a foreign clime an unwilling exile; their fathers, together with ours, trod the soil we now inherit, and mingled, perhaps, each others blood in defence of its religion and its laws; like us, they are the children of sires who were the fathers of the Covenant, whose voices rose in the suppliant hymn, whose bosoms braved the battle's strife in those fields of conflict, which, in a former age, sealed with blood the charter of Scotland's faith and freedom. They appeal to us, moreover, as members of our National Church; they are not only, like ourselves, children of the same land, but they are worshippers at the same altar. The faith which they profess, is the faith of our Israel; the songs of praise in which they join, are the songs of our Zion. However strong the claims which the natives of heathen lands have upon us, they cannot be stronger than those of our expatriated countrymen; the former, however pitiable their state, can never experience that pang of sorrow, which gives to destitution half its bitterness; they cannot feel, that what they now have not was once their own. But to these outcasts of our Church, this thought must recur with painful frequency; and when in the distant land of their exile, they call to remembrance these high and holy privileges of their birthright, which now unwillingly and guiltlessly they have forfeited, has not the sorrow to which that recollection must give birth, a stronger claim on our sympathy than even the silent gloom of darkest Pagan land." As distance from home has a tendency to call forth into more lively exercise the feelings of patriotism, and to rivet attachment to national customs, national language, and national music, so it strengthens attachment to national institutions. And without being chargeable with injustice towards those who really remain under the influence of right religious principle, whatever may be their changes in respect of place, I may affirm, that, in general, love of country has the effect of creating a partiality for the religion of their fathers, in the minds of those who are strangers to higher and nobler principles of regard. Many who are altogether careless and indifferent about real Christianity, manifest an inextinguishable affection for the religious forms and usages of the father-land; and not a few of those who were in the way of attending public worship, from habit or custom, and without at all appreciating the boon of weekly Christian instruction, while in this country, where the want of such a privilege is not felt, have been distinguished as leaders in carrying forward measures for securing the same privilege to themselves and their countrymen in other lands. There is, in short, a stronger predisposition for the reception of Christian truth, through the medium of the accredited representatives of our Church in foreign lands, than there is at home,—a circumstance which should act as a powerful stimulant to us all in our endeavours to supply, with faithful labourers, such remote and destitute parts of the vineyard. And O could I describe the intensity of delight with which the Scottish emigrant hears of the arrival of a Scottish minister, and the rapidity with which the tidings of a promised visit from such a quarter are spread through the widely scattered settlements; the warmth of affection with which we are received into the dwellings of these aliens from the land of their nativity; the assemblies of such humble worshippers in the woods and wilds, "full of life and interest, eyes moistened and glistening with varied emotions," you would rejoice in an opportunity of contributing to secure for them such high gratification and invaluable privileges. You would account no cruelty equal to that of disregarding the voice, which addresses from the wilderness afar these imploring accents, "Come over and help us!" Little did many of them know of the same excitement, when

the light and the blessings of the Gospel were poured around them in rich abundance in the land of their fathers; but now, having known the heart of a stranger, and an exile from all that a Christian holds dearest upon earth, they appreciate the value of these advantages, which they could not rightly estimate till deprived of them, they hail with rapture every ray of heavenly light which dawns upon their minds, and chequers and relieves the grim solitude of the desert. Would any of you be willing to exchange situations with them? and to exile yourselves from all that is peculiar, and cheering, and elevating, in Christian lands, that you might live amid the horrors of a "darkness that might be felt," and die unblest by a single visit from a messenger of peace? How would you feel were their circumstances your own? Were you doomed to spend silent Sabbaths, having no living voice to warn you of "the things which belong to your peace," no ambassador of heaven dispensing to you the bread and the water of life? By contrast, then, be taught the value of your Christian privileges, that you may, at the same time, learn rightly to estimate the extent of the Scottish emigrant's loss, and deeply to share in the sympathies and exertions of those who are employed in providing the means of his relief. Those who go forth as heralds of the cross to so interesting a field of labour, must make great sacrifices, and "endure hardness as good soldiers of Jesus Christ." They must abandon their friends and country, and choicest privileges, and most encouraging prospects, and commence their mission at a vast sacrifice. They must brave the fury of the elements, and toil, and study, and labour in season and out of season, and "preach the unsearchable riches of Christ," amid privations and hardships numerous and severe. And shall not we, who continue to enjoy the comforts of home, give them a place in our best affections, and do what we can to alleviate the pangs of separation, and to brighten those prospects which are so gloomy and appalling to nature? Are not Churches and Societies bound to make strenuous efforts and costly sacrifices, not only to augment the pecuniary resources of those who have embarked in the glorious enterprise, but also to advance religion at home, that the fountain of Christian benevolence may rise higher and send forth more copious streams, that the number and piety of the missionaries may be greatly increased, and that thus a noble army may be enlisted to storm the strongholds of Paganism, and cause the banner of Zion's King to wave in the remotest dependencies of the empire? While the cause which has now been pleaded is the cause of God and of human happiness, it must commend itself to every liberal and enlightened Christian; it must find an advocate in the breast of every true philanthropist.

## DISCOURSE.

BY THE LATE REV. JOHN BROWN PATTERSON, A.M.,  
Minister of Falkirk.

(Continued from page 684.)

"After that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep," &c.—JOHN xi. 11-23.

OUR Lord having thus encouraged his disciples to expect that the journey to Judea, which excited, in their bosoms, such alarm, would turn out to "the furtherance of their faith,"—would contribute to their spiritual improvement, and to their ultimate salvation, invites them to dismiss their fears, and presently address themselves to the way; "nevertheless let us go unto him."

Perceiving, therefore, that their Master was

thoroughly and finally resolved to confront the peril, the disciples at length make up their minds, deadly as seemed the hazard, to meet it in his company. The first to express his sentiments upon the subject, we are told, was "Thomas, who is called Didymus,"—these two names, the one of which is Syriac and the other Greek, both having the same signification, that is, the twin. You have similar examples of the permutation of the two languages I have referred to, among the Jews of this era, in the proper names and designations of individuals, in the interchangeable use of such appellations as Cephas and Peter, that is, the rock; Tabitha and Dorcas, that is, the antelope; Messiah and Christ, that is, the anointed. This disciple, then, whose character, as expressed in the few brief anecdotes recorded of him, seems to have been marked by a certain unsusceptibility of persuasion and pertinacity of opinion, exceeding the limits of rational and proper firmness, shows something of his characteristic obstinacy even in exhorting his brethren to comply with their Lord's injunction—"Thomas saith unto them, Let us also go and die with him,"—words, on which, I fear, we cannot put a more favourable sense than this: If it must be so, if our Master is determined to rush upon apparently inevitable death, we must not, we cannot desert him, though we should be dragged to slaughter in his society. The spirit of the remark, if we have rightly caught it, you will observe, is partly commendable, and partly the reverse. It is commendable, and to be imitated, in so far as it breathes such an intense attachment to the Saviour's person, and such a resolute determination to share his fate, as vanquished even the terrors of expected death. It is, on the other hand, to be blamed and avoided, in so far as it seems to intimate a lurking sentiment of dissatisfaction with Christ's command, as one that made too little allowance for the feelings and the safety of his followers,—a prescription which, since it had been issued and insisted on, it was proper and morally necessary to obey, but which human nature could not help feeling to be, in some measure, harsh and arbitrary,—an injunction which, while of authority to commend the conduct, was not so apparently right and reasonable as to commend itself to the heart. Alas! my brethren, how much of our professed and overt obedience to Christ's law is tainted and polluted with this spirit of secret dislike and disapproval! How often, when we are impelled to what is right, or deterred from what is wrong, and that too from a higher principle than the mere dread of consequences, by a sense of duty and moral obligation, is there, nevertheless, a secret, low-voiced murmur at the strictness and the rigour of the Christian law, expressed, if not in the matter of our actions, yet in their manner,—if not in the direct import of our words, yet in their accent and their tones,—or, if neither in uttered word nor in overt act, yet in hidden thoughts and stifled emotions! That Christian does, we readily confess, to a certain extent act well and creditably, who, in any case in which he feels his desires thus

warring with his duties, compels the former to give way to the latter,—whose conscience extorts obedience from a shrinking and recoiling heart,—who manfully puts his neck beneath the Master's yoke, and submits his shoulder to the Master's burden, when, if he allowed the nature, yet alive within him, to speak, it would pronounce these the reverse of easy, the reverse of light. Yet such obedience, though infinitely to be preferred to direct rebellion, is plainly very imperfect, very corrupt, very little accordant with the spirit of the Christian dispensation, one great aim of which is to turn our duty into our delight,—to attract us to the keeping of God's commandments, by "the cords of love and the bands of a man,"—to put an end to that fatal and intestine war which passion has so long maintained with conscience, and, by bringing these two into harmony, making them move in one direction, changing them from contending into co-operating forces, to render obedience at once more tranquil and more vigorous, and "enlarge the heart to run in the way of God's commandments." Let us labour, my brethren, more and more to acquire and to exemplify that spirit of uncomplaining, uncomplaining, approving, and delighted compliance with Christ's precepts, and submission to Christ's appointments; that habit of counting "all his commandments, concerning all things, to be right," and of "delighting in the law of God, after the inward man," which shall prepare us even, should we require it, to follow him to prison and to death, "with a perfect heart and with a willing mind;" ready to suffer for him the loss of all things; yea, "not counting our own lives dear unto ourselves," if so we may express to him our honour and our love; and, with all the faith, and affection, and fortitude of Didymus, without the alloy, by which they were tainted, of reluctance and secret murmuring, to say, "Let us also go and die with him." For "it is a faithful saying, if we die with him, we shall also live with him; if we suffer with him, we shall also reign with him; if we deny him, he also will deny us; if we believe not, he abideth faithful, he cannot deny himself."

The sentiments of the other disciples seem to have coincided with those of Thomas, at least they did not venture to propose any farther objection, but, with hearts distracted between hope and fear, accompanied their Master, as he set out towards the guilty city—the murderer of the prophets, the stoner of those who had been sent to her—whose bad pre-eminence was, "It cannot be that a prophet should perish out of Jerusalem." After a journey, rich in important and interesting occurrences, some of which have been recorded by the other evangelists, they reached the neighbourhood of Bethany, a village in the immediate vicinity of the metropolis, or, as the evangelist makes the distance a little more minutely, "nigh unto Jerusalem, about fifteen furlongs off." In the village he had left, on last retiring from Judah, his holy and beloved family, a brother and two sons, flourishing in health and strength, and mutual love,

and common happiness. He returned a few months after, and what an altered scene did he behold! How touching an instance of human fragility and earthly change! He who had been the light and stay of that happy home was gone. Four days before, he had departed to take possession of another dwelling; for four days he had been the tenant of the tomb, and over his empty place around the household-board, beside the household-hearth, the shadow of death was settled like a cloud. The sad sisters, however, had not been left to muse and weep in solitude. From the neighbouring city a numerous band of visitors had been collected in the house of mourning, attracted thither, probably, as on such occasions is wont to be the case, by various motives, some finding a certain attraction in the stimulus and the excitement of the scene, melancholy as it was in its source and in its character,—some, with more sincere than rightly-judging affection, endeavouring to pour into the reluctant ear the commonplaces or earthly consolation which, but that they were well and kindly meant, might have provoked from the mourners' feelings Job's embittered exclamation, "Miserable comforters are ye all,"—and some, it may be hoped, who knew better whence to draw availing comfort, seeking to direct the sufferers' mind to the perpetuity of the Eternal's promises, flourishing in immortal strength and loveliness, while, like the flowers of the field, individuals and families, and the race of man itself, withered from before him, endeavouring to kindle or revive within their hearts that hope which alone is deathless amidst a dying world. Amidst the circle of sympathising friends, essaying thus their various powers of consolation, sat Mary with dejected countenance and glistening eye, absorbed in her own melancholy musings; Martha most probably having left her meditative sister to preside amidst the circumstance and stâteliness of grief, while she employed herself elsewhere, and found, perhaps, a useful distraction to her mind from the monotony of sorrow, in the direction of those domestic arrangements which were so congenial to her character, and which, however interrupted for a season by the shock of death and funeral within a house, must presently resume their course, making the nothingness of man more pathetically visible, seeing that the chasm which his departure makes in the train and succession of the most ordinary circumstances so speedily closes again, and all things go on even as before, though he has "a part no longer in all that is done under the sun." Certain it is, that Martha was so placed, and so occupied, when Jesus arrived in the neighbourhood of Bethany, that tidings of his approach were conveyed to her without at the same time reaching her sister's ear. It seems obvious from the 28th verse, that the first intelligence of the Saviour's coming which Mary received, was that which Martha sent her after having seen the Lord, and that we are not to ascribe the conduct of the former to indifference or sullenness, when we are told that "Martha, as soon as she heard that

Jesus was coming, went and met him, but Mary sat still in the house."

It was in perfect accordance with Martha's alert and ardent character that, the moment she heard that He whom they had expected so long was come at last, she hastened, without pausing to communicate even with the sister of her bosom, to meet and to accost him. Her first salutation strikingly shewed the mixture and tumult of emotion which reigned within her heart, the depth and copiousness of her sisterly affection and sisterly regrets, the deep persuasion which she cherished of the Master's power to have delivered and preserved his friend, and the shade of sinful suspicion with which her faith and reverence toward Jesus was alloyed in regard to the kindness of his recent procedure,—“Lord, if thou hadst been here, my brother had not died.” In the first excitement of her emotions, produced by the sight of Jesus, all her feelings rushed out without reserve,—without control, even the obscure impression which, in an hour of greater self-command, she would not, perhaps, have ventured to express, the impression which had lain for four days at her heart, infusing double bitterness into the fount of sorrow springing there, as if the Master's dealings had been somewhat less than friendly. No sooner, however, had she pronounced the words, than she seems to have perceived and regretted the insinuation they implied, and, correcting herself, she adds, “But I know, that even now, whatsoever thou shalt ask of God, God will give it thee.” She recollected that Jesus had resources enough, at once in his own miraculous power, and in his all-prevailing influence with the Omnipotent, to find relief and consolation for his friends, even in that hour of profound, and, in ordinary cases, hopeless desolation. She did not venture to shape her wishes into words, lest the request should seem presumptuous. She knew that the penetrating eye which rested upon her with the glance of compassionate inquiry, could read the dim imagination which rose within her heart, and obscurely pictured to her fancy the vision of her brother recovered, by a mightier miracle than ever Jesus had yet achieved, from the grasp of the inexorable grave. She was well persuaded that even this was possible to Christ, if it was right; but, feeling more truly than when she began to speak, her own place in reference to Jesus,—aware that she had no right to dictate or prescribe to one so infinitely wise and infinitely kind, she exchanges the tone of querulous complaint, and reflection on the best of friends, for the more seemly one of submissive suggestion to his superior wisdom and superior love.

The reply of Jesus to the complaints and suggestions of the disconsolate Martha, is one among a thousand instances to teach us, that “we have not in him an high priest who cannot be touched with the feeling of our infirmities,” but one whose heart is as tender to sympathise as his word is powerful to console. “Thy brother,” he says, “shall rise again.” He withdraws the mourner's

mind from sorrowful reflection on what might have been, to the joyful anticipation of what is to be. It seems very obvious that, in using expressions so very general as those here recorded, our Lord could not expect, and therefore did not intend, that they should be regarded by Martha as conveying a direct promise that he should, that very day, by a special act of his omnipotence, raise her brother from the dead; and that, therefore, the consolation they were intended to convey, is that which all Christians are entitled to draw concerning those who "sleep in Jesus," from the prospect of the blessed resurrection of all such to life eternal. And it is a thought overflowing with most copious and most abundant comfort, in reference to all who have departed in the Lord, that the time is coming, coming certainly, when even their chill and darkened dust, which we committed to the tomb in weakness, and dishonour, and corruption, shall spring again to light, mighty, majestic, incorruptible—bright with the image of their Lord, and clothed with the robes of immortality. It is true that, as Martha intended to suggest in her reply, "I know that he shall rise again at the last day," the period appointed for that magnificent event lies still at a mighty interval before us. That period is "the last day,"—the closing day of this world's history,—when "the mystery of God shall be finished,"—when the era of change, and convulsion, and preparation, shall terminate, and that of fixed, unchanging destinies commence. Before that day of consummation dawn, ages may succeed to ages, and long millenniums roll their mighty years; and considering this, it may sometimes be felt as if the consolation which the prospect of that day supplies were drawn from too remote a source to be so precious and effectual as we could desire. Let it, therefore, serve, O Christian, mourning for a Christian brother, to bring the consolation nigh thee, to reflect that, to his bodiless spirit, all the period intervening between the hour of death and the hour of resurrection is a period of blissful repose and exulting expectation. Yet let it never be forgotten, that even this estate of the holy dead, serene and blessed though it be beyond imagination, is but imperfect and preparatory—that even to the souls in paradise, great part of their felicity consists in the sure and certain hope of a day before them, when "that which is in part shall be done away, and that which is perfect shall have come."—when, in their whole nature, they shall be wholly pure, and wholly glorious, and wholly happy—when, in body and soul, they shall have their perfect consummation and bliss, and that mode and order of existence shall begin which shall never terminate, and never change, world without end. It is for this reason, we apprehend, that not only our Saviour in the text, but the holy writers in general, when they have occasion to allude to the future glory of believers, as the source either of motive or of consolation, almost uniformly refer forwards, over the state of intermediate being, to what they emphatically term "that day," because then, and not till

then, perfection comes. One example shall suffice. The passage where the apostle so gloriously expands, for the use of other Christians, the concentrated consolation which Jesus addressed to Martha, when he said, "Thy brother shall rise again:"—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." "Wherefore," as the apostle adds, "comfort one another with these words,"—and so live, that ye may leave surviving mourners such blessed cheer and consolation when ye die.

#### THE FAMILY OF THE DRUNKARD; A SKETCH.

BY THE REV. THOMAS DIMMA, A.M.,  
*Minister of Queensferry.*

THE strong and prevailing tendency to indulge in spirituous liquors, is one of the momentous signs of the times. It militates against every scheme of benevolence devised for the amelioration of mankind, and scatters to the winds the efforts, which zeal, for the interests of vital religion, employs to instil and disseminate the principles of a sound and operative morality. Many a fair plan, in embryo, is prevented from being developed, and even when measures have been taken to carry it out, in the fulness of an attractive superstructure, the workman is compelled to retire and escape from the wreck of his own goodly devices. Nothing really beneficial can be accomplished, when the powers, which God hath bestowed upon man, are vitiated and unhinged by the operations of a cause, whose agency, united with the innate depravity of the human heart, is too powerful to be successfully met by the single-handed exertions of one solitary mind. As soon as the taste for intoxicating liquors is acquired and strengthened by habitual indulgence, the only avenues by which the heart can be successfully approached is shut. There is no probability that the man, who delights to riot in vicious excess, should have an ear open to receive the counsels that experience is qualified to give, or yield to the invitations that the benevolent mind is willing to press. Every apology for indulgence being readily embraced, and companions crowding to deepen attachment to the intoxicating draught, there is little wonder that the tread of the drunkard should be visibly impressed wherever he advances. He is marked gradually becoming negligent of his person,—his clothes are covered with shreds and patches,—his countenance betrays the pallid hue of confirmed dissipation,—his gait is hurried—and, in the moments most favourable for exertion,—he betrays the languor and inefficiency of an unhinged frame. Stimulants afresh are plied with unsparring hands, as the strength unnaturally acquired, is again wasted in feeble and pointless exertion. His ear is open to every invitation, and resists the repeated efforts employed to destroy its power. The eye watches with superstitious

acuteness, the motions made from a distance by the associate, whom no other link binds but the habit of occupying the same place, and raising, in unholy triumph, the poisoned cup to the greedy lip.—What a grasping of hands and what professions of eternal friendship! The very atmosphere in which they breathe, though polluted by corrupting additions, is pronounced healthful and exhilarating,—the narrow chamber with its tawdry or disjointed furniture, is again and again filled,—the tale, more than twice told, is again repeated—and listened to with fresh zest.

But the drunkard has a home—he has a wife—he has a young family, for whom, under the most solemn obligations, he is bound to provide. This sad dwelling he revisits under the guidance of a clouded intellect—or conducted thither by the help of his miscellaneous friends. If he walks forth alone—his groping and sideway movements—after many melancholy mishaps, conduct him to his resting-place.—If his associates bring him to his dwelling—the hour of consciousness being past—the slow progress of time must await the resuscitation of his dormant faculties. He awakes from his dream—with a fever in his veins,—over his frame the deadening torpor of mental and bodily debasement hath been spread,—with its slow departure, there comes, in equally slow progress, the resumption of power jaded and worn out,—muscular action recovered, after the unnatural struggle of contending energies. Strength hath been wasted on empty air—and before the lingering remains of native energy can be called into action—the time of useful exertion hath passed away.

The appetite loathes food, and the arts of culinary skill—strangers to the dwellings of the drunkard—if they could be employed, cannot revive the languid powers.... The very act of the simplest preparation of the humble meal, nauseates.—Its odours—deadens the slender awakening desire for food, and the drowsy victim of intemperance—in melancholy inanition—looks forward on a day, for whose duties he is entirely unfit.... He keeps his chair—the mutilated remains of many mishaps.—It is unstable like himself—its joints are loosened—its surface is rough—the auxiliary nail, by which it is fastened—rises up to punish the hand or the limb that touches its unsubdued head. The floor, once smooth, is hollowed out by repeated excavations—which sloven hands have had no leisure to fill.—The fire-place, once the scene of comfort, betrays the inroads of many an ill directed blow. But the warm hearth,—genial heat is banished,—coal cannot be procured,—the tall remains of a stray stake,—a floated beam—or a pilfered gate—in decaying grandeur—court the dying embers.... Mark the scattered kettles,—the unwashed margins,—the potato with its fragments,—the table with its scattered utensils,—the fish, in remaining skeleton,—the water, in meandering stream,—the untidy vessel,—the broken crystal—or the lonely glass—the open recipient of the pestilential draught!—Are there animals in this sickening abode? Here see the cat—ghastly spectre to which the blow is dealt, when the slender dole is held out,—or the sportive kitten—sobered by the neglect of the unruly dwelling—with shaggy hair and dim eye—looking out for a morsel, afforded with niggard hand.... Perhaps, above the scene of strife—is perched the canary, whose wild notes ill harmonize with the scene below,—or, in corner dark and comfortless—the blackbird—ill fed and ill treated—the spoil of wood invaded—or bush broken.

The walls—smoke hath defiled them,—or, in corner undisturbed—the spider has spread his tiny web,—the windows—patched—and puttied with ceaseless industry,—or, likelier still—with fractured glass or shattered frame—giving admittance—to every blast that blows,—the door—a safe passage—to the wind—hinges broken—patch-work complete—and adding the discomforts of imperfect protection to the scene of confusion within.... Look around—see the tools of the drunkard's art—

worn and mangled by unfair use—or not replaced through the ill directed management of the proceeds of former labour.... Or, piled in corners—mark, what might guide a firm hand—and furnish employment for industrious occupation,—now you may detect the rusty sword—the fatal tube piled against gliding hare or gaudy pheasant—the bag for concealment, or the noose to destroy.... Furniture once—but now its very wreck.... The drawers of happy marriage day—divested of their finery,—the gay crockery—now solitary spectres.... You ask—where rests the wearied limbs of this victim of dissipation? his bed—a dreary resting-place—there filth, undisturbed, hath taken up its abode, and the eye, sickened at the sight, retires from the uninviting spectacle. No hand has been applied to turn the long pressed pillow—and no care employed to remove the stains of many repeated scenes of beastly intoxication!

In such a dwelling, the Bible might be conceived a stranger,—but it is there—the draught that hath swallowed up all others—hath spared it. Around the name, or very aspect of the book—a feeling of veneration hovers—which keeps, in undisturbed seclusion, the Bible as the family record—or allows it to escape, as the tattered remains—of many a scholastic hour of early discipline.—With dusty cover—or blackened page—it is gradually, and from each side, hurrying on—to meet—in the work of central dilapidation. Or the drunkard may preserve his volume still spared—which a deceased parent valued—he speaks of it—but knows not its contents—it is preserved—to tell of parents honoured and pious, of whom he reports himself sprung. On his tongue—there may linger—the early imparted lesson—but in the sounds emitted—there comes forth the scattered fragments of an ill arranged and disordered mind.

In this doleful dwelling there are children, but on pale cheek and weak limbs—they transmit the germs of their degraded parentage. Familiar with disorder, their birthright portion—they increase it by continual fretful contributions. No sound of tenderness is heard there. The maddening scowl, instead of the affectionate look—the harsh word, instead of the tender expression,—the curse for the blessing,—the blow for the touch of kindness—and the passionate exclusion from the presence—instead of the tender invitation to enjoy it. The drunkard thinks not of the immortal souls over which God hath given him to watch—on this deeply solemn subject—he bestows no thought—and the sight of his children hurrying onwards to perdition—brings no tear into his eyes.—Oh—he has never learned to pray—or he has forgotten the first lesson pious parents delighted to give. He hears no Sabbath bells, and with him, also, an untutored family slumbers in the unawakened apathy of a dread indifference! Disease comes, and death comes—a temporary season of reflection followed speedily—by the cup more eagerly plied—and the deadening draught more greedily swallowed.

Over the land—intoxication stalks with giant strides—and, with hand uplifted, levels down the obstacles raised to oppose its progress.—Under its tutorage—the hand of skill is exchanged for the groping efforts of blindfold exertion,—wisdom is followed by folly—and the fair pathway exchanged for the crooked road.

And amidst all this—no room is found for the advancement of the Redeemer's cause. The drunkard thinks not that he has a soul to be saved—and he flees not for refuge to the hope that the Gospel unfolds. It is awful to think how many death-beds are pressed before deluded man is made aware of his dreadful condition. But he is left to his own reflections—no boon companion draws near—no sound of friendly voice is heard.—He is left to his own sad musings, and he sinks into an unlamented grave, leaving behind him—the neglected children for whom he ought to have provided—or the aged parents around whom he ought to have thrown the band of friendly protection.

## SACRED POETRY.

## THE MISSIONARY.

BY THE REV. ROBERT WHYTEHEAD,

Recently appointed a Missionary to the Zoolus in Eastern Africa,  
from the Church Missionary Society in England.

FAIR smiles the morn, and softly pants the breeze,  
That fans the surface of the rippling seas;  
With gentle whispers breathe the prosperous gales,  
That fill the bosom of the swelling sails;  
While slow the anchor heaves, the nautic cry  
Bursts high in air, and shakes the echoing sky;  
Low bends the sailor o'er the dashing oar,  
The whitening vessel leaves the lessening shore;  
And wafts to distant lands with sails unfurl'd  
The Gospel Herald to the Heathen world.

Speed, Christian Warrior, speed thy prosp'rous way,  
Salvation's glorious mission to convey;  
No wild Crusader arm'd for carnal strife,  
But with the high behest of Death and Life!  
The Spirit's heavenly sword 'tis thine to wield,  
And clasp unflinching Faith's impervious shield.  
While sons of commerce, bent on paltry gain,  
Plough with adventurous keel the pathless main;  
While bold discovery sends her scouts afar,  
To scour the icebergs 'neath the polar star;  
While British sailors, on long voyage, brave  
The ruthless rigour of the stormy wave;  
Now pinch'd with cold, now scorch'd with sunshine,  
ply

Beneath a frigid or a torrid sky;  
While British soldiers on the sandy plain,  
Force their long marches, scorning to complain;  
And seek in scenes of blood, and fields of fame,  
The hard-earn'd glory of a deathless name;  
'Tis thine alone, bold Missionary, thine,  
To burn no incense at an earthly shrine;  
To seek no gain, no honour to pursue,  
To keep no sordid, selfish end in view;  
But feeling what the call of Christ implied,  
And burning with the love of him who died;  
And by a Holy Influence upborne,  
From home, and friends, and country thou art torn;  
With scarce a lingering hope to see them more,  
But die unfriended on a foreign shore.  
Hark to the trumpet-blast!—it sounds afar,  
And calls the nations,—not to deadly war,  
To strife and bloodshed,—'tis the Gospel's sound,  
It scatters peace and happiness around,  
On heathen shores, idolatry's domains,  
Where cruel superstition brooding reigns;  
The scriptural standard, gloriously unfurl'd,  
Proclaims Salvation to a ruin'd world.  
His path as beauteous as the dawn of day,  
The Gospel-Angel speeds his noiseless way;  
O'er hills of pagan gloom his footstep flies,  
To scatter darkness from a thousand eyes;  
See up the steep the unwearied herald bends,  
The light of love his joyous feet attends:  
Where'er they go, a dreary waste they find,  
And leave a smiling paradise behind.

Christians—can you refuse your help to lend,  
This blessed Gospel-message forth to send?  
By England's debt of love to other lands,  
By all the blessings gather'd from their hands;  
By every gift which God so freely gave;  
By angels hovering over Martyn's grave;  
By every soul from sin and Satan won;  
Complete the work of love so well begun.  
By His command, who once for sinners died,  
By all the sorrows of the Crucified;  
We press you in this service to engage,  
With all the warmth of youth, and weight of age.  
Think on a Saviour's Love—let that constrain,  
Think on the high reward those souls shall gain;  
Who follow Christ, and in His service die,  
When they shall wear the crown of victory,  
And circled round by many a ransom'd band,  
In the Elect Assembly they shall stand,  
And wave the palm, and raise the chorus high,  
"Praise to the Lamb"—to all eternity.

## ODE, OR ADDRESS TO THE ISLE OF WIGHT.

BY THE REV. D. DAVIDSON,  
*Minister of Broughty Ferry.*

This island has been called the "Garden of England," on account of the varied beauty of its scenery, and the healthful character of its climate. It was in it that the Rev. Legh Richmond commenced his ministry, and that those interesting circumstances occurred which are recorded in his well-known tracts. And in the churches of Arreton and Brading, two of its parishes, lie the remains of "The Dairyman's Daughter," and "Jane, the Young Cottager."

HAIL lovely islet of the sea!  
Well "England's Garden" styled,  
So fertile and so fair; on thee  
Hath thy Creator smiled.  
I love thee, for thy green extent,  
And scenes that ever change;  
Each trait of British landscape blent  
Within thy narrow range.  
I love thee, for thy breezes bland,  
Whereby are raised the low;  
And the wan cheek of sickness fanned  
Into health's rosy glow.  
But chief I love thee, as the spot  
Where Richmond taught and pray'd;  
Where those he storied had their lot,  
And 'neath the sod are laid.  
Yes! to thy Arreton,—the plan  
Of mercy shedding light,—  
"The daughter of the Dairyman"  
He gave with solemn rite.  
And in thy Brading did enter,  
In death's eternal gain,  
The mortal of that "Cottager,"  
The young, yet sainted "Jane."  
These names are hallowed in my heart.  
God grant their faith to me!  
Oh! therefore loved by me thou art,  
Fair islet of the sea.

END OF VOLUME FIRST.









